Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

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The Reformed Church Messenger.

ISSUED WEEKLY

IN THE INTERESTS OF THE

REFORMED CHURCH IN THE UNITED STATES

BY THE

REFORMED CHURCH PUBLICATION HOUSE,

CHAS. G. FISHER, Proprietor,

Office: 907 Arch Street, Philadelphia, Pa.

(For Terms, see page 11.)

Editorial Notes.

—An editorial from J. S. K., upon his visit to Palatinate College during its late Commencement, has been unavoidably crowded out of this issue.

—We are in receipt of the Annual Catalogue of the State Normal School, Clarion, Pa. It gives an elaborate description of this successful State institution. It is presided over by A. J. Davis, M. S., A. M., Principal, with fifteen assistants, one of whom is Jos. H. Apple, A. M., a graduate of Franklin and Marshall College. During the year there have been 358 students in attendance in all the departments.

—We are also in receipt of an invitation to attend the Commencement exercises of the school, which will commence June 28th, and continue until July 2d. The Graduating Class consists of fourteen ladies and fifteen gentlemen. The Commencement proper will take place on the 2d inst.

—The Twenty-first Annual Commencement of Allentown Female College took place on the 26th ult. The exercises made a very favorable impression upon all in attendance upon them. The efforts of the young lady graduates reflected great credit upon President Reily and his able assistants. The Church may well be proud of this institution and it certainly merits her general patronage. It is to be hoped that parents having daughters to educate will not overlook its claims and advantages.

—Commencement Week at Ursinus College was an enjoyable one and the friends of the institution feel greatly encouraged by the financial work of the past year. There has been secured for it the sum of $52,800, which no doubt is the largest sum raised in the history of our Church for one institution in one year. Of this amount $42,500 is for Bomberger Memorial Hall, $6,000 for the Alumni Fund, and $4,285 for general purposes.

—*Ursinus College Commencement Herald* is the title of a neat publication issued by the students of the College during Commencement Week. It contains the baccalaureate sermon, the speeches delivered on Class day, the orations of the speakers on Commencement Day, and other interesting matter.

—Our readers will extend sympathy to Rev. C. H. Coon, pastor of Trinity church, this city, and others of the family, in the bereavement occasioned by the departure of the mother, Mrs. Clarissa Coon who, after a long and serious illness, entered into rest, at her residence in Waynesboro, in the 74th year of her age. Six children survive her, her husband, John W. Coon, having died some years ago. For fifty years she had been a faithful member of the Reformed Church.

—It should be borne in mind that our Publishing House will fill orders for the new Hymnals to its regular customers and others upon the same terms as may be offered by the publishers. Those wishing a supply of the new Hymnal will do well to consult the list of prices and terms in the Publisher's Column of this issue and order according to it.

—Attention is called to the new offers to be found in the Publishing Department. The first will afford an opportunity to those who wish to take the MESSENGER on trial at one half the regular price for six months. Those who take the church paper should make known this offer to those who do not. The number that will avail themselves of it will depend upon the making known of it by those who already receive the paper. We hope the number will be beyond our most sanguine expectations.

—The other offer is *The Christian Intelligencer*, the organ of the Reformed Church in America, at a reduced price to subscribers of the MESSENGER who may wish to learn of the Church with which our own Church is about to effect a Federal Union. We shall be glad to forward a number of names to the publishers of it. Those who would wish to subscribe for *The Intelligencer* should do so at once as the offer may not be extended any great length of time.

—The Catalogue of the Officers and Students of Catawba College, Newton, N. C., for 1890-91, is before us. From it we gather the following: Faculty, nine professors, with Rev. J. C. Clapp, D. D., as President. The number of students during the year, 192. *The Collegiate Department* has a Classical and Scientific Course of four years each. *The Academic Department* has also a four years course. These are of a grade equal to any College and Academy in the country. The authorities are now engaged in securing an endowment so that the College may enlarge its usefulness. There is every prospect that the effort will be successful. The Fall term will open August 4th, 1891, and continue twenty weeks.

—The publisher has begun to send out bills to our subscribers as gentle reminders of the amount due for the paper they receive weekly. He should not be under the necessity of doing so, since the yellow tag, which is on the papers every week, will tell them that. Every dollar due by subscribers is needed, and should be paid promptly. Some let their subscription run two or three years and are hurt if they are asked to pay up. Let every subscriber when he receives his bill feel that he has in his pocket, *two*, *four* or *six* dollars, as his account stands, that does not belong to him, but to the publisher of the paper he receives and reads every week. This is plain language, but who will dispute the truth of it?

—As was announced in our columns a few weeks ago, the Lutheran Ministerium of Pennsylvania at its late sessions, elected Rev. J. Fry, D.D., of Reading, Pa., to a chair in the Theological Seminary of that Church at Mt. Airy, this city. Should he accept the appointment, it is expected that he will still continue pastor of his church in Reading, Pa., and attend to his duties as professor during two or three days in the week. Part of his pastoral duties will be in charge of an assistant. If we are not mistaken, the Seminary referred to, now in a very flourishing condition, had in the beginning, its chairs filled by pastors who lectured several days in the week to the students. Now it has several regular professors and perhaps one or two professors who fill chairs as it is expected Dr. Fry will. For some time previous to the election of Dr. Fry, we have thought such a plan might be adopted by our Theological Seminary at Lancaster, Pa., and thus its chairs be increased with little additional expense. Some pastors in the vicinity of Lancaster might be appointed to fill such a position with great advantage to the institution. And here would be an opportunity for some one to endow such a chair or lectureship. It is worthy of the attention of the Church. Other Seminaries have them and they have been found to prove helpful to the institutions, and why should not ours?

—A worthy correspondent writes us, suggesting the enlargement of the MESSENGER. He says there seems to be not room enough within its present sixteen pages to accommodate all who wish to appear in its columns. Should it be enlarged, he thinks then "the necessity for the cheaper class of and smaller papers and the small local papers published by pastors, who want to sit in an editorial chair, would not exist." He thinks a trial of enlarging it should be made, and that "the Church authorities should forbid the publishing of smaller papers, and the pastors should advise the people to take the MESSENGER, the oldest paper of the Church." He also believes that "it is the fault of the pastors that the people are so indifferent in the matter of taking the church paper." He says "it is not so in the Methodist Church. Their new members are at once taught the necessity of taking the organ of their Church." Who does not think our correspondent has the right view of things? We would like to enlarge the MESSENGER, but the very thing our correspondent refers to, cheaper and smaller papers, prevents the general support of the MESSENGER, and hence keeps its subscription list from reaching such proportions or numbers as would warrant the expense of an enlargement.

Poetry.

GOD IN HIS WORLD.

BY J. E. RANKIN, LL. D.

(*From the German of J. G. F. Koehler.*)

Rev'rent enter Nature's fane,
Lo, God's cipher written plain:
  There, where the deep thunder rolls,
  He His chariot's course controls:
Here, the solid earth is shaking,
Tumbling seas against it breaking;
  Lord the great Creator praising,
  Hymns perpetual to Him raising.

Lo, in clouds as black as night,
Where the tempest wheels in sight,
  Awe-struck, prostrate, silently
  Wait the earth and air and sea,
Now, God's voice breaks on their slumbers,
Speaking in terrific numbers,
  Then amid the lightning flashes,
  Through the toppled cedars crashes.

Through the beating rain at night,
Lo, He sends His arrows bright;
  Strikes the forest-oak, far heard;
  Slays the shepherd with his herd.
Towns are smoking, towers are falling,
Echo rocks with sounds appalling,
  Bold blasphemers pause and tremble,
  And no more their fears dissemble.

In His house of holiness,
Ye, earth's children, Him confess:
  He controls the water flow,
  Flashes in the lightning's glow;
Storm and tempest, when descending,
Faithful still His own defending;
  Great is He, bow down before Him,
  And all earth rise and adore Him.

—*New York Observer.*

Communications.

For Reformed Church Messenger.

THE HISTORICAL SOCIETY.

Somewhere in the early seventies we were elected a director or trustee, whatever the official name may be, of the Historical Society of the Reformed Church in the United States. We have not now, nor have we ever had, any official documentary notice to vouch for this statement, and it may, therefore, not be correct, though we have reason to think that it is. The Eastern Synod was in session in Bethlehem, Pa., in 1874; and, on Friday evening, during its session, the Historical Society held a meeting, and in connection with it the Rev. Joseph H. Dubbs delivered an address. At that meeting our election took place, as we were verbally informed, the following day, by the Rev. W. H. H. Snyder, who also had the kindness to say that it was desired to have the society a live body, and members and officers were to be chosen with some reference to that feeling.

Whose fault it was we do not know—possibly our own—but truth compels us to say that we have never attended a meeting of said society, and hence cannot claim to have been very much alive in furthering its interests. In fact we have not at any time been informed of any meeting to be held by it, which somebody ought to have done, if our title to office was a good one; and it is this long-continued overlooking of our supposed rights which makes their very existence to our mind a little dubious and shadowy. We have read of one meeting held by the Historical Society since the one at Bethlehem in 1874. It was during the sessions of the General Synod at Tiffin, O., in May, 1881. We were a delegate to that Synod, but could not attend. We were told, however, that Dr. S. R. Fisher read an historical sketch of the Publication Interests of the Reformed Church before the society, and we may have seen that sketch in print at the time, though we have no definite recollection now of our seeing it. A friend, who is so situated that he might readily know, told us within the year, that he did not think that any public or general meeting of the society had been held since the one at Tiffin.

It is not to be inferred, from what we have said, that the Historical Society has been all this time inactive. We have no doubt that those in charge of it have increased its stores of historical material from year to year, and that it is today in the possession of many valuable documents and of much general information. Their work has been quietly done. And those doing it have also had many other things to attend to. Their labor has been one of love for the cause, we doubt not. Were they to give us a report of what has been accomplished, it would probably take the form of a surprise to most of us. Nor do we forget that the society lacks a suitable room for its wants, as well as funds for putting its possessions into proper shape, both for reference and for preservation. These are hindrances, and hindrances of a very serious kind. It is the society itself, however, that must press them upon the attention of the Church, if they are ever to be removed.

We were led to the foregoing reflections, by reading the proceedings of the Lutheran Historical Society, which took place during the meeting of the General Synod of the Lutheran Church at Lebanon this last May. We quote the *Observer:*

"The early part of the evening was devoted to the Historical Society. Rev. Dr. C. A. Hay, of Gettysburg, Pa., made his report as Curator. The Doctor has charge of the valuable library of this Society, which is kept in a room in the Theological Seminary building at Gettysburg.

"Rev. J. G. Morris, D. D., who presided, then introduced as the first speaker, Rev. M. Sheeleigh, D.D., who said in part: 'At these biennial assemblies of the General Synod there are various Societies and Boards that have places on the program. Of these the Historical Society is one. This Society is forty-eight years old, but only within a dozen years has much interest been manifested. Now the interest is general all over our Church. I wish you could all examine the collection of the Society at Gettysburg." He paid a tribute to the faithful and laborious efforts of Rev. Dr. Morris, the President, and Rev. Dr. Hay, the Curator. 'This is one of the bonds that are drawing our Church together.' Many are interested beyond the bounds of the General Synod, and this is very encouraging. This common interest brings us closer together."

It strikes us that the Historical Society could be made an interesting feature of our Synodical meetings. One year its annual meeting might be held in connection with the sessions of the Eastern Synod; the next year in connection with the sessions of the Pittsburgh Synod; the third year with those of the Potomac Synod. Or, if its annual meeting cannot be held in this way, a report from the society could be read, and suitable addresses made. This would bring the whole subject home to the Synods, and through them to the Classes, congregations and individuals. The historic sense needs quickening among us. We are losing much of our own history every year. Some of it we will never recover. In fact much of it that is valuable will be appropriated by others, and that to their own use. It is so easy to forget. It is so easy to get hold of the wrong end of the story. What is made to stand for history is often anything but the true history, and some one is at fault, often innocently, in so far as any determination on his part is concerned. Let the Historical Society find a way to enter into the living consciousness of the Reformed Church, and whatever it now lacks will come to it. Its managers will know best, probably, how to bring this about. We submit the matter to their consideration.

WYOMING.

For Reformed Church Messenger.

SACRIFICE NECESSARY FOR CHURCH UNION.

No one, we think, can fail to see the providence that has overruled the efforts put forth in bringing about the union, thus far, of the two Reformed Churches of this country. Before the recent meetings of the two General Synods, all was uncertainty and doubt. It was entirely uncertain what would be the result in the Dutch Reformed Synod, and in the German Reformed Synod no one could foresee what the vote might be. After some preliminary proceedings the sky began to clear, and the Synod in Philadelphia was just moving towards a favorable conclusion, when the telegram arrived from Asbury Park informing us that the measure had passed in the Synod there unanimously. It was not long then until a dispatch went back giving information of the unanimous vote in Philadelphia. Assuming that the measure will be confirmed in the Classes, we may look upon the union as consummated so far as preparing the machinery is concerned, and now it depends entirely upon the spirit of the two Churches as to what the union will really become.

A SPIRIT OF SACRIFICE.

The main requisite for making the union a success is a spirit of sacrifice. What sacrifice, then, remains to be made? I answer, we must be prepared to sacrifice somewhat of our attachment to the denomination for attachment to the united Church. It is understood, of course, that the two bodies are to continue, to some extent, one, its separate autonomy, but still the union implies that some things are to be given up to the Federal Synod. And just here comes the sacrifice that must be made. On each side we are attached to our separate denominational work. This has been a virtue hitherto, but now we are required, not to love our denomination less, but to love the union more.

Take for instance, the interest of foreign missions. We in the German Reformed Church are attached to our particular mission in Japan. We, as a Church, have planted and nourished it, and it will require a sacrifice to merge it, if necessary, under a higher board, into the interest of the two Churches combined. This will not, at first, be pleasant. It may, indeed, be some time before such a consolidation of this interest may be for the best, but whenever the general interest shall be promoted by the consolidation, then we must be prepared for the sacrifice. This is true of every interest which may be promoted by the union. There is a measure of selfishness in every division of the Church Catholic. Sometimes it is the selfishness of one man who leads off in forming a new sect, and sometimes it is the selfishness of a party that keeps up an unnecessary division. We have learned within our own Church that some sacrifice is necessary to preserve our denominational unity, and now we are to learn the same lesson on a broader scale.

Have not our denominations performed the special part which called them into existence, preserved and emphasized the particular phases of the truth that was precious to each one? The Holland Church has sacredly kept the Belgic Confession and the Canons of Dort, and the German Church has honored the Heidelberg Catechism, and now we are coming to see that there is a broader principle that can include, without leaving behind, these denominational confessions, and unite us in one body, the principle that looks to the person of our Lord as the

source of our common Christianity. We say the time is ripe for such an advance. We will continue to love the confessions that remind us of the Reformation struggles, the heroic battles for the truth, but henceforth our faces are set forward, not backward, and in the decade upon which we have entered we will labor to prepare to enter upon the 20th century of grace with our banners united under one centre, the headship of our Lord Jesus Christ.

If these two Reformed Churches can unite in a Federal Union that will leave freedom for each denominational autonomy, and yet join us together in one, as the States of our political union are joined in our Federal Government, will we not set the example of having solved for a new century the vexed problem of church unity? And will not other Churches of the Presbyterian order join us, and so enlarge and strengthen the union so much longed for?

The large Presbyterian Church is already leading off in the same line in revising its Confession, and in proposing to us to join in forming a Consensus Creed that will embody the good of the old and incorporate the new truth that has been revealed to the Church of the present. This amounts really to their joining us in our Federal Union, though not yet formally included in our Federal Synod. But that will come. The movement is all in the same direction, and looks to the same consummation.

We German Reformed make no boast of having led the way in this movement towards Church unity, but we know, all the same, that for the last half century we have been emphasizing just those great principles which are now working out a happy solution of the Church Question. And may we not acknowledge at the same time that under divine providence the way has been preparing in other more outward ways, in the various societies that have been bringing young men in the different Churches to work together for the common cause?

While we have been working in the line of theology, advancing the Christological principle, and the supernatural character of the Holy Catholic Church as the one body of Christ, these have been moving in practical lines to realize the same great truth. And we have at times antagonized each other, they complaining of our theoretical and theological tendency, we, of their neglecting the Church for these societies, yet over all the great Head of the Church has been bringing us to the same objective point. And, then, when we consider the great revival of a missionary spirit, and the lead that has been taken in our foreign mission fields, of uniting the Churches there, as for instance, in the one Christian Church in Japan, can we not see indications all around the horizon of a union of the Churches coming? Already we hear the command to our scattered hosts from the great Leader, speak to my people *that they go forward*. And how shall we move onward except in one *united army?*

Consider this prospect and then say, are we not ready to subordinate our denominational love and pride to love for the united body that leads in calling together the scattered branches of the one Church of our Lord?

Our Federal Union thus far is strictly a union of Churches, as the States of our union are represented in the U. S. Senate, each Church having an equal vote. That is right so far as it goes. It prevents a smaller church from being swallowed up by a larger. Should the union require a representation of the people, of the membership likewise, it will not be difficult to incorporate in the union another House, in which representation will be according to the numerical strength of the Churches. But that may be left for the present. Let the two Reformed Churches now in the union under the Federal Synod now devote themselves to the task of making the union a reality, let there be full faith in the work, believing that we are being led by a higher wisdom than our own, let there be love abounding, and above all let there be evidence of true love in a spirit of sacrifice, and we need have no fears as to the success of the movement. The good Lord will complete and perfect in His own good time the work He has begun. And now let each Church reach out the hand in confidence to the other, and let each read and study the affairs of the other, let the periodicals of each circulate in the other (why not?) So that these periodicals double, at least enlarge, their subscription lists, and soon we will blend into one in inward spirit and life, as we are now one in outward form. T. G. A.

For Reformed Church Messenger.

WYOMING CLASSIS.

Wyoming Classis met in Fifth Annual Session in Zion Reformed Church, Wilkesbarre, Pa., Rev. F. K. Levan, pastor, on Wednesday, May 20, A.D. 1891, at 7.30 o'clock, P.M. The opening sermon was preached by the retiring president, Rev. J. B. Kerschner, from St. John, 15th chapter, 23d and 24th verses. The two leading thoughts of the sermon were: 1. Receiving and knowing Christ; 2. Witnessing for Christ. The second depends on the first, and will be clear and strong as the first is clear and full. All the ministers were present, and most of them till the close of the session. Each charge except one was represented by an elder, and among the elders was a large number of experienced business men. Rev. Geo. A. Sorber, of Watsontown, was elected President; Rev. A. Houtz was re-elected Treasurer; and Rev. A. Noll was elected Associate Clerk. Rev. D. E. Schoedler is Stated Clerk. The following is an abstract of the proceedings of Classis:

Minutes of Classis.

Classis reiterates its action in reference to the lifting of offerings on Reformation Day, for theological education, and again directs the attention of the pastors to this matter; appoints superintendents for holding Church work conventions; urges the increased circulation of the *Missionary Guardian*, and the necessity of larger contributions for the needs of the Gospel; continues the committee to look up our interests at Sayre, Athens and Waverly; also the committee to examine into titles to Church property at Nanticoke and vicinity.

Minutes of General Synod.

The Classis complies with the following requests and instructions of the General Synod:

To devise and adopt a systematic plan of getting stated offerings for Home Missions; to take action to increase the funds for Foreign Missions, and for the Orphans' Homes of the Church. It recommends to pastors and people the Brotherhood of Andrew and Philip; learns with pleasure that the Reformed Sunday-school literature is used by all our Sunday-schools; commends Dr. Gehr's translation of the Directory of Worship to the congregations using the German language; approves the Reformed Church Hymnal; recommends the American Sabbath Association to the sympathy and support of our pastors and people, and urges the introduction of weekly prayer-meetings wherever this has not yet been done.

Minutes of the Eastern Synod.

Classis complies with the following requests and instructions:

To seek out worthy young men for the ministry; to adopt measures to pay in full amounts apportioned for missions; to create $500 church-building funds by missionary societies, congregations and individuals. Classis falls in with the action of Synod in regard to the Society for the Relief of Aged Ministers, the circulation of the REFORMED CHURCH MESSENGER, etc., Bethany Orphans' Home, our Literary Institutions, and preaching in the sanctity of the Lord's Day. It assumes all the apportionments except those for teacher of elocution, Home Missions and Church Extension, reiterates its former action in regard to this matter, and declines to pay all moneys demanded of it for Wichita University, giving its reasons for so doing.

Overtures.

Classis endorses the plan of work of the W. M. S. of Wyoming Classis, and wishes it Godspeed; declines to comply with the suggestion of the Stated Clerk of Synod in reference to making up the ministerial rolls and necrological records of the Classes; declines to recommend officially to our pastors the "Presbyterian Ministers' Fund;" authorizes the organization of a Reformed congregation at Dorrance, Pa., and appoint a committee for the adjustment of the difficulties existing in the Emmanuel's charge.

Beneficiary Education.

The Classis has five students for the ministry under its care, four of whom are receiving aid. Six hundred dollars has been apportioned for this work the coming year.

Missions.

Classis creates a sustentation fund for aiding weak charges within its bounds, which, for the present year, shall be $375; withdraws the Dushore, Freeland and Nanticoke Missions from the Bi-synodic Board at the close of their respective missionary years; appropriates out of the sustentation fund, $60, to Christ Church, N. Y.; $140 to Nanticoke, on condition that an English service be held at least once a month after January 1, 1892; $75 to Freeland and $95 to Dushore; accedes to the request of the Board of Home Missions of the General Synod to provide for maintaining a mission at Scranton, Pa.; appropriates $900 for this object; welcomes Superintendent Fouse into the field at Scranton; respectfully requests Synod to be exonerated, in view of the above facts, from assuming the apportionments for Home Missions and Church Extension, and overtures Synod to further the unification of our mission work by adopting the "Plan of Unification" already submitted by the General Board, and learns with pleasure that Hazleton and Plymouth have become self-sustaining.

Delegates to Synod.

Primarii: Revs. D. E. Schoedler, D. W. Ebbert and Geo. S. Sorber; and Elders, Daniel Clinger, M. F. Koenig and D. R. Williams.

Secundi: Revs. Geo. W. Kerschner, A. M. Mæsenheimer and W. T. Auman; and Elders U. P. Getz, Alem Mauser and Henry Fornwald.

Time and Place of Next Meeting.

Christ Church, Fayette, Seneca Co., New York, was selected as the place, and Wednesday after Whitsunday, A.D. 1892, at 7.30 o'clock, P.M., as the time for the next annual meeting of Classis.

Statistics.

Ministers, 17; congregations, 36; members, 5452; unconfirmed, 3073; infant baptisms, 495; adult baptisms, 25; confirmed, 301; by certificate, etc., 167; communed, 4338; dismissed, 102; erasure of names, 106; deaths, 132; Sunday-schools, 34; officers and teachers, 461; Sunday-scholars, 3733; students for the ministry, 4; contributions for benevolent purposes, $3145; for congregational purposes, $22,589; Minutes of Synod, 187 English and 22 German.

The best of feeling and the utmost harmony prevailed throughout the sessions. Wyoming is a young, but vigorous and aggressive Classis. Its territory is largely missionary ground, and it means business in that direction.

All the special services were well attended, and great interest was manifested in the objects

that were brought to the attention of the people. Sunday, May 24th, was a red-letter day in the history of the Wilkesbarre Reformed congregation. Communion in the morning; re-consecration of the church in the afternoon, when a large audience was present, and a good collection was lifted, reducing the indebtedness to within three or four hundred dollars, the repairing of the church having cost $3000; and in the evening a meeting in behalf of Sunday-school work, and of the Scciety for the Relief of Aged Ministers. Classis will constitute "Father" Meckel, the faithful pastor of the Plymouth congregation, a life-member in this society, the funds for this purpose having been raised during the last few years. D. E. SCHOEDLER, *Stated Clerk.*

Turbotville, May 27, 1891.

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

The annual meeting of the Board of Managers will be held on Friday, July 10th. Persons having business with the Board will please address the Superintendent before that date. The Ladies' Committee will meet on the same day.

In making out the list of excursions and picnics which you expect to attend this summer, please do not forget the Anniversary and Bethany Day. Thursday, August 27th, is the date. It is confidently expected that this will be the largest gathering of Reformed people ever held in Eastern Pennsylvania. Excursion tickets will be sold as in former years, but parties desiring special rates will please address Mr. W. R. Lawfer, of Allentown, Pa., who is chairman of a special committee to make R. R. arrangements for the occsion. Schedule of trains and fare will be given later.

At the teachers' examination recently held in this district by County Superintendent Zechman, two of our boys and one girl made very creditable certificates, though all are under seventeen years of age. This proficiency in their studies was attained without neglecting their industrial work or reducing their working hours. Not all our children could do as well. Some do not have the natural abilities, others do not apply themselves as conscientiously, but we are naturally proud of all those who, applying themselves, make good use of the opportunities which the Church here offers to the orphans.

These are indeed, busy days at the Home. Term examinations in progress, house-cleaning commenced in earnest, the cherry season right upon us with any amount of the juicy fruit to gather and prepare for winter use, in the midst of hay-making, the new building going up, and the regular work to attend to. But the boys and girls, with one exception, are all well, have good appetites, plenty to eat and are equal to the occasion.

Missions.

For Reformed Church Messenger.

FOREIGN MISSIONS.

ATTACK UPON THE RUSSIAN PRINCE IMPERIAL IN OTSU.

Says the *Japanese Mail:*

"An affair of a grave and lamentable character occurred May 11, at Otsu. According to the programme arranged for the Russian Crown Prince, His Imperial Highness went in the forenoon from Kyoto to Otsu by train, and having lunched at the official residence of the Governor, proceeded by jinrikisha to Lake Biwa. This method of conveyance was chosen as more suitable than a carriage to the nature of the roads, and because some of the places to be visited are difficult of access. A strong force of police had been stationed along the road to the lake. Among the policemen was one Tsuda Sanzo. This man seems to have lost his reason as the cortege approached. Drawing his sword, he stepped up from the rear at the moment when the Prince's jinrikisha passed, and struck at its occupant, inflicting a wound on the side of the forehead. The two jinrikisha men who were drawing the Prince at once stopped. Had they rushed on, the Czarevitch would certainly have been killed. One of the rika men caught Tsuda around the legs and pulled him to the ground, the other took the sword and cut at the assassin, inflicting two wounds. The man, Tsuda, was then arrested. The Prince's wound was about three inches long, but happily not of a serious character. When the telegraphic news reached Tokyo, the Emperor was profoundly affected, and the Empress broke down completely. The Emperor immediately announced his intention of visiting the Prince Imperial in Kyoto, and for this purpose left Tokyo the following morning, in a special train.

"The only ray of comfort in this terrible affair is that the Prince suffered so slightly. When we remember that the police carry Japanese swords, that the attack coming from a constable on duty, His Imperial Highness was at the mercy of the man, and that the blow actually reached its mark, it is impossible not to feel that very much more serious consequences might easily have resulted. What is especially unfortunate is that the really hearty welcome prepared by Japan for her Imperial visitors, should be thus completely marred. The coming of the Czarevitch had greatly perturbed a section of the Japanese public. Strange, uneasy rumors were circulated about the purpose of his visit. The upper classes, the nation at large, had no share in this uneasiness. But to Tsuda Sanzo the silly stories circulated probably became a night-mare. Years of discontent about his own circumstances, days and weeks of reflection on the coming of the Russian Prince Imperial, has brought him to the verge of hysteria, and when he saw the Prince he became a madman."

The Czarevitch went on board his ship at Kobe, for medical treatment, where he remained for the rest of his stay. The Emperor visited the Crown Prince in Kyoto and accompanied him to Kobe when he went on board ship.

The whole nation was in mourning during the stay of the Czarevitch. The people all felt that their Emperor was disgraced because his visitor had been injured. Many schools were closed. Everything in the way of amusements, athletic sports and parties were postponed for a time. Letters of condolence from all parts of Japan were sent to the Crown Prince. Our little Theological School wrote a very nice letter and sent it to the Prince. The Shinto Priests, the Buddhists, and the Christian Pastors and people assembled and prayed for the speedy recovery of the Imperial visitor, and that he might continue his travels through the country, or at least visit their Emperor in his palace in Tokyo. And when it was decided that he should return to Russia without a visit to their beloved O Tenshi San, there was a great cry of disappointment through the Island. Much money had been spent to make the Royal Guest comfortable and happy while here, and to have him go away without seeing the Capitol, was a great grief to all. Not only that, but it was feared the Russian Government would demand a great deal, either in money or land, for the injury done their future Czar. However the Prince spoke very friendly in giving the Emperor farewell, and the Czar has sent very friendly telegrams, so that the deep gloom that hung over the country for a little while is passing away. The wound of the Czarevitch was healing nicely when he sailed away to his own country.

At present the chief topic of conversation is the jinrikisha men. Before leaving Japan the Crown Prince summoned the two jinriki men, who grappled with the assassin, to come on board his ship. They went, dressed in their running suits and big basket hats. They probably expected to receive a little present, but when the Prince gave each one a present of *twenty-five hundred yen*, and a promise of a thousand a year, from the Russian Government, as long as they live, their surprise was so great that they could do nothing but stare; and when they did find their tongues, they asked if it was not a mistake. They had no pockets and so took off their big hats and carried the money in them.

The Prince talked to them awhile and said he hoped they would make good use of their money, and that they would get into some other business. Then he bade them farewell and they turned to leave the ship, but the sailors surrounded them and would not allow them to depart until they had drank their health, cheered them and chaired them, then carrying their money before them the bewildered happy men departed. One of the men was once in better circumstances. He is six feet tall and has been called the "peace maker" because whenever he sees a quarrel he tries to stop it. This man has five daughters. He put his money at once in the bank, and says that as soon as his girls are old enough he will send them to Russia to educate them. The other man speaks of going to Russia to open a curio shop.

We have been told by some of our native friends, that this this sad affair about the Prince, will draw the people closer to the Missionaries, so we can not help thinking that, "It is an ill wind that blows nobody any good."

May 25, 1891. MARY B. AULT HOY.

For Reformed Church Messenger.

MISSIONARY NOTES.

BY REV. A. C. WHITMER, SUPERINTENDENT OF MISSIONS.

EXECUTIVE COUNCIL MEETIFG.

Man proposes and God disposes. The Executive Council had been invited by the missionary, Rev. J. David Miller, to meet in Marysville, Pa.; but owing to the death and burial of his son, Mr. A. Kremer Miller, the meeting was held is Harrisburg, June 22d, 1891. All the members were present except Rev. Dr. Barkley.

The Superintendent reported that the church property in Sioux City, Iowa, has been transferred to the Board of Missions; that Wyoming Classis has withdrawn Nanticoke, Dushore and Freeland from the care of our Board, to give them aid from a sustentation fund of the Classis; and that the treasurer has received from Elder John L. Riegel, $500 to establish the Riegelsville Church-building Fund, for which the Council recorded a hearty vote of thanks to the giver.

The Church will be pleased to hear that the mission at Plymouth, Pa., has become self-supporting. The pastor, Rev. S. C. Meckel, built the church some years ago, gathered a congregation of earnest people, labored among them at great sacrifice, and now, even before any one could well expect it, discloses his willingness to relieve the Board. The Superintendent was instructed to extend to him and his people congratulations on their self-support, and to commend their example and spirit of self sacrifice.

Rev. John Gantenbein, D. D., of Portland, Oregon, was present; and in an interesting address of nearly an hour he gave the Board much valuable information concerning our work on the Pacific Coast. He went to Oregon as a missionary seventeen years ago, has seen the growth of the country and of missions through all this time, thoroughly understands the work, knows what the future demands of the present, and is a kind of bishop in the Portland-Oregon Classis. He is now in the East in the interest of the Pacific Coast work, and will shortly sail for Europe partly to see after getting from the mission-

ary institutions there suitable young men willing to labor in America. The Council gave him letters of introduction, authorizing him to make inquiry in reference to securing missionaries, and to learn the conditions upon which these may be secured. He will report to the Board on his return. Rev. J. G. Biegert is his supply in his absence, from his people who on Dr. Gantenbein's return will be employed by the Board at Ablino, a suburb of Portland, and at one or two other points.

On taking up the roll we discovered that several missionaries had not reported, a few indeed not for two quarters. All wrong, brethren. The least you can do is to report promptly and regularly, especially now that the Board is paying you promptly.

The most puzzling case is that of Roanoke, Va. Rev. Lewis Reiter's report plainly shows that it is useless to try to get along without building at least a cheap church ; where shall we build it? Not in the air, surely ; and lot we have not, nor have we any money for one. Who will come to our help? He has been directed to canvass for his three interests, Basic City, Buena Vista and Roanoke, but with especial reference to the latter, for on this the others largely depend.

The supply of blanks for quarterly and yearly reports being exhausted, the Superintendent was instructed to prepare a revised form for both ; and he will be grateful to the missionaries, to members of the Board and to other pastors for suggestions in framing a more suitable form than the old.

The yearly meeting of the Board will be held in Lancaster, Pa., September 21st, 1891, at 2 P.M.

For Reformed Church Messenger.

MISSIONS.

From Meyersdale we accompanied Rev. A. J. Heller to Berlin where was the next field of operations for us. A short ride by train and then up a long, steep hill on foot and we were in the ancient borough. We often heard of the place and knew that here are many who love our Reformed Zion—but had not visited the place, neither met many of these good people. Our home while here, was mostly with Elder Josiah Poorbaugh—two of whose daughters are in Japan, doing noble work for the Master and Church. We are under many obligations to this good brother—for he it was, who, in the absence of the pastor, took us among the members of the Berlin charge. In this charge we found the people in a condition making it impossible to do as much for the cause we represented as some other charges. They have a Church building that cost them $17,000, and such an expense must of necessity bear heavily upon the members. But we are pleased to say that the Church is now finished with the exception of putting in heaters —and the debt is almost wiped out. It is hardly necessary to say that they have an exceedingly fine Church building, of which they justly feel somewhat proud. We came here with the knowledge that these people had some burdens to bear and therefore did not expect as much for our work as from some other charges. We got the sum of $55—the greater part in cash. The missionary society did its share in this good work. Brother Kremer has an interesting people.

A few days must now be spent in Zion's charge under the pastoral care of Rev. A. J. Heller. But the good pastor being very much interested in the movement at Cumberland, had, before our coming, collected some funds and had them ready when we arrived. On Sunday we visited one congregation and then spent two days in visiting some of the members. The weather was warm—yes, hot—and the hills very high. Pastor Heller stood at helm manfully and piloted us around—while the mare *Maude* had about all she could do to draw the load. The readers of the MESSENGER must not suppose that a house to house canvass was made. No, that would be more than could be reasonably expected of us. Only some of the families were visited and the cause presented. This charge has rather an enviable reputation for liberality towards the benevolent objects of the Church. We expected something liberal here and were not disappointed. We received the snug sum of $102—nearly all in cash—and have the promise of something additional. It will be seen that we received from the charges in and about Berlin the sum of $157. We expect still more from parties that we could not see at the time. The Reformed Church is certainly strong in this part of the State. There is seemingly much wealth among our people here and they are ready to help the interests of the Church, which is something to be commended. The Church buildings are generally very good. Mt. Zion needs a new church, and the good people there are talking of building—and if they do, it will not be a small or insignificant affair. Pastor Heller and the people of the congregation will see eye to eye in this matter, without a doubt, and a new Church home will be the result. We had a very enjoyable time with pastors Heller and Kremer. They know how to entertain "strangers," and do not forget to entertain them.

* * * * *

In our article speaking about the Meyersdale congregation we were made to say that the church at that place cost $3000. We said—or meant to say—$14,000. Quite a difference, as the reader will observe. D. S. F.

Jenner X Roads, June 22, '91.

Our Serial.

For Reformed Church Messenger.

THE YOUNG PROPHETESS :

A TALE OF THE CHILDREN'S CRUSADE.

BY REV. R. LEIGHTON GERHART.

CHAPTER XXVII.

ALHADAN'S STORY.

It was a large room ; the marble floor was tesselated ; in the middle stood a vase-like basin of variegated stone, highly polished, from which spouted a thin stream of water ; the walls and ceilings were panelled, adorned with pilasters and painted in vivid colors and arabesques ; arouud the whole room ran a marble divan upholstered in crimson velvet fringed with gilt. The farther end of the apartment was finished off with arches supported by light, fluted, airy columns, the intervening spaces closed by gilded latticework. Through the lattice one could see hundreds of birds of every variety, from the gorgeous maccaw, crested cockatoo, redbreasted parakeet to the orange-plumed, black-winged oriole and vivid blue roller bird. This was the aviary, and the birds kept up an incessant chirping, whistling and calling, as they flew from perch to perch, or gathered in flocks about the grain provided them for food.

But the sight that attracted and held the attention of Alhadan, was a group of people, consisting of the Emir and two strangers, seated on a divan at one side of the saloon. One of the strangers was a man of venerable appearance, his complexion indicating great vitality, his dark eyes keen and penetrating. A linen robe of finest web, bound with a girdle of red silk, clothed him from head to foot. Over his bosom, on the hilt of his dagger, flamed a cluster of blood-red rubies, as large as an orange. He wore the green turban, a color that none but an Emir could assume, the front lit up by a crescent of pearls and diamonds, so deftly set that the net-work of silver uniting them was wholly invisible. At this man's feet, on a wide Persian rug, soft and thick, her feet folded under her, sat a superbly beautiful woman. She was reclining indolently back on the upper part of the divan,—for part of the divan was about a foot higher than the other,—supporting her head on her delicate knuckles, her oval face turned upwards, as though listening to some remark the venerable man had made. Her arms were encircled with bracelets thickly set with jewels ; her fingers weighted with gems ; about her neck were three strings of large topazes of delicate pink, finely cut and tied together with small links of gold, while the masses of her black hair were interwoven with coils of lustrous pearls ; a robe of soft yellow silk, open over the bosom to display a tunic of cambric covered with finest needle-work, descended in sheeny folds below the knees. Her girdle was a yellow Cashmere shawl. A yellow vest of satin, the wide, pointed sleeves affording full play to the arms, and voluminous trousers of white silk, with pointed morocco slippers, completed her attire ; though we must not forget to say, that the vest was covered in front and on the sleeves with an intricate pattern wrought of seed-pearls, while the front and hem of her robe was embroidered with flowers in silver.

On one side the divan, three or four yards distant, stood a group of dancing-girls holding timbrels, their heads covered with bandelettes strung with gold sequins, their slender ankles encircled with silver bells, and their arms with gold and silver bands. Their faces were flushed and their eyes sparkled as from the effort of an elaborate dance ; but, though resting, the attitudes they assumed were graceful and picturesque in a marked degree. On the opposite side, stood two handsomely-attired Ethiopians, of a stature and strength of limb fairly gigantic ; they were mutes, and dull and lizard-like of eye and stolid of face they stood facing their master, silent and motionless, as if carved of ebony. On a rug at the feet of these men sat several musicians.

Through the high orgive windows the sunlight streamed in floods of glory, streaking the tesselated floor with broad swaths of shining gold, irradiating the splashing fountain, and resting bright and warm on the Persian rug on which rested the beautiful woman.

This was the sight that caught the eye of Alhadan, as he entered the saloon. Noting his approach, Emir Aboulias said, addressing his guests :

"Here comes the slave of whom I spoke. Think you four thousand pieces of gold were too much for him?"

The venerable man fixed his eye coolly on Alhadan, and answered :

"He is strong and graceful, but such a price argues gifts of mind not often found in a slave."

"He hath them," remarked Emir Aboulias, quietly.

Prince Joussef—for that was the stranger's name—elevated his eyebrows and remained silent.

At the first word of the Emir, the beautiful woman turned also to look at the slave, though in a languid and indifferent manner, but her eye had rested on him scarcely a moment before her cheek flushed, then paled, and starting eagerly forward, as if to rise, she ejaculated below her breath, "Otho!" But the name had no sooner escaped her lips than, evidently desiring to conceal the fact of her recognition, she sank back on the divan, turned her face, lit with blushes, downward, and began playing idly with the

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fringe on her Cashmere girdle ; on her lips there had come a half-amused smile.

When Alhadan came within a few feet of the divan, he prostrated himself, and bending forward, touched the cool marble with his forehead ; then rising he assumed an erect attitude.

"Sir," he said, calmly addressing his master, "I await your commands."

"You are a Christian?" queried Prince Joussef, abruptly.

"Yes, my lord, I am a Christian."

"Praise God then for His mercy ! You are in the land of the true believer, and we will make a good Mussulman of you. Know you the Koran?"

"I accept no book as coming from God but the Bible, and will read none," answered Alhadan, feeling that any ambiguity in his answer would be cowardly.

"Dog ! swine-eater !" said the Prince, perfectly calm. "Your master should compel you to curse the Nazarene, or take off your head !"

The young man flushed, then replied boldly :

"Many have suffered death rather than deny the faith ; and should I be put to the test, think you my Lord and Saviour would desert me?"

Prince Joussef was about to reply again, but Emir Aboulias, who was a man of noble and liberal spirit, interfered :

"I have sent for you, Alhadan, that Prince Joussef and the lady Zobeide may hear from your lips the wondrous story of the children's army, of which, from what you have said, I judge you were a leader. Speak, then, O Alhadan, 'tis the hour of rest, and we would fain have you please our ears, as you so well can. 'Tis a marvellous tale !"

"Most noble Emir," answered Alhadan, again prostrating himself, "I fear it will prove a tedious story to Prince Joussef and the beauteous lady Zobeide, but at thy command, I will tell it."

"While we listen to this wondrous story," said the Emir to his guests, "we will partake of some refreshments." With this he clapped his hands, and immediately a slave appeared carrying a square rug of cloth of gold, which he spread out on the marble pavement, and at once retired. Then came a second, bearing a small silver table, about a foot high, richly inlaid with precious stones, which he placed in the centre of the rug and withdrew. Then a third appeared with a large golden waiter, covered with dishes of luscious fruits, delicious cakes, and fine confectionery. The dishes were of gold and of crystal, rimmed and studded with jewels—red tourmerlanes, delicate blue lapis lazuli, pearly moonstones, costly sunstones, garnets and other stones of value.

"Now," said the Emir, as, rising, he conducted his guests to the table, around which they seated themselves, "we are ready to listen."

And standing in that splendid saloon, in that far-off land, Alhadan told, in simple, affecting language, the story of the Children's Crusade—their hopes, their plans, their long marches, and the strange adventures that befell them in the way, all of which are already known to the reader. As he proceeded, the interest of his listeners increased, and when he described the terrible march over the Alps, an exclamation of amazement fell even from the lips of Prince Joussef. At length he paused, for he had come to the time when the Crusaders embarked on the ships, provided by Christopher Nicholati, to cross the sea.

"Courage, Alhadan !" spoke the Emir, "'tis a story past belief ; but let us hear of this man's treachery."

The narrator's head had sunk forward on his breast, but at these kind words, he raised it, and controling the emotions that agitated him, began again :

"In an evil hour—oh ! that God should have permitted such a disaster to come upon us—"

"The will of God be done !" ejaculated Prince Joussef, piously. And the Emir taking advantage of the interruption again softly clapped his hands, Immediately a slave came and removed the silver waiter and the dishes of fruit. Following him appeared another bearing a waiter of gold, containing slim-necked pitchers of irridescent glass filled with wine, with cups of gold studded with jewels and showing the goldsmith's highest skill.

When the Prince saw the wine he smiled, shook his head reprovingly at his host, in playful reminder of the Koran, which prohibited wine to the true believers, then, sighing resignedly, he permitted his goblet to be filled, and drank the contents with evident relish.

"Proceed," said the Emir to Alhadan.

"In an evil hour," again began the young man, "we confided ourselves to this wretch, and set sail to cross the sea. Our ships, seven in number, were soon scattered by a tempest ; nor did they ever come together again. So I can only speak of what happened to those who were on the same vessel with myself,—though, unless lost at sea, no doubt as sad a fate befell the others as came upon us. That wretch Nicholati—it cannot be but that God will bring his crime upon his own head !—carried us directly to Alexandria, and there—there—sold us—all—sold us—little and big, strong and weak, as slaves to the base infidel."

The last words slipped from the lips of Alhadan before he was aware of what he was saying, for absorbed in his story he had altogether forgotten the people in whose presence he stood. He had no sooner spoken the words than he was made aware of his mistake.

"Dog of a slave," cried Prince Joussef, angrily. "Do you dare to call the true believer a base infidel? By the camel of the Prophet, you deserve to die ! Emir Aboulias ! cut off his head !" But recollecting that such a proceeding would bring a sudden close to the story which he now desired to hear to the end, he seized his goblet, and burying his nose in it, drained it to the dregs. Then muttering, "God's will be done !" he held it out to be filled a third time.

"I beg your patience, my friend," soothingly, spoke the Emir ; "let the slave proceed," but he fixed his eye sternly on the young man, thus warning him not to repeat the offence.

"We soon left Alexandria. Seven of us, purchased by the same merchant, being in the party. We journeyed by land, all of us on foot, toward Palestine, which only as conquerors we had thought to see ; but as slaves we stood upon the sacred heights of Olivet, and looked down on Jerusalem. Then on we tramped over the heated and stony way—the way made sacred by our dear Lord's feet—until we passed the far-famed sea of Galilee.

"I have told you of a noble maiden—ah, the noblest and the purest of us all !—whose name was Madeleine. She was of our company. Her spirit sank when she discovered the treachery practised on us, and with the loss of hope her strength failed. From day to day we saw her cheek grow thin and pale ; her step, more languid. She spoke but little ; no word of complaint fell from her lips, but the pitiful looks she cast on me told me her heart was broken.

"We ascended the mountains beyond the inland sea, and here one evening, the splendor of the sinking sun casting a veil of glory over the land, she sank exhausted upon the soft moss beneath a fragrant cedar tree. She had leaned upon my shoulder nearly all that day, and hour by hour her weight grew more heavy, until I was compelled almost to carry her as we journeyed on. At midnight, when in her glory the cold moon made the far-off sea shine like a silver shield—at that hour when sacred silence reigned in earth and heaven—I saw her fair, saintly face grow deadly pale, and I knew that death was near. I knelt beside her ; she turned her eyes and looked at me ; and now she spoke, and spoke of hope. She could not tell why God had so dealt with us ; she thought perhaps we had done some wrong that had taken our power away ; but she knew that God was good, and that in that other world she would tread the streets of the New Jerusalem; and bade me meet her there ; bade me never doubt the goodness of our God, nor be recreant to our faith, but meet her there. She said, ''Tis better I should die,' and she smiled on me, and said again ; 'Our God is merciful, dear Otho ; my heart is full of peace.'

"And when the morning came, and the chill gray mist rose from the sea and curtained all the land, 'twas Madeleine's winding sheet, for beneath the cedar tree cold and dead she lay. Her dress was soiled and torn, her tender feet were bound about with rags to shield them from the flinty stones of our stony way ; she was worn and thin, but more beautiful to me than when in the freshness of her strength, she stood before me.

"There on the wooded, rocky height that looks on Galilee, I dug her grave, and there I buried her. This is my tale, Prince Joussef—" Alhadan tried to say more, but his emotions overcame him, and for a few moments he stood with head bowed down struggling for self-control. Then his grief burst all bounds, and raising his tear-stained face upward, and lifting his hands aloft as though appealing to heaven, he cried in a voice of deepest anguish :

"And here I stand, a slave ! My God, a slave !"

The beautiful woman lying on the divan had listened intently as the story proceeded. At first, she had studiously kept her eyes fixed on the ground, but at the name of Madeleine, she raised them to the face of the speaker, and from that time on, wholly absorbed in the pitiful narrative, she steadfastly gazed at him. When he told of Madeleine's death, she began softly to weep.

"I though not so to wound your heart, O Alhadan," said Emir Aboulias kindly. "God's decrees are wise ; His ways inscrutable. I will not keep you longer."

Alhadan made a low obeisance and withdrew.

"Is it not a wondrous tale? inquired the Emir, addressing his guests, as the young man disappeared.

"Yes, wonderful ! truly wonderful !" answered the Prince cooly, "but somewhat tedious in the ending," and he yawned lazily.

Emir Aboulias smiled faintly, and clapped his hands. In response to the summons, a slave came, took up the little table with the pitchers of wine, and silently withdrew. He had scarcely left the saloon before another entered carrying a silver basin of water, in which all delicately washed their hands. Then another slave brought a pot of perfume which was cast upon robes of the guests ; the beards of the gentlemen were also anointed with the fragrant essence.

Then rising, the three seated themselves once more on the divan, and at a signal from the Emir, the tinkling of the timbrels was heard, and the group of girls began an animated and graceful dance.

(*To be Continued.*)

YOU get discouraged sometimes because you think you are accomplishing nothing. Do not be discouraged. You cannot tell how much good you do. You cannot estimate the results of your faithful life and work. Labor on steadily, faithfully. Sow the seed and water it. God will surely give the increase. Though you do not see the fruit, it will be. "Your labor is not in vain in the Lord."

The Family.

"I WILL MAKE THE DRY LAND SPRINGS OF WATER."

All my soul was dry and dead
Till I heard that Jesus bled;
Bled and suffer'd in my place,
Bearing sin in matchless grace.

Then a drop of heavenly love
Fell upon me from above,
And by secret, mystic art.
Reached the centre of my heart.

Glad the story I recount,
How that drop became a fount,
Bubbled up a living well,
Made my heart begin to swell.

All within my soul was praise,
Praise increasing all my days;
Praise which could not silent be:
Floods were struggling to be free.

More and more the waters grew,
Open wide the flood-gates flew,
Leaping forth in streams of song
Flowed my happy life along.

Lo, a river clear and sweet
Laved my glad, obedient feet!
Soon it rose up to my knees,
And I praised and prayed with ease.

Now my soul in praises swims,
Bathes in songs, and psalms, and hymns;
Plunges down into the deeps,
All her powers in worship steeps.

Hallelojah! O my Lord,
Torrents from my soul are poured!
I am carried clean away,
Praising, praising all the day.

In an ocean of delight,
Praising God with all my might,
Self is drowned. So let it be:
Only Christ remains to me.

—*Spurgeon.*

COVETOUSNESS.

It has been said that the great sin of the Church is covetousness. Whether this is true or not, we all know that covetousness is a great sin, and a sin which, there is reason to fear, prevails extensively among the membership of the Church. It is not generally looked upon as a low and degrading sin, which it really is. One who is covetous does not think he is guilty of a sin closely allied to fetichism, yet this is a fact. "Covetousness is idolatry." Idolatry is to give the creature the place in our hearts which belongs to the Creator. If, instead of trusting in God, we are "trusting in uncertain riches," we are covetous—are idolaters. Christians, especially those upon whom God has bestowed an abnndance of this world's goods, ought to guard against this sin. Every one ought to desire to know whether or not he has fallen into it. We should not content ourselves and quiet our conscience by the thought that we are giving to the Lord somewhat liberally; and even more generously than many of our brethren. We ought to be sure that, in the performance of this, as of every other duty, we are doing what God requires us to do.

What makes this sin peculiarly dangerous is that one may profess to be a Christian and yet be covetous, without losing social or religious standing among respectable people. If he were a thief or a drunkard, he would soon be brought into disgrace. But he may keep on robbing the Lord and withholding "the tithes and offerings" all his life, and yet be considered a respectable man.

It is, without doubt, the prevalence of this sin in the Church that causes the great lack of means for carrying forward the missionary work of the Church. If all were free from this form of idolatry and giving as the Lord has prospered them, the treasuries of all the Boards would be filled to overflowing, and from the opened windows of heaven God's blessing would descend upon the whole Church.—*United Presbyterian.*

THE EVILS OF SCOWLING.

I have a special message for woman—one don't—small as a word, but mighty in influence. It is this: Don't scowl. Scowling spoils faces. Before you know it, my sister, your forehead will resemble a small railroad map. There is a grand trunk line from your cowlick to the bridge of your nose, intersected by parallel lines running east and west, with curves arching your eyebrows; and oh, how much older you look for it! Scowling is a habit that steals upon us unawares. We frown when the light is too strong, and when it is too weak. We tie our brows into a knot when we are thinking, and knit them even more tightly when we cannot think.

There is no denying there are plenty of things to scowl about. The baby in the cradle frowns when something fails to suit. "Constitutional scowl," we say. The little toddler who likes sugar on his bread and butter tells his trouble in the same way when you leave the sugar off. "Cross," we say about the children; and "worried to death," about the grown folks, and as for ourselves, we can't help it. But we must. Its reflex influence makes others unhappy; for face answereth unto face in life as well as in water. It belies our religion. We should possess our souls in such peace that it will reflect itself in placid countenances. If your forehead is rigid with wrinkles before forty, what will it be at seventy?

There is one consoling thought about these marks of time and trouble—the death angel almost always erases them. Even the extremely aged in death often wear a smooth and peaceful brow, thus leaving our last memories of them calm and tranquil. But our business is with life. Scowling is a kind of silent scolding. It shows that our souls need sweetening. For pity's sake, let us take a sad-iron, or a glad-iron, or smoothing tool of some sort, and straighten these creases out of our faces before they become indelibly engraved upon our visage.—*Ladies' Home Journal.*

Youth's Department.

A CARELESS DOLL.

Virginia Cleveland, I declare!
You're nothing but a constant care!
Such habits I must try and cure—
This time you'll get a scolding sure!
Of course you're old enough to know,
(How many times I've told you so!)
It's very wrong to run away—
Besides, it wasn't nice to say
That Maud and Ethel teased you to—
For shame! A doll as big as you!

Dear me! this muddy stain, I guess,
Will spoil your dotted muslin dress.
I had to put it in the tub,
And wash, and wring, and scrub and rub.
Perhaps you were not all to blame—
But you were careless just the same.
I might have dropped you in the sand
That time I heard the circus-band.
And Rover ran—he heard it, too—
And possibly he stepped on you!
Oh, if he did, why then you see,
I was the careless one, maybe.
To scold myself will never do—
But then!—too bad, I scolded you!

STELLA'S VICTORY.

Stella Vinton had been down town for the first time in her life to make some purchases for her mother. She had walked down and was riding home. Mrs. Vinton had told her she might have five cents for herself if there was any change left, but she had been obliged to spend every cent, and was naturally just a little disappointed. She sat in the car with her fare in her hand, waiting for the conductor to come for it.

He came along presently, and she held it out toward him, but he did not see it, and went on to the front of the car, then he stepped off the front platform, and waiting a moment, jumped on the rear again.

"He's forgotten me. He is not coming for my fare. I shall have to give it to him when I get out," she thought.

"No, I wouldn't, it is his place to come for it," the tempter suggested.

"That would be cheating. You have had your ride and ought to pay for it," whispered conscience.

"Of course, but it is not my place to make the conductor take it."

"It is everybody's business to be honest."

"Ma promised me five cents too."

"But she would not like you to get it this way."

"She need never know. I would not tell her."

"But you would know, and Jesus would know, and you profess to be a little Christian."

"So I do, and I will be, and I won't cheat."

Just then the conductor called out Baker street, and Stella Vinton rose to leave the car, as she did so, she put the five cents in the conductor's hand.

"Thank you," he said, smiling.

Stella went home and told her mother of her temptation.

Mrs. Vinton opened her purse, and taking out a twenty-five cent piece put it in Stella's hand.

"This is for my honest little girl," she said, kissing her.

So Stella had double reason to be glad that she had gained the victory.

FOR BOYS.

In one of his talks to boys, Dr. Parkhurst says: "It is manliness that tells, in this world and the next; and a person is not going to be manly when he is forty, unless the beginnings of it show themselves in him when he is ten. And then a boy who has got his little kernel of manhood in him will show it in his home."

There is only one time to begin to be a man, and that is before you get to be a man. You will be and do, after you are grown up, just what you begin to be and do, before you are grown up.—*The Welcome.*

Pleasantries.

A colored philosopher says: "Life am mos'ly made up o' prayin' fer rain an' wishin' 'twould clear off."

A circus never runs too long for spectators, but let a sermon run over forty minutes, and a congregation can't sit still.

At a Sabbath-school in Lowell, Mass., in answer to the question, "What is the greatest church festival?" a little orphan of six years promptly responded, "The strawberry festival."

It is related of the late Dr. Hodge of Princeton Theological Seminary that he once asked a student for a definition of eternity. The student, after some hesitation, replied that he used to know the definition. but had forgotten it. "Oh, my, my, my!" exclaimed Dr. Hodge, bringing his hand down forcibly upon the table, "What a calamity! The only man in the universe that ever knew what eternity is has forgotten."

NOTICE.

☞ *Editorial Correspondence address to* THE REFORMED CHURCH MESSENGER, *907 Arch Street, Philadelphia.*

☞ *Letters pertaining to subscriptions and other business, address* REFORMED CHURCH PUBLICATION HOUSE, *907 Arch Street, Philadelphia.*

☞ *No notice taken of anonymous communications.*

For Terms, see page 11.

THE REFORMED CHURCH MESSENGER,

907 Arch Street, Philadelphia, Pa.

THURSDAY, JULY 2, 1891.

TOPSY-TURVY.

We sometimes almost think it would be well not to read the newspapers now-a-days at all, or if we do, to brace our nerves and try to retain our balance. As matters now stand, our daily supply of news is largely of a sensational character, and we are in danger of coming to think that the world has gone topsy-turvy; that it is in some danger of being turned upside down. Let any one just glance at some of the strange things that are taking place around him from day to day, and let him ask himself whether at times he does not feel somewhat giddy. The Czar of all the Russias, the most powerful monarch in the world, cannot travel from St. Petersburg to Moscow without a guard of soldiers with him on the cars, and columns of them on the outside all along the road. The side of the car on which he sits must be lined with steel through which no bullet can penetrate. Look, however, at England so sedate, so law-abiding, convulsed by the baccarat scandal, with its throne, it is said, shaking to its foundation. Look at Philadelphia, the city of brotherly love, with its recent disclosures. Look also at every day's report of "wrong doing and outrage with which the earth is filled." But then let us, at the same time, bear in mind that these outbreaks of sin and iniquity are after all simply phenomenal. Back of them the kingdom of God is quietly, persistently, moving forward, and just because its progress is so noiseless, its wonderful strides are scarcely noticed in the secular papers.

AS YET MERE EARTHEN VESSELS.

As we cast our eyes over the religious world, we see many things that surprise us. They almost lift us off of our feet, as we look back at them,—of course, from our own point of view. What means the expulsion of the poor Jews from Russia, a Christian country, reminding us of the barbarities of the Middle Ages? There is, however, enough to arrest attention nearer home. Such people as the Dunkers, the United Brethren, the Evangelical Association (the Albrecht Lente) hitherto the most peaceful people among themselves, have broken out in fierce contentions, the conservatives moving too slow and the progressives too fast for the rest of the army. —The Covenanters around Pittsburgh have expelled a half dozen of their best preachers because they voted at an election under the Federal Constitution which has not the name of God in it. The General Assembly of the Presbyterian Church has voted one of their best theological professors out of his chair, and Union Theological Seminary has voted that he should remain where he is, thus rebuking what it no doubt regards as the "madness of the Assembly."—Some years ago the Congregationalists, or some of them, tried their best to oust Professor Smyth from Andover Seminary, and the question still hangs fire in the Supreme Court of Massachusetts, a purely secular court. —The Episcopalians are divided into two camps, notwithstanding their faith in the Episcopate, the older one apparently winking at rationalistic views, drawing converts from all denominations but giving some of them up to the Roman Catholic Church.—A part of the Unitarians have landed apparently in downright infidelity, and some of them have approached so near the evangelical faith that it is now somewhat difficult to tell whether they are orthodox or heterodox.—The Roman Catholics have shown that they are not such bad people as they were formerly supposed to be—enemies to our free republic—but friends of free republican institutions in both the new and the old world. As an offset to this, Father Mollinger has been reenacting scenes in this country which were common in Europe during the Middle Ages, and are still so in certain parts of the Catholic world, which it had been thought had passed away. Hundreds and thousands of poor people, afflicted with all kinds of diseases, the blind, the deaf, the halt, came from distant parts of the country to Pittsburgh a short time ago, spent their money in traveling with the expectation of being healed, and with perhaps, a few exceptional cases, returned to their homes no better than when they came—worst most likely, because they have been disappointed. Such exhibitions of our religious life might tempt us to think that there must be some kind of weakness in Christianity, because it does not prevent such abnormal expressions of its nature. But thus it has always been, Christianity has survived, and in the course of time, raised good but erring people out of their one-sidedness, their errors, or their remaining depravity, and enabled them to walk at liberty on a higher plane of life. The treasure has been committed to earthen vessels.

Synodical Editors.

(Elected by the Synods.)

Eastern, ... REV. JONATHAN H. PANNEBECKER.
Pittsburgh, ... " DAVID B. LADY.
Potomac, ... " J. SPANGLER KIEFFER, D. D.

TOWN AND COUNTRY.

In the recent report of the Proceedings of Westmoreland Classis, the remark occurred that whilst there was an encouraging increase of membership in the town congregations, those in the country had been barely holding their own during the past year. In one of the pastoral reports at the late meeting of Clarion Classis, also we find these words: "The charge at present, though in a good state morally and religiously, and in a fair condition financially, is not increasing numerically." And among the reasons given for this failure of growth, we find the following: "Many of our young people are compelled to go to the West, to the oil fields, to the coal mines or to the more flourishing towns and cities at a distance from us, to make a living."

The condition of things, thus described as existing in one whole Classis, in one instance, and, in another, noticed more particularly by an individual pastor, is one worthy of more than a passing notice. It is one that most probably prevails throughout the whole length and breadth of the Church. There may be exceptions. But this is probably the rule. The country places are almost if not entirely at a stand still. The towns, at least many of them, are increasing rapidly in population and wealth.

Traveling with an intelligent elder of our Church a few days ago, he informed the writer that in making the annual assessment and registry of voters in the township in which he lives, he found, two years ago, twenty-one voters less than the year before; and that having gone over about one fourth the territory on the same business, a short time before this conversation took place, he had found six voters than last year, and expected to find at least as great a falling off as he did before. This more than bears out the statement made above that the country places are at a stand-still. But this is probably an exception. It is to be hoped so at least. But it is not easy to see why it should be so regarded. It is one of the most fertile and productive townships of the county in which the writer resides, and there are perhaps more evidences of prosperity among the farmers in that district than anywhere else in the county. According to these figures there is not only no increase here, but a very rapid decrease. And it cannot fail to have its effect on the membership of the Church; for we cannot suppose that only people of worldly character go to the towns and Christians remain in the country.

What is here stated is also borne out by the result of the late census. In one of the reports coming from the office of the Superintendent of the Census, stress is laid upon the rapid increase of the population of towns and cities, and the actual decrease of that of many country districts. There are, of course, reasons for this state of things, but it is not the object of this article to point them out. A discovery of the reasons will not in any way alter the facts in the case. It is the facts, and not the reasons for their existence, that are important, especially to a denomination having so large a portion of its churches and membership in the country as ours has.

We are not exclusively a country church. Very many of our strongest congregations are in the towns and cities. But a large portion of our strength is in the country. There is nothing in this fact to be regretted. The conservative and substantial character of our Church is no doubt largely owing to the fact that we have such a large portion of our membership in the country. But the population is drawing to the cities. Our young people are leaving the farm and going to town. So many of them are doing this of late as to make it hard for our country congregations to hold their own. And our town congregations are increasing in membership. They not only get the benefit of the young people who grow up in their own families. The expansion of business in the town is such that these find positions at home as they grow up. But the town congregations are continually being recruited by the young people who go to the town from the country. And these young people from the country often turn out to be among their best and most substantial members.

A few years ago there was a discussion as to the relative value of country and town congregations at one of our Synods, which was afterwards continued in the MESSENGER. It seems to be demonstrated that this is no longer a practical question. The young people of our country congregations are going to the towns, and we must go there with our churches, if we desire to retain them in our denomination, and if as a Church we wish to grow. Our Home Missionary efforts must be made in towns and cities or they will not succeed. It matters little how we answer the question as to the relative value of a town or country congregation. If we want any new congregations, we must go to the towns to get them. The expanding population makes room for them there, and there alone will efforts to gather new congregations be successful. This ought to be recognized by the Boards having these matters in charge, and no doubt it is so recognized and that their measures are taken accordingly.

But one word more remains to be said. The country congregations ought not to become discouraged. They ought to put forth all proper efforts to maintain themselves. They are doing an important work. There are the very best reasons for their continued existence.

They furnish a large portion of the money needed to begin and maintain new work in the towns and cities. And it requires money, and a great deal of it, to do such work. And we need the country congregations to furnish this money. And they can feel that they are putting their money where it will do the most good for the cause of Christ and for the future of their own Church.

The country congregation is not to regard itself as doing no good when it merely holds its own. Holding its own means that it receives from year to year enough members to make up for its losses by death and removal. These are often heavy. The country congregation is thus not standing still but is actively engaged in training those growing up in the community for heaven or for usefulness on earth in the congretion to which they may ultimately remove.

The writer does not believe our country population will continue to decrease permanently. The labor of the farmer is needed. Farming will be more remunerative after awhile again. As towns, and mining, and manufacturing increase there will be a better demand for produce. Farms will be divided. Land will be better tilled. And country districts will maintain twice their present population. Country churches will benefit by this. L.

For Reformed Church Messenger.

COMMENCEMENT EXERCISES IN CLEVELAND, OHIO.

The closing exercises of Calvin College, this year, were unusually enjoyable. During the year the College had passed through severe trials, but had made such experience of divine help, that all connected with it felt thankful and hopeful when the school-year closed with bright prospects for the future. Another encouraging feature of this Commencement was the great number of visitors from a distance.

On Sunday afternoon the *Reformed Young People's Societies* of Clevand held their anniversary in the Second Reformed church. This anniversary is celebrated in connection with the College Commencement, because the students generally take active part in these societies. The exercises on this occasion consisted in declamations and songs by the young people and addresses by several pastors, one of which was delivered by Rev. W. Stearly of Grace church. The church was full and all seemed to feel the liveliest interest in the proceedings.

In the evening the same church was filled again to hear the *baccalaureate sermon* preached by Dr. Rust of Tiffin.

On Monday the *German Literary Society* of the College held its anniversary in the college hall. Some time before the students had arranged a concert and had realized a little more than fifty dollars from it. With this sum they had renovated the hall, and it now looked neat and inviting. It was well filled by an appreciative audience.

On Tuesday the *alumni* met. They had a banquet in the College refectory with toasts and short addresses, and then organized themselves into an alumni association. Steps were taken to utilize "*Jung Amerika*," the College-monthly, as a medium of correspondence and intercourse, and an orator was elected for next year's meeting.

On Wednesday the *Commencement proper* was held. The graduating class consisted of three, two of whom will enter a theological seminary, one in Tiffin and other in Lancaster. Two of their addresses were in German, one in English, all were listened to with the closest attention. The college hall was on this occasion, filled to overflowing, so much so, that those coming late found no room inside. There was present a very large number of former students, a fact especially gratifiying to the professors, besides the great majority of the audience consisted of intelligent and respectable people, many of whom spoke very favorably of the literary and Christian character of the entertainment.

By a misunderstanding, caused by the President's continued absence, one oration and one important meeting had to be omitted in this year's exercises, but this did not seem to detract from the general satisfaction felt by all present. All expressed themselves highly gratified by the evident progress made here in many respects.

For the Reformed Church Messenger.

WEST SUSQUEHANNA CLASSIS.

This Classis held its annual sessions in Christ Reformed church at Madisonburg, Centre Co., Pa., May 20-23. The retiring President, Rev. Geo. W. Gerhard, preached the opening sermon based on St. John iv. 14. There were only two ministers absent who were both excused. All the charges were represented by delegate elders.

Rev. John Dotterer was elected President, Rev. W. A. Haas was re-elected Treasurer, and Rev. I. W. Hendricks was elected Corresponding Secretary.

All the apportionments of Synod upon this Classis were cheerfully accepted and apportioned upon the several charges. Synod's requests and recommendations were also heard and due obedience was promised in every instance. The following resolutions were adopted on the appeal from the Society for the Relief of Ministers and their Widows :

1. That we commend this worthy cause to the prayerful consideration of the members of Classis.

2. That each pastor take a collection annually for this purpose and pay the proceeds to the Treasurer of Classis.

3. That the funds so realized be used to buy life memberships for the members of Classis under the supervision of Classis.

The following report on the Reformed Church Hymnal was unanimously adopted.

We have given it as careful an examination as the brief time allotted to us would permit. The Hymnal reflects credit on the committee and upon the Church. It is churchly ; following the order of the church year and having hymns which correspond to the different seasons, Besides it contains a large collection of miscellaneous hymns we lack in the Eastern Hymn Book. These are intended for devotional and prayer services and are most excellently adapted for that purpose. We find that it contains the best modern hymns which are not contained in the Psalms and Hymns and many not in the Eastern Hymn Book. The tunes selected are of the old masters which have enshrined themselves into the hearts of the Christian community. In view of these facts and that the Church is wanting just such a collection of hymns and tunes and the further fact that it has received the unanimous and unequalified endorsement of the best leaders of choirs in our Classis, we recommend to your reverend body the adoption of the Hymnal to be used in the several churches in the Reformed Church in the U. S.

The following is the action of Classis in reference to the *Missionary Guardian*. . . . In order that the subscription list may be enlarged sufficiently to justify its publication, in its present form, that our people may have the opportunity to become better informed in relation to all our missionary operations, your committee recommends the following action :

Resolved, That the pastors and elders be requested to use all proper efforts to circulate the *Missionary Guardian*, that our ministers speak on this subject from the pulpit and, if possible, to have some one in each congregation who will seek to get subscribers by personal solicitation, so that the publication of this periodical may be sustained and information on our missionary work may be more widely disseminated.

Extract from the Contract between the Publication Board of the Reformed Church in the U. S., and the Proprietor of the Reformed Church Publication House.

"It being distinctly understood and agreed between the parties that the Synods of the United States, Pittsburgh and Potomac in consideration of the terms of this lease agree that they jointly or any one of them will not establish or themselves conduct or have conducted for them a publishing house or houses, nor publish any books or periodicals, nor endorse any periodicals that may be published by any private party or individuals either within or without their respective bounds."---Minutes of Synod, 1888.

The following brethren were elected delegates to Synod : Revs. W. A. Haas, S. H. Eisenberg and Geo. W. Gerhard, *primarii ;* Revs. A. A. Black, Miles O. Noll and L. D. Steckel, *secundi ;* Elders C. M. Bower, Esq., Isaac F. Brown and Jos. Neagley, *primarii ;* Elders Prof. Wm. Moyer, E. B. Kram and D. K. Miller, *secundi.*

The pastoral relation between Rev. D. O. Shoemaker and the Nittany Valley charge was dissolved. Revs. M. O. Noll, S. H. Eisenberg and A. A. Black were appointed a committee to supply the charge. Rev. D. O. Shoemaker was dismissed to Somerset Classis, Pittsburgh Synod. Classis reluctantly takes this congenial, useful brother's name off its roll and feels a sense of its loss.

Rev. John Dotterer, in view of the delicate character of his health, obtained permission to engage in such secular employment as he may be able to bear till his strength shall have sufficiently returned to resume the labors and responsibilities of the active ministry. Brother Dotterer has the deepest sympathy of his brethren in West Susquehanna Classis, and we doubt not, of the whole Church, who will not forget him in their prayers at the Throne.

After carefully examining the parochial reports, the Committee on the State of Religion feels moved to say, that the pastors seem more deeply actuated by the spirit of the Master in the prosecution of their work than ever before. It also laid before Classis for adoption expressions of gratitude to God for the good health of our ministers and people and for the decrease in the mortality list. The benevolent contributions have grown encouragingly. The missionary spirit is deepening itself in the hearts of our people. Classis supports five beneficiary students.

Good words were spoken in behalf of the REFORMED CHURCH MESSENGER, and it was recognized as a strong, helpful arm in our work.

The sessions of Classis were very harmonious and pleasant. The people of Madisonburg were lavish in hospitality and kindness, for which Classis expressed appreciation and thanks.

Statistics.—Ministers, 19 ; charges, 15 ; congregations, 58 ; members, 4875 ; unconfirmed members, 2720 ; infants baptized, 301 ; adults baptized, 30 ; confirmed, 268 ; by certificate, etc., 140 ; communed, 4224 ; dismissed, 95 ; erasure of names, 36 ; deaths, 208 ; Sunday-schools, 49 ; Sunday-school scholars, 3578 ; students for the ministry, 12 ; benevolent contributions, $3467 ; congregational purposes, $16,536. CLERK.

ADJOURNED MEETING OF VIRGINIA CLASSIS.

At an adjourned meeting of Virginia Classis held on 15th ult., at Martinsburg, V. Va., Rev. L. Reiter was received from North Carolina Classis, and Rev. A. C. Snyder was dismissed to Somerset Classis, Pittsburgh Synod.

Poetry.

LIFT ME UP.

Out of myself, dear Lord,
O lift me up!
No more I trust myself in life's dim maze,
Sufficient to myself in all its devious ways,
I trust no more, but humbly at Thy throne
Pray, "Lead me, for I cannot go alone."

Out of my weary self,
O, lift me up!
I faint, the road winds upward all the way;
Each night but ends another weary day.
Give me Thy strength, and may I be so blest
As on "the heights" I find the longed-for rest.

Out of my selfish self,
O, lift me up!
To live for others, and in living so
To be a blessing wheresoe'er I go,
To give the sunshine, and the clouds conceal,
Or let them but the silver clouds reveal.

Out of my lonely self,
O, lift me up!
Though other hearts with love are running o'er,
Though dear ones fill my lonely home no more,
Though every day I miss the fond caress,
Help me to join in others' happiness.

Out of my doubting self,
O, lift me up!
Help me to feel that Thou art always near,
That though 'tis night and all around seems drear,
Help me to know that though I cannot see,
It is my Father's hand that leadeth me.

—*Selected.*

Selections.

Have the heart high, and the mind modest.—*Joubert.*

No one is as happy, as reasonable, as virtuous, as amiable as a true Christian.—*Pascal.*

Knowledge is the hill which few may hope to climb; duty is the path that all may tread.—*Lewis Morris.*

Wealth is not the way to heaven, but the contrary; let all your care be to live well, and you may be sure you will never die poor.—*Bishop Henshaw.*

Art thou longing for a mission
In the earth?
For a noble, high endeavor
Springing into birth?
Let thy dreams be wrought in living,
And thy God, be richly giving,
Will thy needs supply.

—*Mrs. H. E. Brown.*

One of the saddest things about human nature is, that a man may guide others in the path of life without walking in it himself; that he may be a pilot and yet a castaway.—*Anon.*

As the shadow in the early morning, is friendship with the wicked; it dwindles hour by hour. But friendship with the good increases, like the evening shadows, till the sun of life sets.—*Herder.*

To-day for God what hast thou done?
I ask thee, restless mind!
Shouldst thou soar upward to the sun,
Yet peace thou couldst not find.
O, hast thou wasted all thy powers
Upon this fleeting earth?
Or cast away the precious hours,
Unmindful of their worth?

—*Kate Cameron.*

Science and Art.

A correspondent of the *Lancet* who has suffered from sleeplessness has found the following to be an effectual remedy in his own case: After taking a deep inspiration he holds his breath till discomfort is felt, then repeats the process a second and third time. As a rule, this is enough to procure sleep. A slight degree of asphyxia is thus relied on as a soporific agent.

The people of the island of Sangir keep time by the aid of an hour glass, formed by arranging two bottles neck to neck. The sand runs out in half an hour, when the bottles are reversed. Close by them a line is stretched on which hang twelve sticks marked with notches from one to twelve, with a hooked stick which is placed between the hour last struck and the next one. One of these *djaga* keeps the time for each village, for which purpose the hours are sounded on a gong by the keeper.

Items of Interest.

Within the last six weeks two thousand Jews emigrated from Elizabetgrad, principally to America.

Mrs. Eleanor Baker's large bequests to educational and benevolent institutions, amounting to $1,000,000, represent money made in chocolate.

The first shipment of block tin—seven tons—from the Temescal mines, in San Bernardino county, California, has been received in San Francisco.

The bronze statue of Henry Ward Beecher, in City Hall Park, Brooklyn, was unveiled on Wednesday. Seth Low, President of Columbia College, delivered the oration.

Kansas, with 100,000 more people than Texas, has only one penitentiary, with 996 prisoners, under prohibition. Texas with less population and a liquor traffic, has two penitentiaries with 3,000 convicts.

M. Eiffel, the daring civil engineer who conceived the tower in Paris which bears his names, lives up on the Jungfrau, in the Swiss Alps. He has just obtained permission to build a railroad up the mountains to his very dwelling.

Thousands of cows wearing blue spectacles is a curious sight in Russia. Blue glasses were recommended because the reflection of the light upon the snow has been so blinding that tens of thousands of cattle have been attacked with ophthalmia.

A despatch from the City of Mexico says that an era of morality has commenced in Mexico. Bull fights and cock fights have been stopped, gambling will be prohibited, and a lottery law is under consideration which, although it will not do away with lotteries, will stop all small and irresponsible concerns.

The polar exploration party that sailed recently from New York is commanded by Lieutenant R. E. Peary, U. S. N., and he is accompanied by Prof. Heilprin and several other scientists of experience. The main object of the expedition is to explore the northern coast of Greenland, and, if possible, to define the limitations of that continent.

The biggest flower in the world was recently discovered by Dr. Alexander Schadenberg. It was found in the Philippine Islands. The native who accompanied Dr. Schadenberg called the flower "bolo." The bolo in bloom is a five-petaled flower, nearly a yard in diameter, as large as a carriage wheel. A single flower weighed over twenty-two pounds. The five petals of the immense flower are oval and creamy white, and grow around a centre filled with countless long violet-hued stamens.

Hints and Recipes.

A small box filled with lime and placed on a shelf in a pantry or closet will absorb dampness and keep the air dry and sweet.

It may not be generally known that cranberries can be kept perfect all winter by picking them over carefully in the fall and immersing them in cold water. Keep them covered and they will retain their plumpness and improve in color and flavor. The writer has done this for several years and never failed. There will be no waste if all are sound at the beginning.

The *Journal of Health* recommends as quite infallible the following remedy for curing the tendency to dandruff: Take borax, half a teaspoonful; common sulphur, one heaping teaspoonful; pour over it one pint of boiling water. When cool pour into a bottle; agitate frequently for three or four days, then strain. Moisten the scalp with this three or four times a week. It is one of the most reliable preparations known.

STORING WOOLENS.—For several years I have used the very large, heavy paper flour sacks, thirty inches long, for storing woolens. I find they work perfectly. I put the clothes of each member of the family in a separate sack and write the name on the outside. I do not fill the sacks so full but that I can lay them on the machine and stitch the opening together. This is far easier and safer than pasting, and in the fall I merely cut this row of stitching off, thus shortening the sack only about a quarter of an inch each year. The filled sacks may be piled away in attic or closet, and require no further attention until needed again. Blankets and shawls may be stored in the same way. Furs should be put in pasteboard boxes and the lids pasted on by a strip of tough paper or muslin. If the articles are free from moths when put away in this manner they will be perfectly safe. A dozen sacks will cost but a trifle, and if taken care of will last several years.—*Vera, in "Ladies' Home Journal."*

Farm and Garden.

Do not forget that the Englishman produces a very high grade of mutton, and do not forget that his mainstay in doing it is turnips.

A refrigerator that refused to part with an unpleasant odor by the application of hot suds was coaxed into perfect sweetness when a sulphur candle was burned in it for a few moments. This candle was bought of a druggist for 25 cents, and can be used to deodorize any ill-smelling apartment. Directions for use come with it.

FROM WHAT IS LEFT OVER.—*The Household* recommends the following ways in which appetizing dishes can be made from the little left over from a meal: 1. Take cold oatmeal, add one egg, a spoon of cream, and flour to stir stiff. Fry in little flat balls in a hot buttered skillet. Use cold rice in the same way. Always serve such cakes very warm; they fall if left to cool. 2. Nearly every family like corn meal mush, either in milk or fried crisp in drippings. If there is a cupful left and is just to be thrown away, wait a moment. Beat it up soft in a quart of milk, add a cup of molasses, one of raisins, and two eggs, with spices to suit taste. Bake two hours. It is a delicious pudding with sugar and cream. 3. Take the cup of rice left from breakfast, add a cup of cream, one-half cup sugar, the yolks of two eggs. Cook for a moment, and place in a glass dish. Use the two whites for the top and place bits of jelly upon it. Now you have a dish for tea with but little trouble.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch St.

HEGEL'S LOGIC. A Book of the Genesis of the Categories of the Mind. A Critical Exposition. By William T. Harris, LL.D., U. S. Commissioner of Education. Chicago: S. C. Griggs & Co. Price $1 25.

It is not surprising in view of the wide prevalence of a materialistic, or at least semi-materialistic philosophy, that attention is turned anew to Hegel in whom we find the opposite pole of thought. Though long under a cloud he is coming into the light again. There are many who believe he has a message for the present generation. At all events, it is well to make acquaintance with his system that we may know whether it contains any truth for us. Hegel, however, is an extremely difficult author. Not only is his thought profound, but the language in which it is expressed is of the most abstract kind. He needs an interpreter, and the reader trained to English modes of thought could have no better than Dr. Harris who began the study of Hegel as early already as 1858, and has ever since devoted himself to a mastery of the system. He, if any one, can clear up the obscurities of his author. The student of philosophy will find in this exposition of Hegel's Logic an open and free path to some of the profoundest thoughts of one of the profoundest philosophers.

THE INTERWOVEN GOSPELS AND GOSPEL HARMONY. By Rev. William Pittenger. New York: John B. Alden, Publisher. Price 59 cents, including postage.

This valuable little book comprises the four histories of Jesus Christ blended into a complete narrative in the words of the Gospels, with a complete interleaved harmony. It is the third edition of a work which we noticed when the first edition was issued, and which from the beginning met with no small degree of favor. The practical use of the book showed a lack which is now supplied, making it a Gospel Harmony as well as an interwoven text. It will be found very useful in the study of the Bible.

THE BOOKS OF THE BIBLE BRIEFLY ANALYZED. By A. Schultze. Easton: H. T. Frueauff. Price 20 cents.

This takes up the books of the Old and New Testaments, gives their divisions and summarily sketches their contents. We trust it will serve its intended purpose to facilitate the study of the Word of God.

ALDEN'S MANIFOLD CYCLOPEDIA. This popular work, in volumes 26–28, advances from *Neuvaines* to *Perseus*. It is a mine of practical information on all subjects. The reader has no difficulty in finding what he wants. The matter is arranged, not as in the Britannica, under general headings, but in single topics, so that one has only to turn, say, to a geographical or historical name, and he is rarely disappointed in getting what he seeks. The information is brought up to date, and events that transpired only a short time ago find a place in this well edited Cyclopedia.

KNOWLEDGE: A Monthly Magazine. This unique periodical is designed to supplement the various Cyclopedias. Unfortunately when the last volume of a Cyclopedia is published the first needs

already to be in large part re-written. This magazine brings them up to the requirements of to-day, correcting their errors, filling up their deficiencies, and adding newly acquired knowledge. It is a mirror of the world's social, industrial and scientific progress, and as such an invaluable work of reference. Published by John B. Alden, 393 Pearl street, New York, at 50 cents a year.

HARPER'S MAGAZINE for July, 1891. Analysis of Contents. Frontispiece:—Oliver Wendell Holmes; Peter Ibbetson, Christianity and Socialism, An Imperative Duty, Some American Riders, Briticisms and Americanisms, The Republic of Paraguay, The Episode of the Marques de Valdeflores, The Warwickshire Avon, Oliver Wendell Holmes, "Dad's Grave," London—Saxon and Normal. Editorial Departments. Monthly Record of Current Events.

Harper Bros., New York.

LITTELL'S LIVING AGE. The number of The Living Age for June 27 contains—Sir Walter Scott, Church Quarterly Review; An Indian Ring, Blackwood's Magazine; Russia and Northern Asia, by A. Vambery, Asiatic Quarterly Review; Will Simpson's Funeral, Longman's Magazine; Bores and Bored, Temple Bar; Comet Lore, Gentleman's Magazine; Some Evils of Acclimatization, Field. Poetry—The Voice of Spring, Night and Morning. Miscellany.

Title and Index to Vol. CLXXXIX.

$8.00 per year. Littell & Co., Boston, are the publishers.

Marriages.

Mr. Alfred Sassaman and Miss Susan A. Thompson, both of Williamsport, Pa., were married at the home of the bride, 126 Laurel street, on the 23rd of April, 1891, by Rev. Lewis Robb. Both parties are among the leading members of St. John's Reformed church, and are accompanied by the best wishes of the same.

On Friday, June 19, 1891, at the bride's home, by Rev. J. T. Balliet, Mr. William Carr to Miss Ida Bell Stroop, both of Rockingham Co., Va.

At the home of the bride's parents, in Hanover, Pa., on the 10th ult., by Rev. Geo. B. Resser, Faber Bange, D.D.S., to Miss Annie May Shaffer, all of Hanover.

At Siegfried's, Lehigh county, Pa., June 16th, by Rev. Cyrus Becker, Rev. George P. Stem, pastor at Littlestown, Pa., to Miss Lizzie Laubach, of the former place.

Deaths.

Obituaries to be inserted must be no longer than two hundred and fifty words.

IN MEMORY OF REV. J. S. WAGNER.

At the annual convention of the Ladies' Classical Missionary Society, held in Amity Reformed church, Meyersdale, Pa., June 11, 1891, the following resolutions on the death of Rev. J. S. Wagner were adopted:

WHEREAS, Almighty God in His wisdom, has called to his eternal reward, our co-worker in Christ, Rev. J. S. Wagner.

Resolved, That while we are reminded that "God moves in a mysterious way" we bow in humble submission to His will, seeking to be faithful in our appointed work, until the Master calls us from time to eternity.

Resolved, That in his death the church has lost a faithful servant, the cause of missions a zealous champion, the New Centreville charge a loving pastor, and the community a respected citizen and friend.

Resolved, That we extend our deepest sympathy to those who mourn, commending them to Him who "doeth all things well" for that comfort which He alone can give.

Resolved, That a copy of these resolutions be sent to Mrs. Wagner, and that they be published in the church and county papers.

MISS A. M. POORBAUGH,
MRS. A. A. WHITE,
MISS MAGGIE KNEPPER,
Committee.

RESOLUTIONS.

At a meeting of the Ladies' Missionary Society of St. Peter's Reformed church, Fairview, Pa., the following resolutions in reference to the death of Miss Laura Daubenspeck, were adopted:

WHEREAS, It has pleased the Lord in His infinite wisdom to remove from us by death, our highly esteemed friend and sister, Miss Laura Daubenspeck.

Resolved, 1. That we bow in humble submission to the will of our Heavenly Father, in thus calling her away from earth to join the ranks of the just made perfect in heaven.

Resolved, 2. That in the loss of our dearly beloved friend our society has lost an active member, her parents a faithful, loving daughter, and the Sunday-school a faithful teacher, therefore be it

Resolved, That we deeply sympathize with the bereaved family, and in faith commend them to the God of all comfort and consolation.

Resolved, That these proceedings be placed upon the minutes of our society, and published in the REFORMED CHURCH MESSENGER, and a copy of the same be sent to the family of the deceased.

MRS. J. M. BICE,
MATTIE DAUBENSPECK,
HARVEY SNOW,
Committee.

DIED.—In Walkersville, Frederick Co., Md., April 20th, 1891, Elder Christian Winebrenner, aged 91 years, 6 months and 11 days.

Father Winebrenner was born in the Glade Valley, Frederick county, Md., in 1799, and died within one mile of his birthplace. The last link connecting the present and past centuries in the history of the Glade Reformed church, he was buried at the latter within sight of the homestead farm where he was born. He came of Reformed parentage, and was from early life a member of the Glade church, and for many years an active and efficient elder of the congregation. He was a brother of Rev. John Winebrenner, founder of the sect known as Winebrenerians or Church of God, but he remained true to the faith of the church of his fathers. By occupation a farmer, he was successful in his chosen pursuit, and became prosperous and wealthy. His Creator had endowed him with a strong physical constitution, a genial, cheerful disposition, and a great attachment to home and family, and he seemed to enjoy life and its activities until the infirmities of age came on, when he found less and less pleasure in things here below, and longed more and more for release from the trials and troubles of earth, and for a higher and holier life in the world to come. Faithful in his church duties while able to go to the sanctuary, when the infirmities of his great age confined him to the house he enjoyed the visits of his pastor and Christian friends, their singing and prayers with him and for him, and he received the Holy Communion at his home when it was observed by his congregation at the church. He was quite liberal in his support of the church, especially his own congregation, and the churches of his community and surrounding country. His funeral took place at the Glade church April 23rd, Rev. S. M. Hench officiating, assisted by Rev. House of the M. E. church.

He leaves an aged widow, two sons, D. C. Winebrenner, of Frederick city, and Reverdy J. Winebrenner, of the Glade, three daughters, Mrs. Margaret Getzendaner, of West Virginia, Mrs. Harriet Fulton, of Walkersville, and Mrs. Emma Neidig, of Frederick, and a large number of grand and great-grandchildren. The funeral was atttended by a large assemblage of relatives, friends and the people of the community generally. "He was gathered to his fathers in a full age, ripe for the sickle, as a shock of corn cometh in, in his season." H.

DIED.—Near Mechanicstown, Md., May 12, 1891, Mrs. Lydia A. E. Smith, aged 42 years, 6 months and 11 days.

The subject of this notice was a faithful and consistent member of the Reformed church at Creagerstown, Md. The services of the sanctuary and the sacrament of the Lord's Supper were always to her a real means of grace.

The circumstances of her untimely death were peculiar. She was only sick a few hours, when, without warning, she suddenly fell asleep.

Scarcely were the news of her death made known, when word came that her father, who had been an invalid for a number of years, was found dead in his bed.

Both were buried at the same hour at Utica Mills Reformed church, attended by an immense concourse of people and mourning friends.

Mrs. Smith leaves a devoted husband and two infant daughters to mourn her loss. May the Lord comfort them in this hour of bereavement. PASTOR.

DIED.—Near Graceham, Md., June 8th, 1891, Mr. Burtus Bennett, aged 78 years and 3 months.

DIED.—Rocky Ridge, June 10th, 1891, Mr. John Valentine, aged 86 years, 2 mos. and 5 days.

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BOMBERGER MEMORIAL HALL.

For Reformed Church Messenger.

TWENTIETH ANNUAL COMMENCEMENT OF URSINUS COLLEGE.

The exercises connected with the annual commencement of Ursinus College began on Sunday, June 21st, with the baccalaureate sermon by Acting President H. W. Super, D.D., LL.D., from the text, Psalm clxxvii. 13, "Who is so great a God as our God?"

On Tuesday, at 10 A.M., the Board of Directors met and transacted important business in the interests of the institution.

In the evening at 8 o'clock the address before the Literary Societies was delivered by General D. H. Hastings, of Bellefonte, Pa. He chose for his subject, "What shall we do with the College graduate?"

The Alumni Association met on Wednesday at 10 A.M., in the college chapel. At 1 P.M. the Ursinus Union and friends of the college met.

The Senior class-day exercises were held at 2 P.M. The following was the programme of the occasion:

Essay, Mary Kratz; poem, Ada E. Schwenk; class history, Irvin C. Williams; class prophecy, Calvin D. Yost; presentation orators, J. E. Francis, P. Ellsworth Heimer.

In the evening the alumni oration was delivered by Rev. E. R. Cassaday, of Philadelphia, who took as his subject "Phases of Human Nature."

The Commencement proper was held on Thursday at 9.30 A.M. The exercises were held in a large tent erected upon the campus. The graduates numbered sixteen in all—the largest class that has gone out from the college. Eight of the number delivered orations or read essays as follows:

Irvin C. Williams, salutatory, "The Monastic Institutions of the Middle Ages," "The Mission of Art," Irvin P. Wagner; "The Christian Spirit among Young Men," Horace T. Wagner; "Genius Possible to All," J. G. Francia; scientific oration, "Importance of Mental Discipline," Frank B. Miller; "The Dream of Life," Miss Lillie Preston; philosophic oration, "The Destiny of the English Language," P. F. Heimer; valedictory, "Christian Education the National Safeguard," Calvin D. Yost.

The regular degrees conferred upon the members of the class, were then announced as follows:

George W. Filbert, Jr., D.S., Womelsdorf; Frank H. Fisher, A.B., Gouglersville; Jay G. Francis, A.B., Oaks; P. E. Heimer, A.B., Nazareth; Harry E. Jones, A.B., Easton; William H. Knipe, A.B., Philadelphia; May Kratz, B.L., Norristown; Frank B. Miller, B.S., Philadelphia; Lillie Preston, B.L., Ada E. Schwenk, B.L., William R. Smith, A.B., Hallie R. Vanderslice, B.L., Collegeville; Horace T. Wagner, A.B., Frederick; Irvin F. Wagner, A.B., Mahanoy City; Irvin C. Williams, A.B., Yerkes; Calvin D. Yost, A.B., McKeansburg, all of Pennsylvania.

Edward Charles Roest, of Bethlehem, A.M.; Rev. N. F. Peters, of Slatington, A.M.; W. S. B. Stewart, Esq., of York, A.M.; Prof. Davis Garber, of Muhlenberg College, Allentown, Ph.D.

Corner Stone Laying.

The laying of the corner-stone of Bomberger Memorial Hall took place at 2 o'clock, P.M. The exercises were conducted in the large tent, Acting President H. W. Super presiding.

Rev. H. H. W. Hibshman, of Tiffin, O., spoke on behalf of the directors, Dr. H. W. Super on behalf of the faculty, and Rev. J. W. Meminger, class of '84, of Lancaster, on behalf of the alumni. The concluding speech was made by Dr. D. E. Klopp, of Lebanon.

The stone was then formally laid according to the ritual of the Reformed church. Among the articles deposited in the stone were a list of the contributors of $1 and over, and the Bible used in the class rooms by Dr. Bomberger.

For Reformed Church Messenger.

DEDICATION OF FAITH REFORMED CHURCH, READING, PA.

On Sunday, the 21st ult., Faith Mission was opened. This mission was founded by the late John Ermentrout.

Three services were held during the day. In the morning and afternoon Rev. George W. Williard, D.D., of Ursinus College, occupied the pulpit, and in the evening Rev. C. S. Gerhard, D.D., of Reading, preached.

The opening services proper took place in the afternoon. Rev. Dr. Bausman, Dr. Gerhard, Dr. Good, Steinmetz, L. K. Derr and H. Y. Stoner were present.

During the day the balance of debt, $3,500, was raised and the building, which cost all told $11,500, when dedicated will be free of debt.

The chapel presents a fine appearance. The windows are all memorial.

Rev. R. W. Miller, assistant pastor, assisted by the senior pastor, Rev. C. F. McCauley, D.D., took an active part in the enterprise.

After the sermon in the evening, Rev. Miller announced that Faith Mission was a free church—the first of the kind in the city of Reading, and gave an invitation to persons of every denomination to take part in the Sunday and week day services which will be regularly held there.

For Reformed Church Messenger.

EDUCATION AND CARE OF FEEBLE-MINDED CHILDREN.

A Glance at the Pennsylvania Training School.

Mr. G. S. Griffith, of Baltimore, on his way home from attending the General Synod of the Reformed Church of the United States, held at Philadelphia, June 6th, visited the Training School for Feeble-Minded Children at Elwyn, Delaware county, Pa. This institution is delightfully situated on a high point overlooking a beautiful section of country, and about a mile from Media, Pa. The grounds are beautifully shaded with large oaks, and the farm and grounds cover about 200 acres. It is under the charge of Dr. Isaac N. Kerlin, who has held the position of Superintendent for over 26 years.

This is one of the largest institutions of this character in the United States. It has now 840 inmates (510 males and 330 females), and including the numerous officers and attendants, nearly one thousand persons are connected with it. The various buildings and dwellings of the officers and attendants form quite a little village. Two thousand two hundred and fifty unfortunates, of ages ranging from three to thirty years of age, have received training here during its existence.

I was courteously received and delightfully entertained by Dr. Kerlin, and spent sufficient time to become well acquainted with the workings of this admirably conducted institution. I cannot but speak in the most commendable terms of the excellent management and discipline. Scrupulous cleanliness and neatness prevailed in every department. It was my pleasure to visit this school about four years ago, and I noticed that since that time some very important improvements have been made, several additional buildings have been erected, and thus given greater facilities for classifying or grading the inmates according to their condition and capacity, and I can say that from the large experience the Doctor has had, together with all the necessary appliances at his command, he is now better prepared than ever for great usefulness among this unfortunate class of humanity. I regard this work as one of the noblest of all charities. The first building, being the centre building, is a large granite edifice, 230 feet front, surrounded by a cluster of about eight or nine other large granite structures, used for schools, dormitories, workshops and other purposes, and besides these, there are three other large stone buildings, which are called the "Hillside Group," where they have 375 inmates, comprising the worst forms of idiocy, imbecility and epilepsy, virtually separating them from the cases of those who are more susceptible of cure or improvement. The Doctor is about to erect another large building to meet the pressing demand, and in the course of a year or two will have at least 1000 under his care and training.

The system of training inaugurated by Dr. Kerlin is certainly admirable, and his good judgment in the selection of his corps of officers and other assistants has, to my mind, made this institution a model, and I believe it will rank the first of similar institutions in this country.

The Pennsylvania Legislature has been very liberal in appropriations for buildings and support of the institution, and an admirable Board of Managers, with Mr. Samuel A. Crozer as president, heartily co-operates with Dr. Kerlin in the work of ameliorating the condition of the different grades of unfortunates under his charge. The main feature in the training of these afflicted ones is to keep them

Continued on Page 13.



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actively engaged, developing habits of industry. Quite a large number are employed working on the farm, garden and in the dairy, others as tailors, bakers, shoemakers, etc. The kindergarten is an attractive feature in the school system, and they are also drilled in calisthenics. The inmates all seem very happy and their enjoyment is not overlooked. It was my pleasure to be there on Wednesday, on which day they give an entertainment by the inmates in the Keystone Hall which has a large organ of 720 pipes. The exhibition was very creditable and surprising. Above this hall is the theatre, which is supplied with the necessary scenery and stage settings for rendering operas, assisted by the teachers, and which are rendered in good style and would do credit to those of brighter minds. There are three brass bands which have two peculiar features, one is that they are composed of girls and boys, and the other that they are led by ladies. One of the bands, led by a lady of high musical ability, and which has 22 instruments, is very proficient, and gives a great deal of pleasure and enjoyment as well as helping the improvement of the inmates. The other bands are learners.

It is a great blessing and relief for parents and especially the poor who may be afflicted with children who are idiots, or imbeciles or the like, and where there is no chance of cure or improvement without the necessary training under skillful hands, and where the presence and care of such an unfortunate child proves a shadow and burden in the home, to know that such an institution as this gives them present relief and a bright hope for the future of their little unfortunate. Under this training, when there is a small spark of intelligence, it can be developed and frequently to such an extent that the little one may be greatly benefited, if not entirely cured, and restored to their parents.

All the teachers in the school are ladies, as it is thought they have more patience and tact and better calculated to win the love and confidence of the inmates than males. Every attention is given to the education of the inmates, to develop their mental and physical capacity, and especial care is taken of their moral and religious training.

Pennsylvania should indeed be proud of having such an institution under so able a superintendent and corps of assistants.

The Work Commenced in Maryland.

An institution was opened on February 19th at Owings Mills on a farm of one hundred and eighty six acres of good land purchased at a cost of ten thousand dollars. This institution is still in its infancy, yet it has already accomplished much good. There are now twenty-eight inmates, divided into two classes. Class No. 1 consists of twelve pupils, the youngest six years of age and the eldest seventeen. From 9.30 to 10.30 A. M., this class is drilled in calisthenics. The school hours are divided into half hour exercises.

Instruction is given in reading, writing, spelling, arithmetic, geography, knitting, sewing and some kindergarten exercises, and very remarkable progress has been made.

Every possible effort is made to improve the inmates mentally, physically and morally. I city a few cases to show the benefit derived.

Annie M. is ten years old. When she entered she was a stupid, sullen child. Within the past year she has learned to count, read and write numbers to one hundred, write any copy of simple words, add a column of figures and knows most of the multiplication table. She sews, crochets and knits. Her disposition is greatly improved, and she is now manageable.

G. H. is eight years old. When admitted he knew none of the alphabet, and could not count five. He was three months learning to count ten, now he counts to one hundred. He reads and writes most of the letters of the alphabet.

W. S. is sixteen years old. He is very deficient and slow to learn. He knew nothing when he came here; now he counts to fifty, can read and write most of the alphabet.

Class No. 2 consists of twelve children. Half of each day the children are taught to sing and have religious exercises. They have Sunday-school, and every Sunday evening song service.

The officers and board of directors are greatly interested in this work, and the prospects of the success and usefulness of this school in the State of Maryland is very encouraging. They are now erecting a new building for the boys, to accommodate forty, so that the boys and girls may be separated. The farm is under good cultivation, and the prospects are very favorable for a good crop.

JUBILEE SERVICES OF FIRST REFORMED CHURCH, SUNBURY, PA.

The 107th anniversary of First Reformed church, Sunbury, Pa., Rev. J. Calvin Leinbach, pastor, took place Sunday, June 14th. It was an unusual occasion in that the church which had long been encumbered with debt, and on the occasion referred to she had the pleasure of seeing this encumbrance removed and the mortgage against her burned to ashes.

In the history of the First church were dark days which were days of struggle. Such men as Elders Hill, Mantz, Welker, Dietz, Seiler and others stood firm and pushed on till now her existence is secure and her prosperity assured.

Last February Elder H. H. Conrad undertook the work of relieving her of indebtedness. He went to work quietly and no one knew of his success until the day appointed for the jubilee services.

On that day appropriate services were held. After singing by the choir and the regular services, Pastor Leinbach preached a sermon in keeping with the joyous occasion, from the text, Psalm cxv. 1.: "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake." The sermon was largely historical, reviewing the history of the congregation from the time of its organization in the year 1784, up to the present date, making the congregation one hundred and seven years old. The little congregation after organization worshipped jointly with the Presbyterian and Lutheran congregations, near the corner of Third and Chestnut streets, for a period of nine or ten years, but in the year 1793 they withdrew and built a little log church on the corner of Second and Chestnut streets. In this building they worshipped until the year 1847 when they rebuilt their church and worshipped in it until the present building was erected in 1885.

During the one hundred and seven years the congregation has had thirteen regular pastors, of whom seven are dead. The present pastorate began in 1884. Speaking of his own work among this people Pastor Leinbach gave the following interesting statistics: Members received by confirmation, 101; on certificate and renewal of faith, 220, making a total of 331. Sermons preached, 775; lectures and addresses delivered, 430; funerals, 95; marriages solemnized, 75; children and adults baptized, 134; pastoral calls made, 1840, or an average of 260 a year. Benevolent contributions, almost $1,500; congregational purposes, $15,691.

After the delivery of the sermon, the congregation rising, the choir sang with good effect the beautiful Te Deum by Warren.

Cremation Ceremony.

Elder H. H. Conrad stepping forward, addressed the congregation in his own inimitable style, and then, calling up the Treasurer of the church, he presented to him the last two hundred and sixty-six dollars, cancelling the entire indebtedness. After which, he produced, according to promise, the mortgage or judgment which had given the congregation so much anxiety. A match being applied soon started the flame, and as the paper was being slowly reduced to ashes over a pewter plate, the congregation rising and uniting in singing, "Praise God from whom all blessings flow."

The pastor then spoke as follows: With this dust is mingled a something, which like a heavy, dense cloud has hovered over this church for many years past, and we now renewedly consecrate this temple wholly to the service of Father, Son and Holy Ghost. Praying that when in the grave our sleeping dust awaits the adoption, to wit, the redemption of our bodies, the First Reformed church of Sunbury may continue to witness for Jesus. In ages yet to come, may God be worshipped here in the beauty of holiness. May all those who come after us, here continue to offer up spiritual sacrifices, acceptable to God, through Jesus Christ, in whose eternal glory, we devoutly pray, that we, with all those who have departed in the true faith may have our perfect consummation and bliss, both of body and soul.

A suitable prayer was next offered by the pastor.

Chas. B. Witmer, Esq., then arose and in a few well chosen remarks presented the following resolution of thanks:

WHEREAS, The congregation of the First Reformed church of Sunbury, Pa., has been burdened with debts for almost a time to which the memory of man runneth not to the contrary absorbing to a large extent her vital energies and impeding her progress in carrying forward the labors of her mission, and,

WHEREAS, After numerous unsuccessful attempts having been made to liquidate the said debts, attended with much toil and effort, the consistory of this congregation appointed our respected and esteemed brother, Elder Henry H. Conrad to undertake the task of raising funds to liquidate the same, who by the help and assistance of the good Christian members and friends of this congregation, collected an amount by which the same were paid, whereof we rejoice on being enabled to release the house of the Lord from all human obligations. Therefore be it

Resolved, That this, the congregation of the First Reformed church of Sunbury, Pa., unite in passing a vote of thanks to our worthy brother, Elder Henry H. Conrad for his faithful and self sacrificing devotion to the duty to which he has been called, hoping that the glance of his fellows and the smiles of heaven may cheer his pathway in future life and thus reward him for his fidelity.

Resolved, That we take pleasure in acknowledging our thanks for the timely aid and assistance received from the friends of this congregation in our efforts to liquidate the indebtedness of the church.

Resolved, That this action be incorporated in the records of the church.

These resolutions were adopted by a rising vote of the congregation, and Elder Conrad expressed his appreciation for the same.

Hymn 420 was sung, the benediction pronounced by the pastor, and the service of the morning, enjoyed by all, went down into history.—*Evening News*, Sunbury, Pa.

ANNIVERSARY OF REV. J. W. SANTEE, D.D.

The fortieth anniversary of the pastorate of Rev. J. W. Santee, D.D., at Cavetown, Md., was celebrated at the Cavetown Reformed church, Sunday, June 14, with appropriate services. A large audience was present and the occasion will go down in history as a remarkable one for the Cavetown charge. Dr. Thomas G. Apple, of Franklin and Marshall College, preached the festival sermon, taking his text from 1st Epistle to Timothy 5 : 17, "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine."

Dr. Santee also preached a sermon, in which he reviewed the work of his pastorate and the history of the church. The Reformed interest at Cavetown first came under the care of Rev. Henry Kroh. Subsequently it was embraced in the pastorate of Revs. Bucher, Glessner, Bomberger, and Theodore Appel, stationed at Waynesboro. Under the postorate of Rev. Theodore Appel, the charge as existing and constituted, viz., Waynesboro, Salem, Leitersburg and Cavetown was divided. Cavetown, Leitersburg, with two points, one near Waterloo, now Harbaugh's, and Wolfsville, were constituted a charge. In the spring of 1851, Dr. Santee took charge of these four congregations, known as the Cavetown charge, and on the 27ih of April preached his introductory sermon in the church there from the text John 6: 68.

The following resume of his connection with the parish was given: Number of sermons, 3,400; attended 646 funerals—at Cavetown 336, Leitersburg 105, Wolfsville 126, and Harbaugh's 79; confirmed in this time 643—Cavetown 312, Leitersburg 79, Wolfsville 90, Harbaugh's 62; received by eertificate and reprofession—Cavetown 57, Leitersburg 24, Wolfsville 4, Harbaugh's 13, total 741; married 378 couples—Cavetown 206, Wolfsville 127, Leitersburg 32, Harbaugh's 13; baptized 949 infants—Cavetown 621, Leitersburg 136, Wolfsville 91, Harbaugh's 101 : adults Cavetown 70, Leitersburg 26, Wolfsville 9, Harbaugh's 11; total baptized, adults and infants, 1,066. There were gathered, as offerings at communion, harvest services and some special collections or offerings $3,246.12. The people paid him as salary over $22,000. All this in connection with the rebuilding of the church and parsonage constitutes his work.

Dr. Santee has lately advised his congregation of his intention to retire from the active work of the ministry, but it is probable that his people will insist on his remaining with them till the last.—*Keystone Gazette.*

ORIGINAL. No. 22.

Cracknels

BY MRS. S. T. RORER,

Principal Philadelphia Cooking School.

Add to one quart of sifted flour a half teaspoonful of grated nutmeg, one teaspoonful of cinnamon, one of Cleveland's baking powder, a half of salt; mix and rub in four ounces of butter. Add sufficient milk to make a dough. Knead and roll out, spread lightly with soft butter, fold in three, roll out again, and cut with a sharp knife into square cakes. Beat the white of one egg, a tablespoonful of sugar and one of milk together, brush over the tops and bake fifteen minutes in a moderately quick oven.

Use only Cleveland's baking powder, the proportions are made for that.



Cleveland's Baking Powder leavens best because its strength is produced by cream of tartar and soda only, not by ammonia or alum.

FORTY-FIRST COMMENCEMENT OF HEIDELBERG UNIVERSITY.

The exercises connected with the annual commencement of Heidelberg University, Tiffin, O., opened on Sunday, 14th ult., with the baccalaureate sermon by Rev. John A. Peters, D.D., President of the Literary Department.

MONDAY.

On Monday evening the address before the literary societies was delivered by Rev. J. B. Helwig, D.D., of Springfield, Ohio. His subject was, "Sabbath Observance and the World's Fair at Chieago."

TUESDAY.

The Board of Regents met on Tuesday and organized by electing the following officers:

President—Rev. I. H. Reiter, D.D., Miamisburg.

Vice-President—Rev. J. J. Leberman, D.D., Louisville.

Secretary—Rev. H. H. W. Hibshman, D.D., Tiffin.

Treasurer—Rev. L. H. Kefauver, D.D., Tiffin.

The report of the executive committee, as well as that of the treasurer, shows the University in a prosperous condition financially. There has been a slight increase of the endowment fund. As far as the University is organized the Chancellor's report declares all of the departments full of hope and promise. The attendance of students was larger during the year than ever before, 368 names being catalogued.

The standing committees all report progress, but all of them call for enlargement and increased facilities for the prosecution of the educational work.

Action was taken looking forward to the building of a wing to the Ladies' Boarding Hall with modern improvements.

The libraries of the various societies and the Collegiate department, it is contemplated to consolidate into one, and a library and reading room will be provided in the new building, furnished with desks, etc., to be open every day in charge of a Librarian.

Dr. J. L. Kost for the third time tendered his resignation. The Board did not see its way clear to relieve him of all service in the University and only accepted the resignation relating to the office of Chancellor of the University. He was

also elected to the position of the Curator of the Museum.

The following resolution was adopted:

Resolved, That the office of the Chancellorship be left vacant for the coming year, but that the President of the Literary Department have general supervision of the several departments and that he preside at Faculty meetings and at Commencement exercises, including those of to-morrow, June 18, 1891.

Prof E. R. Williard resigned the position of the Baughman Professorship of Latin and Biblical Literature. Prof. C. M. Lowe, of Wheedon College, Illinois, was unanimously elected to this chair. Prof. Lowe held this position before as acting Professor and is becoming quite eminent as an author of Latin text books.

A plan and specification for a Museum Building was adopted in lieu of the one adopted last year paid for by Dr. J. I. Swander, who also promised one thousand dollars toward the erection of the building. A committee of five was appointed to go forward with the erection of the Museum Building as soon as two-thirds of the amount of money required for its construction is secured.

TUESDAY AFTERNOON.

The inauguration of Rev. J. A. Peters, D D., as President of Literary Department, took place. The following was the programme: Invocation by Rev. H. H. W. Hibschman, D.D.; Song by University singers; charge to the President by Rev. I. H. Reiter, D.D., President of the Board of Regents; Inaugural address, by Rev. J. A. Peters, D.D., President-elect of the Literary Department of Heidelberg University. His subject was "Growth through Culture." The address of Dr. Peters was well received.

WEDNESDAY.

University Day.

The exercises on this day were held in Richley chapel in the afternoon.

Addresses were made by Hon. Charles W. Baker of Cincinnati and Hon. John J. Lentz of Columbus, O.

WEDNESDAY EVENING.

The address before the alumni was delivered by Rev. E. D. Wettach, of Akron, O. Subject, "Social Science."

THURSDAY.

Commencement exercises proper took place this day commencing at 9 A.M. The class, numbering thirty young gentlemen and ladies, was the largest in the history of Heidelberg. Dr. Peters presided. The following is the programme, which was interspersed with selections of music and others:

9 A. M.

Invocation.

Salutatory Oration—"The True Education," D. F. Boomershine, Farmersville.

Oration—"The Judas Iscariot of To day," Ed. C. L. Barlow, Fostoria.

Oration—"Truth, Heaven-born," J. W. F. Belser, Reily.

Oration—"Christianity in History," C. W. Brugh, Bakersville, Pa.

Oration—"Robert G. Ingersoll," B. E. Buckley, Tiffin.

Oration—"Serious Things To morrow," Cecelia Franks, Tiffin.

Oration—"Self Culture, Its Triumphs," Charles E. Foght, Tiffin.

Oration—"Indolence and Luxury, the Bane to Society," William H. Hopple, Republic.

Oration—"Evolution of Mind," J. C. Horning, Atlantic, Iowa.

Essay—"Aim High," Jessie Gregg, Tiffin.

Oration—"There is a Divinity that Shapes our Ends," Edmund E. Knepper, Tiffin.

Oration—"Count no Man Happy until Death," Walter L. Kuhns, Dayton.

Oration—"Influence of Christianity on Civilization," Ellsworth Kunkle, Tiffin.

Essay—"Charlotte Bronte," Mary S. Loose, Lindsey.

Oration—"Decadence of American Fine Arts," D. W. Loucks, Canal Winchester.

Oration—"The Bible in Education," Calvin A. Mueller, Oberlin.

Oration—"The True Aristocracy," Samuel E. Neikirk, Tiffin.

Oration—"The Unity of Creation," Scott V. Rohrbaugh, Tiffin.

Intermission.

2 P. M.

Scientific Oration—"Pythagoreanism," Herbie J. Chittenden, Tiffin.

Oration—"When Honor Commands Obey," Freely Rohrer, Dayton.

Oration—"Man's Responsibility," Marsby J. Roth, Rock Dale, Pa.

Oration—"Esse quam Videri," Benjamin R. Boyer, Tiffin.

Oration — "Advantages of Method," Minnie Segele, Tiffin.

Oration—"The Mission of the Geologist," Howard K. Shumaker, Tiffin.

Oration—"The Greek Mind," Charles E. Snyder, Bouquet, Pa.

Oration—"The Basis of Nobility of Character," Charles E. Stoner, Massillon.

Essay—"Unseen Influences," Jennie Rule, Green Spring.

Oration—"The True Lyre of Orpheus," Emmet C. Sult, Thornville.

Oration—"Prometheus Unbound," J. Grant Walter, Gebharts, Pa.

Valedictory Oration — "The Modern Oracle," J. Albert Patterson, Dayton.

Presentation of diplomas to the class and conferring of degrees. The following degrees were also conferred by the Board of Regents and announced by the President:

Honorary—LL.D., Rev. H. W. Super, Ursinus College.

D.D., Rev. Abner Kremer, Berlin, Pa.; Rev. Michael Loucks, Editor of *Christian World*, Dayton; Rev. J. M. Schick, Greenville, Pa.; Rev. Joseph Weedom, England.

Ph.D., Prof. Samuel Otto, Cheltenham, Pa.

A.M., Rev. Thomas J. Barkley, Gettysburg, Pa.

Master of Arts in course:

Rev. David A. Parks, class of '83, Bloomville, O.

Rev. Charles E. Miller, class of '86, Dayton, O.

Rev. W. H. Tussing, class of '86, Germantown, O.

Rev. G. A. Snyder, class of '86, Hagerstown, Md.

Prof H. L. Beam, class of '87, President of the North Illinois College, Dakota, Ills.

Rev. A. H. Hibshman, class of '88, Prospectville, Pa.

Prof. W. W. Troup, class of '88, Catawba College, N. C.

Dell F. Shafer, class of '89, Mansfield, Ohio.

Next term will open September 2d.—Gathered from *Tiffin Advertiser*. ED.

Church News.

☞Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

PENNSYLVANIA.

Shamokin.—Children's Day. Rev. C. B. Schneder. Sunday morning, June 14th, the Reformed chapel presented a fine appearance. The church was beautifully decorated. Rev. Schneder delivered a very able sermon to the children. In the afternoon the infant department had the services, and the little folks acquitted themselves very finely. The general school had theirs in the evening. The music was under the direction of Dr. R. Hollenback. "Send the Light" was the opening hymn, and the other numbers followed in quick succession as follows: Prayer, Rev. Schneder; Reading 92d Psalm, Pastor; The Apostles' Creed, Pastor and School; Offerings; Singing, "Our Battle Cry," School, a very pretty effect was produced in this piece by the cornet played to resemble a trumpet; Recitation, "Guilty or Not Guilty;" Exercises, "Christian Graces," Class of Girls; Exercises, "God is Love," Class of Girls; Recitation, "Preacher's Vacation;" Quartette, "Youth is a Happy Spring;" Exercise, "Temperance Band," Class of Boys; Essay, "Poor Boys;" Duett and Chorus; Recitation; Exercise, "Shield of Faith," Young Ladies; Singing, "Tell it among the Nations," School; Prayer, Rev. Schneder; Doxology and Benediction.

Lehmasters.—At this point, on the South Penn. Branch of the Cumberland Valley R. R., three miles east of Mercersburg, a new congregation was organized on Saturday, the 13th ult., by Revs. Z. A. Yearick and J. W. Knappenberger, members of the committee appointed by Mercersburg Classis to perform this duty.

On Saturday afternoon, the 21st ult., the corner-stone of a union church in course of erection, was laid with appropriate services. In consequence of an approaching storm, the services in part were held in the U. B. church, which was kindly offered. There was so large an attendance that after every available space in the church, for sitting or standing, was occupied, one-third of the people failed to gain an entrance. Rev. J. Hassler delivered an appropriate address, and was followed by Rev. J. A. Hartman of the Lutheran church. At the corner stone the services of the Reformed and Lutheran churches, conducted by Revs. Yearick and Hartman, were so combined as to have a pleasing and satisfactory effect. The Reformed congregation now numbers 18 members, all of whom are among the leading and substantial people of the community. The church to be erected will be 34x56 feet in size, with a raised floor and with two front entrances between which the pulpit will be placed. Lehmasters is a beautiful little town, surrounded by a rich and prosperous farming community.

Altoona.—The Holy Communion was administered in Christ Reformed church, Altoona, on June 14th, 1891. Six persons were added to the membership of the church—one by confirmation and five by certificate. Four infants were received by the sacrament of baptism. Alms $39.00. On the evening of the same day Rev. D. S. Dieffenbacher preached his farèwell sermon to a full house. Rev. L. E. Coblentz and many of the members of Trinity Mission were present. The sermon was based on Heb. 13: 8, and was well received by the large and attentive audience, notwithstanding the intense heat. We will simply give a short statistical summary given at the close of the sermon.

The number of members at the beginning of his pastorate was 369 Members received into the congregation during his six years ministry was 345. Trinity congregation was organized on the east side of the city, and 133 members dismissed to unite with that congregation. Thirty six members were dismissed to other Reformed churches; twenty to other churches. Confirmed members who died during his pastorate, 31; names erased, 45; present membership, 449; infants baptized, 184; adults baptized, 20; married 39 couples.

The amount contributed by the congregation during the classical year amounted to $3,400; of that amount $759 was contributed for benevolence. This is certainly a creditable record, and indicates a healthful and flourishing condition of tne congregation.

Waynesboro.—St. Paul's, Rev. Sefellen E. Stofflet, pastor. Children's Day was observed last Sunday. The exercises, including Scriptural responses, recitations and music, were greatly enjoyed. The decorations were considered grand and beautiful. The Sunday school brought their offering in envelopes, which will be devoted to beneficiary education.

Weissport.—Morgan A. Peters, a graduate of Theological Seminary, Tiffin, O., has accepted a call to this charge, and will enter upon his duties at an early date. Mr. Peters is a brother of Rev. Madison Peters of New York city, and of Rev. J. D. Peters of Hanover, Pa.

ILLINOIS.

Altamont.—Rev. J. W. Alspach. The spring communions in the Altamont charge were completed recently. Five were added to the Altamont congregation. Two to the Hickory Creek congregation by confession. Three children baptized. Three were added to the Shelby congregation, one by confirmation, two by letter, and three children baptized. The communions were well attended in all three congregations.

OHIO.

Robertsville.—Rev. A. Gonser. A congregation was recently organized at Moultrie, O., with 26 members.

Louisville.—Communion services were held in St. Peter's church, Strassburg charge, on the 14th ult. Three additions were made to the membership, two confirmed and one by renewed profession from the Roman Catholic church. The congregation has been supplied by Rev. J. J. Leberman, D.D. A regular pastor is desired.

PERSONAL.

June 25th was the wedding day of Mr. James Jamison of New York and Miss Florence B. Stein, only daughter of Rev. J. P. Stein, Millersville, Pa. The ceremony was performed in the Reformed church by the bride's father, assisted by Rev. E. V. Gerhart, D.D. The well wishes of the MESSENGER accompany the happy couple.

Change of Address.

Rev. W. C. Schaeffer, Ph.D., from Myerstown to *Huntingdon, Pa.*

Rev. G. W. Snyder from Harrisburg, Pa., to *Boonsboro, Md.*

Rev. E. R. Williard from Tiffin to *Akron, O.*

Rev. D. S. Dieffenbacher from Altoona to *Danville, Pa.*

HALF RATES TO THE NORTHWEST VIA B. & O. R. R.

On account of the Convention of the Young People's Society of Christian Endeavor at Minneapolis, Minn., July 9th to 12th, the Baltimore and Ohio Railroad Company will sell round trip tickets to that City from all stations on its lines from July 6th to 8th inclusive, at the low rate of one fare for the round trip. These cheap rates are not restricted to delegates, but are open to the general public. Tickets will be valid for return journey on trains leaving Minneapolis July 12th to 15th inclusive. Those desiring to remain longer can do so by depositing their tickets for safe keeping with the Agent of the terminal railroad at Minneapolis until they wish to begin their return journey such date not to be later than August 20, 1891.

PUBLIC SAFETY DEMANDS

That only honest and reliable medicines should be placed upon the market. It cannot, therefore, be stated too emphatically, nor repeated too often, that all who are in need of a **genuine Blood-purifier** should be sure and ask for

Ayer's Sarsaparilla. Your life, or that of some one near and dear to you, may depend on the use of this well-approved remedy in preference to any other preparation of similar name. It is compounded of Honduras sarsaparilla (the variety most rich in curative properties), stillingia, mandrake, yellow dock, and the iodides. The process of manufacture is original, skilful, scrupulously clean, and such as to secure the very best medicinal qualities of each ingredient. This medicine is not boiled nor heated, and is, therefore, not a decoction; but it is a compound extract, obtained by a method exclusively our own, of the best and most powerful alteratives, tonics, and diuretics known to pharmacy. For the last forty years, Ayer's

Sarsaparilla

has been the standard blood-purifier of the world—no other approaching it in popular confidence or universal demand. Its formula is approved by the leading physicians and druggists. Being pure and highly concentrated, it is the most economical of any possible blood medicine. Every purchaser of Sarsaparilla should insist upon having this preparation and see that each bottle bears the well-known name of

J. C. Ayer & Co.,
Lowell, Mass.

In every quarter of the globe Ayer's Sarsaparilla is proved to be the best remedy for all diseases of the blood. **Lowell druggists** unite in testifying to the superior excellence of this medicine and to its great popularity in the city of its manufacture.

Ayer's Sarsaparilla
PREPARED BY
DR. J. C. AYER & CO., Lowell, Mass.
Sold by Druggists. $1, six $5 Worth $5 a bottle.

FOR SEASICKNESS
Use Horsford's Acid Phosphate.
Dr. W. W. Blackman, Brooklyn, N. Y., says: "*I am very much pleased with it in seasickness. Several cases have been brought to my attention where it afforded prompt and entire relief.*"

ORDAINED AND INSTALLED.

On Wednesday evening, June 17th, by appointment of Juniata Classis, Rev. R. L. Gerhart of Bedford, and Rev. Robert O'Boyle of Loysburg, ordained Lic. F. M. Line as minister of the Reformed church, and installed him as pastor of the Everett charge. Dr. Appel of Friend's Cove, the other member of the committee, could not be present on account of sickness. The services were held in the Reformed church at Everett. Rev. Gerhart preached from Matt. 28: 18–20. His remarks were adapted mainly to the office of the minister, its duties and responsibilies Rev. O'Boyle preached from 1 Cor. 16: 10. His sermon related especially to the duties of the church members towards the minister.

Rev. Schuyler of the Presbyterian, and Rev. Black of the Methodist Episcopal church, were present and assisted in the ordination.

The services were impressive and interesting, and Rev. Line begins his ministry in Everett under favorable auspices.

DEDICATION OF CHURCH.

The dedication of a new church in West Bethlehem, Pa., erected under the auspices of Christ Reformed church, Bethlehem, Pa., took place on the 28th ult. The pastor, Rev. G. A. Schwedes, was assisted by Revs. A. J. G. Dubbs, D.D., and W. F. More.

For Reformed Church Messenger.

COMMENCEMENT AT PALATINATE.

The commencement exercises of Palatinate College began on Saturday, the 13th of June, with a concert by the Palatinate College Harmonia Club and Orchestra. An excellent programme was rendered consisting of songs by the club, a recitation by Miss Watson, several contralto solos by Miss Haas and selections by the orchestra.

On Sunday afternoon, the Baccalaureate sermon was delivered to the graduating class, in the college chapel, by Rev. Stanley L. Krebs of Reading, Pa. It was a stirring discourse on Christian activity and was highly spoken of by all who heard it.

The Palatinate Literary Society celebrated its 24th anniversary on Wednesday evening, the 17th of June. Notwithstanding the disagreeable weather a large audience greeted the speakers as they came on the rostrum. After a piano duet by Misses Ella Stump and Lizzie Potteiger, and prayer by Rev. Henry Hilbish, Mr. J. F. Dechant delivered the Salutatory. A vocal trio by Misses Fannie Watson, Maggie Coover and Rosa Haas was followed with an oration on "Our Social Vices," by Paul S. Leinbach; the Eulogy, "George Bancroft," by Wilmer H. Strauss; a piano sole by Miss Ida Donges; the Palatinate Oration by Mr. Fred. C. Seitz on the "Czar and the Exile;" a violin duet by Misses Lillie Stump and Lizzie Potteiger. The honorary orator of the evening was Dr. J. Spangler Kieffer of Hagerstown, Md., who gave an able and scholarly address upon "Realism and Idealism." The programme was closed with a selection by the Harmonia Club and the benediction by Dr. Schaeffer. Mr. Nevin U. Huber was the president of the evening.

The commencement exercises proper took place in the College chapel on Thursday morning at 9 o'clock before a large audience. They began with a piano trio by Misses Ella Stump and Ida Donges and Mr. M. W. Schweitzer; and prayer by Dr. Hiester. Miss Ida Donges then delivered the Salutatory in a pleasing manner. After greeting the audience in behalf of her class she passed on to the theme of her essay "A Plea for Better Music." Mr. Irwin A. Becker spoke of "The Poorer Class" and ascribed their wretched condition to want of education. A violin solo by Mr. Alfred H. High was followed by an oration on "The Influence of German Invasions upon Subsequent History" by Mr. Edwin W. Kalbach. Miss Anna D. Hilbish read an interesting essay upon "Hidden Treasures" in which she compared the powers and faculties with which God has endowed man to the precious stones and metals which lie hidden in the bowels of the earth. A well-spoken oration on "Blessings of American liberty" by Mr. Clement D. Kressley was followed with a brilliantly executed piano solo by Miss Ella M. Stump who completed the course in music. Mr. Martin W. Schweitzer took for his subject, "Am I my Brother's Keeper?" and spoke of the duties which nations owe to their neighbors and the relations which they sustain to their contemporaries. "Universal Peace" was the subject of Mr. M. M. Fryer's oration in which he spoke of the time when nations would attain such a degree of civiliation that they would no longer resort to war but would dwell together in peace. Mr. A. F. Nace discussed the "Negro Problem" in a will written oration. The white race, he said, must deal patiently with the Negro, who had been in bondage for centuries and who could not now be civilized in a few years. Educate him and give him time. Mr. Alfred H. High spoke on "Corruption in Politics" and predicted that, unless effectual remedies were speedily devised to arrest our downward tendency, caused by the corrupt use of money and the virtual dominance of the lowest classes, our liberties and our system of free goverment would soon be swept away. Miss Anna J. Groh read a thoughtful essay on "Looking Forward and Looking Backward," comparing the two ways of making progress through life, the one by fixing our eyes upon the past with its errors and follies, the other by turning hopefully to the future.

After a piano duet by Misses Ella Stump and Ida Donges, Mr. A. R. Burbacher delivered the Valedictory. After dwelling briefly on his subject, "Design in Nature," he spoke the final words of farewell, in behalf of the class, to teachers and fellow students. The class-song and the benediction by Rev. J. W. Steinmetz then closed the most successful commencement, perhaps, ever held at Palatinate. The music on this, as on the other occasions of the week, was furnished by students in the department of music under the direction of Miss Haas to whom much credit is due for her efficient services and untiring interest during the year.

On Thursday evening the Alumni association held its meeting. After an essay by Mr. E. O. Withstine, an oration by Rev. Geo. J. Lisberger and selections of music by Misses Minnie Heitzler, Orin Moyer, Elizabeth Shaak, and Mary Ulrich the friends of the College were invited to the dining room, where refreshments had been prepared through the kindness of the Alumni Association.

ALLENTOWN FEMALE COLLEGE.

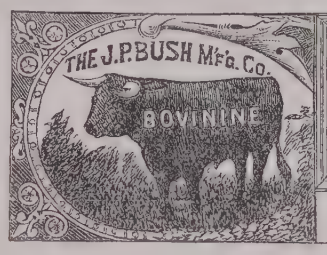
The Twenty first Annual Commencement of the Allentown Female College, took place in Music Hall, June 26th. Five young ladies received their diplomas.

The commencement exercises in the morning were largely attended. Among the visitors were about 30 clergymen of the Reformed denomination. The music for the occasion was furnished by the students, and was a delightful feature. The graduates were Minnie Grace Fogel, of Fogelsville, Pa., who, in connection with the salutatory, read an essay on "The Power of Music," Annie E. Hecker, Allentown, "Lessons from Dead Centuries;" Carrie Saxman, Latrobe, Pa., class honor, "Tangled Threads;" Lulu L. Erdman, Macungie, Pa., "The Age of Hurry;" Nan C. Guth, Allentown, valedictorian, "The Stone Sinks Away but the Circle Sweeps On."

The alumni medal to the member of the graduating class adjudged the best reader was awarded to Miss Fogel, the salutatorian. The Deshler gold medal to the student showing greatest progress in drawing and paintiug was awarded to Mary Hilbush, of Mahanoy, with honorable mention of Miss Guth, the valedictorian, and Miss Gantenbein, of Portland, Oregon. The Gernant medal for greatest proficiency in music was won by Annie M. Kline, of Allentown. In the afternoon the Alumni Association held its annual meeting.

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At its last meeting the Society instructed the President to urge that each local Society send at the yearly meeting, either a delegate or a report of the year's work. Also that each Society send all money and settle their accounts with the Treasurer, Mrs. C. T. Barnhart, Greensburg, Pa., *one month before* the annual meeting.

Further, that each society be requested to have a notice of the meeting placed in her own local paper.

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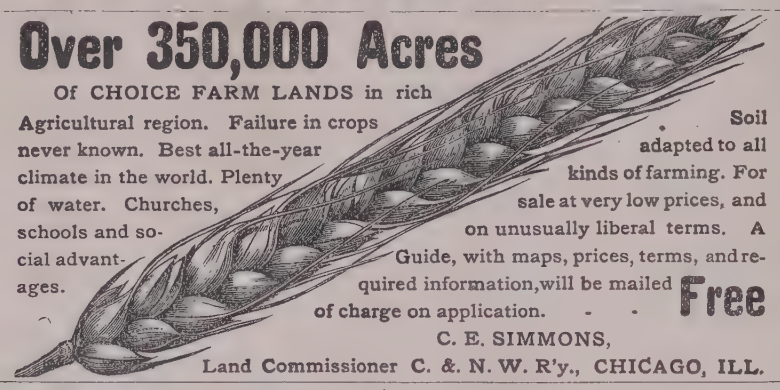
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DOWN TRAINS.	C'bg. Acc. No. 4.	H'g. Acc. No 2	Mail train No 14	Day Exp No. 8.	Ev'g Mail No. 6 daily	N'ht Exp No 10
	A.M.	A.M	A M.	A.M.	P.M.	P.M
LEAVE						
Winchester			7 00		2 20	7 35
Martinsburg			7 45		3 10	8 30
Hagerstown		7 40	8 40	12 01	4 00	10 00
Greencastle		8 05	9 03	12 25	4 28	10 21
Marion		8 15		12 36	4 38	
Chambersburg	7 05	8 30	9 30	12 55	5 00	10 45
Shippensburg	7 30	8 53	9 53	1 18	5 25	11 04
Newville	7 48	9 15	10 13	1 40	5 45	11 22
Carlisle	8 10	9 40	10 34	2 03	6 10	11 41
Mechanicsburg	8 33	10 05	10 55	2 28	6 37	12 01
Arrive Harrisburg	8 55	10 25	11 15	2 50	7 00	12 20
ARRIVE						
Philadelphia	1 25	1 25	3 15	6 50	10 55	4 25
Baltimore	1 15	1 15	3 10	7 00	10 40	6 20
New York	4 00	4 00	5 50	9 35	3 50	7 10
	P.M.	P.M.	P.M.	P.M.	P.M.	A.M

Additional Train will leave Carlisle daily except Sunday at 5.50 a.m., stopping at all intermediate stations arriving at Harrisburg at 6.40 a.m.

The Fast Mail and Night Express East will run daily between Harrisburg and Hagerstown, and Evening Mail and Morning Mail daily between Harrisburg and Chambersburg.

UP TRAINS.	Mp's Exp No. 3	Mail train No 9.	Acc. No. 5	Fast Line No 11.	C'b'g Acc. No 11	N.O. Exp. No. 7
	P.M	A.M.	A M	A.M.	P.M.	P.M.
LEAVE						
New York	8 00	1 15	12 15	9 00	2 00	2 30
Baltimore	11 30	4 50	9 10	11 55	4 32	4 32
Philadelphia	11 25	4 30	8 50	11 40	4 25	5 22
LEAVE	A.M	A M.	A.M.	A.M	P.M.	P M.
Harrisburg	5 40	8 05	12 30	4 00	7 30	8 50
Mechanicsburg	6 00	8 27	12 52	4 23	7 51	9 08
Carlisle	6 20	8 52	1 17	4 50	8 15	9 29
Newville	6 40	9 15	1 40	5 15	8 40	9 50
Shippensburg	7 00	9 36	2 02	5 38	9 01	10 08
Chambersburg	7 24	10 05	2 30	6 05	9 25	10 30
Marion	7 35	10 17	2 42	6 17		
Greencastle	7 45	10 28	2 53	6 28		10 50
Hagerstown	8 25	11 00		7 00		11 10
Lv Martinsburg	9 10	11 45		7 43		
Arr Winchester	10 00	12 35		8 30		
	A.M.	NOON	P.M.	P.M.		P.M.

Additional Train will leave Harrisburg daily except Saturday and Sunday at 6.20 p.m., arrive at Carlisle at 7.10 p.m., stopping at all intermediate stations, and on Saturday will leave Harrisburg at 5.20 p.m., arriving at Carlisle at 6.10 p.m.

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VOL. LIX.—No. 28. PHILADELPHIA, THURSDAY, JULY 9, 1891. WHOLE No. 2948.

Entered at the Post-Office, Philadelphia, as second-class matter.

The Reformed Church Messenger.

ISSUED WEEKLY

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Editorial Notes.

—Reference has before this been made to the Spiritual Conference which is called to meet in Lancaster in the Chapel of Franklin and Marshall College on the 29th next, at 8 P.M. Another from the Secretary appears in this issue. Heretofore these assemblages have been pleasant and profitable to those in attendance. It is to be hoped the expectations of the Committee for a larger attendance than ever may be more than realized. No one will fail at the close to say: "It was good for us to have been here."

—The Address of Rev. John C. Bowman, "*The Interpretation of Scripture Progressive*," delivered at his inauguration as Professor of New Testament Exegesis, in the Theological Seminary, Lancaster, Pa., has been published in pamphlet form by our Publication House. Copies of it can be had at $1.50 per dozen, or 20 cents a single copy, postpaid. As the number of copies issued is limited, those desiring to read and preserve this address, which attracted much attention at the time of its delivery, on account of the views advanced, and the admirable and fresh manner in which they were presented, should send in their orders for it without delay.

—The offer of the MESSENGER for six months, from July 1st, 1891, to Dec. 31st, 1891, at the low price of *Fifty cents*, to new subscribers, is surely a liberal one, and there is no one who is not able to afford that amount to become a reader for at least six months of their church paper. We feel certain if they are faithful and earnest readers of it for that length of time, they will not be without it, and will be surprised at themselves for having been so long deprived of such a valuable help in their Christian life as the church paper undoubtedly is.

—Pastors and friends of the MESSENGER are doing a wrong to those who are not subscribers of the church paper if they do not tell them of the *trial* offer alluded to above. A few words from the pulpit about it and a little time spent in following the words spoken from house to house, will secure a number of trial subscribers in every congregation. Can we have this valuable aid in our efforts to increase the number of readers of the MESSENGER? Results will tell. We are doing our part, will our friends do theirs? We sincerely hope so.

—We received too late for our issue last week the intelligence of the death of Rev. Joshua H. Derr. From a letter recently received from him we had fears that his earthly pilgrimage would soon end. Sometime ago he laid down his work and removed to Bellevue, O., where he had been very ill, but rallied somewhat. He was, however, a great sufferer; his bodily afflictions being many and increasing in severity. Finally the end came and on Sunday, June 21st, he entered into rest, at the age of 68 years, 6 months, and 12 days. His funeral took place on the 23d ult., services being held in the Reformed church, of which he had at one time been pastor, Bellevue, O. At his request, Rev. I. H. Reiter, D. D., preached the sermon. Other ministers assisted in the services. There were twelve ministers present, eight of whom acted as pall bearers. We will not attempt to give here a sketch of the life and work of the deceased brother. More competent hands will perform that duty, and we shall give it a place in our columns. Two sons and three daughters are left to mourn his departure. May they be comforted and sustained in their bereavement.

—The ever alert Superintendent of Bethany Orphans' Home, Womelsdorf, Pa., has already called the attention of our readers to the fact that August 27th, next, is the day fixed for a gathering of the Reformed people of East Pennsylvania at the Home. We believe the MESSENGER last year suggested that a Reunion of Reformed people in East Pennsylvania, since there had been such reunions of our people in Southern Pennsylvania, Virginia, West Virginia and Maryland, and other sections. The Superintendent of Bethany's Orphan Home took up the idea and further suggested that such a reunion be held at the home upon Anniversary Day. In response to the invitation quite a goodly number met there. Steps were then taken to make it more general the next year. As already stated, August 27th, next, has been the day fixed and it will be known as "Bethany Day of the Reformed people." We trust that this will be indeed a great gathering of our Reformed people, far exceeding in numbers any reunion ever held. It will do every one good to be there. Let all mark in their diary that day as the one which will be spent with brethren that will gather at the Home. To see the Home and its beautiful surroundings, the wards of the Church who occupy it, and the hosts of people who are enrolled under the banner of the Reformed faith, will repay any one who will make a pilgrimage thither on that day.

—Some time ago the parent Board of Education held an adjourned meeting in the Lecture Room of the Reformed church at Easton, at which five members were present, the President, Dr. Thomas C. Porter, Dr. S. G. Wagner, Dr. H. M. Kieffer, the Secretary, Dr. Theodore Appel, and the Treasurer, Dr. Chas. G. Fisher. The usual business was transacted, and appropriations were made to assist a number of worthy candidates for the ministry during their studies in the institutions at Lancaster, as far as the means at hand would allow. In addition the Board discussed several questions of importance, to which we may here very properly refer. Objections have sometimes been made to supporting young men during their entire course from the Preparatory School up through the College into the Seminary. This involves a large outlay of money, which makes it difficult for the student when he gets into the ministry to replace. It was suggested that with the limited means of the Board, it would be best to assist only such as are already in the Seminary. The consensus of opinion, which was reached at Easton, was that young men who have helped themselves and done their best to do so, for a while, should always have the preference. On the strength of such a recommendation as this, to one of the students in the college, the small appropriation which he needed, was cheerfully awarded. Providentially the propriety of assisting young men of foreign German birth, also came up for consideration. The Board thought it would be wiser to assist as many of this class as its means would allow, especially such as propose to enter the missionary field. With their knowledge of the German language and some training in the English in the school at Lancaster, they will be so much the better prepared for their future labors among the German people. A beginning was made in this direction and the Board agreed to assist one young German, in his studies during his course in the Seminary. Should any of the American or German brethren desire to assist this class of students, they can send their private contributions to the treasurer, and their gifts will be strictly devoted to that purpose.

—Of late we have had in mind the subject of the establishment of a "Home for Old People of the Church." In truth, it is the next worthy object that should engage the attention of the Church and call forth her beneficence and liberality. The most of the other denominations have such Homes. Several of them are located in our city. They are in a flourishing condition, have large buildings, ample funds, and are overflowing with inmates. These all had an humble beginning. One or more good people, with hearts filled with love for their fellow men, and anxious to engage in the Master's service, undertook the work in faith. They found a building, which they rented, and received a few inmates who were homeless and penniless, and in faith looked to the charitable for help to support them in their efforts to found such a Home. Soon their humble dwelling was too small, and their self-denying and successful efforts having been noticed by the liberal, a larger one was secured and more inmates were received into it, and at the same time money came in more liberally, and thus they pushed forward until at length the large and convenient buildings they now occupy were provided. Just so could the beginning be made in our Church. It will only need one or more who have strong faith to undertake it. If such should be the case, a building could soon be found and the means come to hand to pay the rent of it and furnish it for the purpose. In no time, we feel sure, it will, under the blessing of God, become a Home in which all members of the Reformed Church will take pride and liberally support it. Who will undertake such a work for the Church?

Poetry.

THE LOVE OF CHRIST.

"The love of Christ which passeth knowledge."—Eph. 3: 19.

O Christ, Thy love is wonderful,
What mind its breadth can measure?
A gem of rich and peerless worth,
A rare and priceless treasure;
There is no joy of earth so true,
So full of lasting pleasure.

The love of earth can ebb and flow—
It is not always flowing;
The love of Christ, like morning sun,
Is bright, and brighter growing,
And from the noontide never fades,
No sombre twilight knowing.

The earth has gems of richest glow,
And purest gold and rarest—
O earthly pride! the worth may fade
Of every gem thou wearest;
The love of Christ surpasses gold,
And earthly gem the fairest.

The joys of earth, like summer flowers
May for a season please us:
But autumn comes, and winter's gloom,
And grief and sorrow seize us;
Our joys lie withered in the tomb,
Yet lives the love of Jesus.

O Christ, Thy love is wonderful,
What mind its breadth can measure?
Be it my gem of peerless worth,
My rare and priceless treasure;
My joy, than joys of earth more rare,
And full of lasting pleasure.

—*Word and Work.*

Communications.

For the Reformed Church Messenger.

ALLENTOWN FEMALE COLLEGE.

COMMENCEMENT.

Twenty-four years ago the *Allentown Female College* was organized; the twenty-first Commencement took place on Friday, June 26th. Getting some age on it, the institution is, and the character which such age should bring. The early years of unsettled life and doubtful growth past; the time at hand for an enlarged prosecution of its work, made possible by the experience and the strength gained in the years gone by.

As we saw the Commencement it had three parts to it. The one we struck on Thursday evening in the form of an *Art Exhibition*. An Allentown paper says the following of it:

"The college building and grounds were thronged last evening at the annual art reception, which usually takes place on commencement eve. The reception was a great success, both as to attendance and display. There were 120 different productions, exclusive of the chinaware, and they were exhibited in three of the rooms at the college, the double parlor and the reception room. The walls were covered with pictures—the pains-taking work of the students in the art department. The work was very creditable and ranked with the best ever displayed there before. There was a marked and noticeable improvement in the selection of designs and a more faithful and better attention to details and to the delicate shadings and blendings of colors. Miss H. A. Hill is in charge of this popular department of the college and she had fifty-one students enrolled during the year. This is the largest number in the history of the institution."

The second part consisted of the Commencement proper; or rather we might more correctly say that the second part was the Commencement, and that it consisted of a number of separate elements which most happily combined. It took place in Music Hall, a building well adapted for the purpose. The Senior Class numbered eight, five of whom spoke or read essays. Both the composition and the delivery were in each case good; creditable to the College in which the young ladies had received their training, and we should think very pleasing to their parents and friends. Two pianos were on the stage, and a number of the students gave evidence of what they had learned from the masters in music and song under the direction of Miss Moyer, the principal music teacher of the institution. The faculty, the trustees, prominent citizens, twenty-five clergymen from far and near—all were there; and the women of Allentown and vicinity, robed in the gorgeous costumes suited to the season of the year, chatty, delighted, enthusiastic, in very large numbers were there. Surely the graduating class had a brilliant-looking surrounding, by far the larger part consisting of their own sex. The weather was fine, and, as the exercises began at 9 A. M., punctually, they were brought to a close at 12 noon.

The third part of the general Commencement now followed. Its character was social. An invitation to all connected with the college, friends of the students, visiting strangers, to "return to the house," *i. e.*, the college-building, and spend the afternoon. A cold collation, with hot coffee, for all, and social intercourse by the hour. This part had a strong East Pennsylvania flavor to it, and we for one—apparently everybody else likewise—enjoyed it "immensely." Old friends met again; old stories re-told; the serious, the witty, in happy jumble; meetings and partings. Who is there "with soul so dead" as not to have a want in him for such an occasion once in a while?

Allentown Female College has a property worth from forty to fifty thousand dollars, steadily increasing in value. It has some debt, which its trustees expect to fund at four per cent., inasmuch as the security is first class and the interest is paid punctually as it falls due. The building is large and convenient with room for fifty boarding students. The grounds large and in excellent condition; surrounded by the homes of people of wealth and refinement. Allentown is the seat of Muhlenberg College of the Lutheran Church, has a high grade of common schools, numerous churches with large congregations, four of them Reformed, and this Female College of the Reformed Church.

We have spoken favorably of the Allentown Female College in this article. We have just said what we saw and felt, and what we are sure others saw and felt. The institution is an exceptionally good one. Those connected with it have reason to take a just pride in it. It furnishes a thorough education, and a high grade of culture characterizes it in all its departments. Parents make no mistake in sending their daughters to it. On the contrary they may go far and not do as well. Its terms are moderate. Collegiate department $230.00. Add from $50 00 to $100.00 extras and a pupil has large advantages. Many prominent families have their daughters there. We congratulate Rev. Dr. Reily on the condition of the college over which he presides.

WYOMING.

For Reformed Church Messenger.

THE CHRISTIAN CONSCIOUSNESS ONCE MORE, AND T. G. A.'s CRITICISM.

We deem it due to ourselves to say that the series of articles on the general subject of the Christian consciousness, which have now appeared in the MESSENGER, were written during the latter part of the last winter, and were all in the hands of the Editor of this paper before the end of March. It will be seen, therefore, that, so far as their origin is concerned, they are independent of the earnest and somewhat heated discussions which have since arisen, in so many quarters, in consequence of the inaugural address of Dr. Briggs, concerning the same general subject, and involving the question of the relation of the Bible, the Church and the Christian consciousness as sources of divine revelation. Had we written later we should have referred to these discussions, as well as to the fifth chapter of Dr. Gerhart's Institutes of Theology, which likewise came to hand only after our articles were beyond our reach, and which we believe is in agreement with our general position.

A careful perusal of our articles, we think, will show that the charge of treating the Bible, the Church and the Christian consciousness as *co-ordinate sources* of divine revelation can not be made against us. In fact, we have not spoken of the Christian consciousness or of the Church as sources of revelation at all, and believe that it would be permissible to do so only on condition of attaching a different meaning to the word in relation to each of these particular subjects. To speak of them, therefore, as *co-ordinate* with sacred Scripture, in the sense of equality, at least, would, in our opinion, involve a confusion of thought rather than a dangerous heresy.

We thank T. G. A. heartily, in our turn, for the kind and respectful notice which he has taken of our first article; and we venture to express the belief that, if he had *all* our articles before him when he wrote, he would have found little that he would have cared to criticise. We believe that the points which he makes have been substantially covered in our subsequent articles, and that between him and us there exists, on this subject, no material difference.

In the sentence to which T. G. A. takes exception, we speak of the relation of the believing soul to Christ, which we say is in its nature *direct* and *personal*, and, though in its origin conditioned by Church and Scripture, yet really independent of either. What we mean is that the relation between the believer and Christ is an immediate and vital relation, apprehended directly in consciousness; so that faith possesses the quality of immediate certainty—a certainty derived directly from its object (Christ) itself, and not merely from some intermediate authority, such as that of the Church or Scriptures.

When we wrote the sentence to which exception has been taken, we had in mind the case of those Samaritans who believed on Jesus, at first, on the testimony of the woman who said that He had told her all she had ever done, but afterwards, when they had seen and heard Jesus Himself, said to the woman, "Now we believe not because of thy saying, for we have heard Him ourselves, and know that this is indeed the Saviour of the world." What the testimony of the woman was to those Samaritans, that the testimony of Church and Scripture (which we do not mean to *co-ordinate* by thus placing them aside of each other) may be said to be to the Christian believer; whose faith, however, when once established, has its ground of certitude in Christ Himself, so as to be virtually independent of the testimony to which in some sense it owes its origin. It is just this *immediateness* of Christian faith or consciousness, that makes it independent of all results of Biblical criticism. Questions concerning the authenticity or credibility of books of Scripture do not affect the substance of Christian faith.

If our faith in Christ depended upon a previous conviction of the infallibility either of Scripture or of the Church, it could be no stronger than our confidence in the logical process by which that infallibility is supposed to be demonstrated; and it could, therefore, never be entirely free from doubt. We know it is the Roman Catholic hypothesis that belief in the authority of the Church must always condition faith in Christ. First I convince myself by a process of

reasoning that the Church is infallible, and then I am sure that what the Church tells me about Christ must be true. But it is plain that in such case my assurance about Christ can be no stronger than that about my process of reasoning concerning the Church. But for Church substitute Scripture, and the result will be just the same, namely, faith in Christ suspended merely upon a *logical process*.

But there is a difference between faith and knowledge, however difficult it may be to define this difference, just as there is a difference, for example, between youth and manhood, although it would be impossible to say just where youth ends and manhood begins. And for the contents of our Christian knowledge we are always dependent upon the Bible. We agree that in this life at least the Bible must always be the canon of our knowledge of Christ. But the Bible is of no use for this end until its true meaning has been ascertained; and we hold that in the interpretation of the Bible the Christian consciousness has an office to perform which has not always been sufficiently appreciated. We do not, of course, undervalue the importance of scientific (*grammatical, historical, psychological*) exegesis; nor do we undervalue the importance of *scientific honesty* in the study of Scripture, which is a virtue that is far less common than it ought to be; but when such exegetical study comes in conflict with the dictates of the Christian consciousness, then we hold that the exegesis must be suspected to be wrong rather than the Christian consciousness. We have an eminent example of the contrary supposition in the case of Calvin, who held on to his exegetical results on the subject of the divine decrees, while his Christian consciousness revolted against them, as is plain from his own confession: *Decretum quidem horribile, fateor.* Scripture is never wrong; but people's understanding of Scripture may often be wrong. And of such misunderstandings the Christian consciousness is the only sure corrective. W. R.

For Reformed Church Messenger.

THE REFORMED QUARTERLY.

Those who had not the privilege of hearing Professor Bowman's inaugural discourse will be glad to read it in the pages of July number of the *Review*. It was listened to with deep interest and received with marked approbation by a large and intelligent audience. His theme, "The Interpretation of Scripture Progressive," was well suited to the occasion of his induction into the chair of New Testament Exegesis. It gives the key note of his future work. With no uncertain sound he proclaims his faith in the Bible as divine, and as, at the same time, no less human than divine. This divine-human character of the Scriptures is wronged, on the one hand, by rationalism, which fails to see the divine elements, and on the other, by mechanical theories of inspiration, which admit of no free play to the human element. Only as both are held in organic union can we do full justice to the Bible, as the record of God's highest revelation to man. The Professor is very candid in his discourse, taking his hearers fully into his confidence. Some of his statements may possibly strike the popular mind as strange, but it ought to be known that his general view is that which is almost universally taken by the biblical scholars of to-day.

Dr. W. M. Reily furnishes an English translation with notes of an introduction to a new commentary on the Apocalypse, written in German by Dr. W. A. Helffrich and now ready for the press. Dr. South once remarked that the study of the Apocalypse either finds a man mad, or makes him so. In spite of this witty word of the brilliant English divine, much study is now bestowed on the last book of the Canon. Germany alone has produced within the last decade a large amount of literature on this subject. The critics of that country are engaged at the present time in a sharp discussion of the origin and structure of the Apocalypse, many of them contending that it is a compilation, having as its basis an earlier Jewish Apocalypse. Dr. Helffrich's book is of an entirely different character. He purposely excludes all critical investigations and scentific refinements, and addresses himself to the practical needs of the laity. The introduction sets forth his stand-point and the attitude he assumes to the Revelation of St. John. We are pleased to receive this foretaste of the forthcoming work.

Rev. A. R. Kremer contributes an interesting paper on "St. Paul and the Classic Orators." It is written in clear, vigorous English, and is pervaded by a noble earnest spirit, but his glowing enthusiasm has, perhaps, assigned to St. Paul as an orator a higher place than is his due. As the inspired Apostle to the Gentiles, he was incomparably superior to Demosthenes and Cicero; but is it not too bold to contend that in his character of orator he rose to their high plane?

Professor R. C. Schiedt displays a remarkably fine critical judgment and an extensive acquaintance with the best fictitious literature in his able discussion of the question, "Is the Modern Novel a Work of Art?" Such a paper is of immense value at a time when, like the present, the novel is an all-absorbing power. Even from a literary and æsthetic point of view, to say nothing of decency and morality, the realistic fiction of to-day should in large part be consigned to the flames. The reader will do well to give this article a careful perusal.

This is followed by an article on "Beauty and Art," and when we say that the writer of it is Dr. Titzel, one of the editors of the *Review*, we are sure his name will stand as a guarantee for the excellence of the essay. It is a lucid philosophical discussion of the nature of the beautiful both in its subjective and objective aspects, and of art in its several forms, its historical development and its benefits to humanity. Those who are inclined to philosophical thought will find it refreshing reading even in these hot days of July.

There are three other articles, to which, however, we can do no more at this time than invite attention: a theological discussion of "The Personality and Office of God, the Father," by Rev. J. W. Love; a biblical study of Elisha and His Times" by Rev. A. Pfanstiehl; and the continuation of Mrs. T. C. Porter's excellent series entitled "Simon Bar-Jona: The Stone and the Rock."

For Reformed Church Messenger.

ST. PAUL'S CLASSIS.

St. Paul's Classis of the Reformed Church in the United States, met at Saegerstown, Crawford county, Pa., on Thursday evening, May 28th, 1891, at 7.45 o'clock, P. M.

The opening sermon was preached by Rev. J. D. Thomas of Cochranton, from Acts 4: 11, "This is the stone which was set at nought of you builders, which is become the head stone of the corner."

Organization for the current year is President, Rev. J. D. Thomas of Cochranton, Treasurer, C. M. Boush, Meadville, Corresponding Secretary, Dr. J. H. Twitmeyer, Sharpsville, and Stated Clerk, Rev. J. M. Schick, Greenville, Pa.

The parochial reports were of usual interest, and it was gathered from them by the Committee on the State of the Church, that "the pastors are impressed with the sacredness of their calling, filled with a devotion to it and have an abiding faith in the promises of our blessed Lord and Saviour Jesus Christ," and that "their labor has not been in vain." The lives of the pastors have been spared. Much sickness prevailed among the members of the charges. Three charges are vacant, but have been supplied, and now look forward to securing pastors.

The new Hymnal was approved and recommended to the churches and congregations of Classis.

The *Missionary Guardian* was examined by a committee of elders who reported on the excellent character of the magazine, and advised a general effort to increase the circulation in the bounds of Classis.

Very interesting Missionary and Benevolence meetings were held in the evenings, and the people addressed by members of Classis on these important subjects.

The benevolence of the Classis toward the objects of Foreign Missions, Ministerial Relief and the Orphan's Home, was evidenced in that special collections of each of these objects were ordered to be taken in each congregation.

Grace church, Sharpsville, Pa., was selected as the place for holding the next annual meeting of Classis, and the time fixed is the Thursday after Whitsunday, 1892.

Statistics:—Ministers, 8; Congregations, 20; Members, 2517; Unconfirmed Members, 1161; Baptized—Infants, 106, Adults, 19; Confirmed, 114; Received by Certificate, &c., 64; Communed, 2013; Dismissed, 56; Names Erased, 4; Deaths, 47; Sunday-schools, 14; Sunday-school Scholars, 1450; Students for the Ministry, 1; Benevolent Contributions, $2101; Congregational Purposes, $9469; Church papers, 95; Sunday-school papers, 400. STATED CLERK.

For Reformed Church Messenger.

ST. JOSEPH, MO.

The writer had the pleasure of visiting the above named city, a short time since. There are perhaps no better known cities in the United States than some of our large Western cities, owing to the fact that they have been extensively advertised or boomed. We had heard much of St. Joseph—we were anxious to see the place. We have seen the city. We had heard of the efforts of some persons, members of the Reformed Church, to start a mission there. While there we had ample opportunity for looking over the field. There are churches there, but we believe we are stating a fact, when we say, there is a grand opening here for the Reformed Church. Why? Because of her idea of Educational Religion. Among many of the churches, this has, to a very great extent, been overlooked or neglected. There is a felt want which the Reformed Church could and would supply. Again, there are here members of the Reformed Church, who, raised and having lived, in her communion for years, cannot feel at home in any other. Those who came here years ago, and found no church of their own denomination have united with other churches. The Reformed Church all over the West has lost much valuable material, many members in this way.

Efforts have been made on the part of a few faithful members to have a mission started as possible. There is here the mucleus for a good congregation—they are in earnest; are ready and willing to work; in fact are working, though many difficulties and perplexities confront them. The complexity of our missionary operations confuses and confounds them. It is hard to get people, to understand the workings of the different Boards. When told that we have three Boards and three Superintendents, the question is, why is this? There seems to be no one in particular to whom to go. The case stands just this way. Application was made for help. One Board says "we can't do anything for you;"

another promises help in the future. How to reconcile these two is the confusing thing, especially when the former statement is made public through the columns of the Church paper. The whole thing reminds one of the family in which there were three sets of children. Quarrels were of frequent occurrence. On one occasion when a disturbance of more than usual fierceness was raging outside, the father in disgust asked the mother to go out and see what was the matter. Returning she reported as follows: your children and my children are fighting our children. There is a lesson here for us.

What is to be done for St. Joseph ought to be done soon. The large cities of the West especially need attention. As a Church we make a mistake by coming into the cities late; good locations have been taken; we must take what we can get. Prices for lots are high, but we *must* buy—we *must* pay what is asked or not get anything. Many members have gone to other churches. And yet in view of these things the Church at large expects the mission to grow and is disappointed that it does not become self-supporting in a few years.

Not enough attention has been given to the cities. They have been to a great extent neglected. Let me cite one instance. In the statistical report of Kansas Classis of 1887, I find an organization at Topeka, Kansas with 17 members. For several years nothing has been done here. This year the Superintendent of Missions reported 16 members, but no services during the year. Why this is we know not. But does it not seem that during these years something ought to have been done there?

Again, we see an appeal for Roanoke, Va. If we remember correctly an effort was made here some few years ago, but abandoned. These missions do not grow in a day or a year. Now the effort will be doubly hard, simply because we get in late; lots are high; members have gone to other churches.

But to return, to St, Joseph. There is a little band of members of the Reformed Church here, working and praying for a church of their own denomination. Reader, have you ever thought how you would feel were you cut off from the Church in which you were raised; the Church you love—remove to a place where there was no church you could call your own? Try to put yourself in the place of many who are in just such a position, and think how you would feel. The Reformed Church cannot afford to lose these members. It is not the intention of this article or of those persons to overestimate or over-state things, but simply to give the facts in the case. There is a promising field open—will we occupy it? God grant that the time may speedily come when the prayers of those people will be answered, and when they and many more may find a spiritual home in a church of their own denomination. S.

Kansas City, Mo. June 18, 1891.

For Reformed Church Messenger.

MARYLAND CLASSIS.

Maryland Classis met in its seventy-first annual sessions in Trinity Reformed church. Woodbury, Md., Rev. E. R. Deatrick pastor, May 21st 1891, at 7.30 o'clock, P.M. At the request of the President, Rev. E. R. Deatrick, Rev. Geo. L. Staley, D. D., preached the opening sermon.

The Classis organized by the election of Rev. C. S. Slagle, President; Rev. E. R. Deatrick, Stated Clerk; Rev. U. Henry Heilman, Treasurer, and Rev. G. A. Snyder, Corresponding Secretary.

All the ministers having charges were present, excepting one who was sick. Twenty-four elders represented as many charges. 28 ministers were in attendance, 24 elders, 2 licentiates, and Revs. A. C. Whitmer, and M. Bachman, visiting brethren. Rev. Geo. C. Erb, was received from Iowa Classis, Synod of the Interior, Rev. Geo. W Snyder was received from Lancaster Classis, Eastern Synod, and the call extended to him by the Boonsboro charge was confirmed.

The Union Bridge and Sabillasville charges remain vacant. Messrs. T. K. Cromer and F. M. Line, recently graduated by the Theological Seminary at Lancaster, were examined and licensed, and dismissed, the former to Virginia, and the latter to Juniata Classis. Eight young men are pursuing their studies, preparatory to the gospel ministry, under care of the Classis, of whom seven are receiving aid. Beneficiary education claims much attention, and $1225 were apportioned for this purpose.

The subjects referred by General Synod and the Synod of the Potomac were all favorably acted upon excepting the item of $350 for Church Building Fund, concerning which the following action was taken: "Inasmuch as Maryland Classis has already assumed large obligations for church building, we do not feel ourselves able to assume the amount apportioned upon us by the Synod."

Brunswick, a new point on the B. and O. railroad in Frederick Co., was favorably commended as a mission field, and the pastor was authorized to solicit subscriptions for a church, wherever a lot is secured.

Classis trustees were directed to borrow $3500 for Grace Mission, Washington, D.C., to enable them to erect a parsonage. $1650 were apportioned for Home Missions, $1425 Church Extension, $217 Sustentation, and $300 additional for the same purpose conditionally. $163, were also apportioned for Hungarians and Harbor Missions.

Action concerning the *Missionary Guardian* was taken as follows:

Resolved, "That this Classis commend the *Missionary Guardian* to all our people, and that all the pastors and elders be earnestly urged to make energetic efforts to increase its circulation in their congregations."

In accordance with the request of Synod the cause of missions was again commended to our people, and they were urged to cultivate the habit of regular systematic benevolence. An interesting missionary meeting was held on Sunday evening of the session, and addresses were made by Revs. C. S. Slagle, A. T. G. Apple, C. Clever, D. D., and A. S. Weber.

A meeting in the interest of Mercersburg College was held on Saturday evening. Revs. B. R. Carnahan and T. F. Hoffmeier made the addresses.

The Committee, Rev. C. Clever, D. D., Chairman, to whom the new Hymnal was referred for examination, reported upon it favorably, and commending it highly. Classis adopted the reports, and approved the Hymnal.

Favorable action was taken concerning the Society for the Relief of Ministers and their Widows, and the congregations were directed to take up a collection for the use of the Society prior to Oct. 1st, 1891. Rev. Geo. A. Whitmore was chosen as a life member, and Rev. A. M. Schmidt for the undesignated balance.

$5,335 were apportioned for classical and benevolent purposes. Revs. J. S. Kieffer, D. D., J. W. Santee, D. D., E. R. Eschbach, D. D., C. Clever, D. D., A. M. Schmidt, G. A. Snyder, A. S. Weber, L. F. Zinkhan, J. T. Rossiter, W. J. Johnson, A. T. G. Apple, were chosen delegates *primarii*, and Revs. J. G. Noss, B. R. Carnahan, F. F. Hoffmeier, S. M. Hench, U. H. Heilman, J. M. Mickley, E. R. Deatrick, H. F. Dittmar, C. S. Slagle, G. L. Staley, D. D., and H. Ditzler, delegates *secundi* to the Synod in Chambersburg, Pa., and Elders, Ezra Willard, Jesse Dehoff, F. J. Davis, Henry Shriver, Geo. T. Shower, M. D., A. C. McCardell, C. M. Keedy, L. Kemp, M. D., C. H. Everhart, G. S. Griffith, and L. R. Schnebley, delegates *primarii*; and J. W. Beachley, J. L. Harbaugh, H. C. Foltz, G. J. Ramsburg, W. J. Cramer, J. Saum, J. B. Albright, W. H. Lakin, J. Utz, J. Koutz, and W. E. Fisher, delegates *secundi*.

Classis finally adjourned on Tuesday, 26th, at 4.30 o'clock, P.M., to meet in the Reformed church, Mt. Pleasant, Frederick Co., Md., on Thursday evening, May 5th, 1892, at 7.30 o'clock.

E. R. DEATRICK, Stated Clerk.

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

ANNUAL BOARD MEETING TO-MORROW, FRIDAY, JULY 10th.

How about the re-union of former inmates in connection with the anniversary on the 27th of August? Last year a good start was made and an organization was formed. We have not heard anything about it lately. As an honorary member we are naturally interested in the matter and as treasurer of the organization we would like to hear from as many as possible before the day of the anniversary, so that upon that occasion we may present a creditable report. So far the number of those who have sent on their dollars towards the fulfillment of the pledge made last year is very small. It is to be hoped that the matter is not forgotten. As this is to be an unusually large gathering of Reformed people, there will no doubt be many of the former inmates here. An hour will be set and a place named for holding the reunion, all of which will be duly announced in this column. We had a good time last year; let us have even a better one this year.

The new building is slowly growing skywards. The door and window frames of the story above the basement are now set. We hope to have it under roof by the time of the anniversary (August 27th), yet we are not too confident about it. We have learned that in building operations one's expectations ofttimes outrun the accomplishment.

It was a genuine pleasure to have with us, on Sunday, June 28th, the Rev. John Gantenbein, D.D., of Portland, Oregon. Dr. Gantenbein was one of the founders of this Home and so is quite familiar with its early history. We listened with much interest to an account of his early life and of the steps that were taken which finally led to the founding of the Home. Dr. Gantenbein himself was Superintendent for about a year and a half, while the Home was still at Bridesburg, Phila., and is familiar with the work. He is now on his way to Europe and will re-visit the scenes of his early life which he left forty years ago, to come to America as a missionary. Before he came to this country he was familiar with a number of benevolent institutions on the continent and now expects to visit some again. He has promised an account of some of these visits which we will await with interest. We wish him a safe journey and a profitable and enjoyable time.

Missions.

For Reformed Church Messenger.

MISSIONARY NOTES.

BY REV. A. C. WHITMER, SUPERINTENDENT OF MISSIONS.

THE THIRTEENTH FUND.

In January, 1889, the Women's Missionary Society of Philadelphia Classis resolved to raise a $500 Church-building Fund, and in less than

three years they have finished their work. At various times they paid $200.25, $100, $50, $95, $25 and now finally $29.75.

This thirteenth Fund will go upon our records as "The Women's Missionary Society of Philadelphia Classis Church-building Fund," a lasting honor to these earnest women.

Not only have they raised this Fund, but with out a doubt they have also provoked others to do the same work. For all this help the Board of Missions records a hearty vote of thanks.

For Reformed Church Messenger.

MISSIONS.

Our work is finished at Berlin. We must now turn our face toward Somerset. Going from Berlin to Somerset two changes of trains are necessary, although the distance is but short. The day is warm, as the people tell us, but we did not feel the heat much in that mountain region. About the same time it was 98 in the shade at our home in Iowa. Compared with that the heat among the Allegheny Mountains was quite moderate indeed. We arrived at Somerset at about the noon hour. Brother King met us at the depot and his residence became our home for a few days. This was our first visit to the ancient borough of Somerset. It is an old town but gives evidence of considerable thrift. Like many another place, there is here little manufacturing, and for this reason the young men leave the place in large numbers. There is much wealth here, we were assured. Why not put some of this surplus money into manufacturing interests? Why shall the farmers in this region use farming implements that are manufactured largely in Ohio and Illinois, while the lumber and other materials are at hand here for their manufacture? But we are off our subject. Funds for Church extension we are after. We are told here, as at other places, that not a very large sum must be expected, as the people have been heavily taxed for the building of the new church, which has only lately been completed. We saw only the members of the town congregation. The three congregations in the country belonging to this charge, are at a distance from the town and our time being limited, the pastor agreed to see the members of the country congregations in the interest of our work. We had only a little over a day to spend here and during this time received $62 for the good cause. We must say that we do not often find people who contributed with such apparent cheerfulness as did the good people of Somerset. They did bravely well and deserve this word of praise.

We must not fail to make mention of their fine, new church. These people have a church, which to us, seemed as neat and comfortable as a church well can be. They might have built a little larger while they were at it, but we are assured that it is sufficiently large for the present needs of the congregation. We were also assured that the debt resting on the church will all be wiped out in the near future.

We were very highly pleased with what we saw and heard at Somerset and congratulate Brother King on the good work he has done in this charge.

BEAM'S CHARGE.

This charge lies only some seven miles from Somerset. This must be visited next. Here there is no pastor—Brother Burger having vacated the charge in the early spring. We first stopped with Brother Miller at Edie and then went to the home of Brother John Biesecker, who did for us what the pastors did in other charges. We intended to gather the funds in this charge at the services on Sunday. But there was a downpour of rain equal to that at Salisbury when with Brother Evans. Nothing daunted we went to work and did the very best we could under the circumstances. We went through mud and rain and held services in the four congregations of the charge. When the day ended we had $30. This, really was very good considering that but few persons could attend the services. Brother Biesecker very kindly promised to see the members whom we could not see and gather their offerings for the cause we represented. Here is a kind people who very much desire a pastor. They should by all means have one. They have a brother in view, and let us hope he will favorably consider their call. We confidently expect to hear good reports from this charge.

* * * * *

This letter is dated at Mifflinburg, Pa. By the request of Classis, we will visit the city of Scranton to look up the interests of our Church there. We could not resist the temptation to turn in here and visit our old class-mate, Brother Steckel. We find him as young, seemingly, as *twenty-five* years ago, on the bright May morning, when, having finished our course at the Theological Seminary at Mercersburg, we went out into the world to do the work of the Master. The grown children about his *board*, tell us that we are growing old rapidly, and that the end of life is nearing. Something from Scranton hereafter.

D. S. F.

Mifflinburg, Pa., June 30, 1891.

Our Serial.

For Reformed Church Messenger.

THE YOUNG PROPHETESS:

A TALE OF THE CHILDREN'S CRUSADE.

BY REV. R. LEIGHTON GERHART.

CHAPTER XXVIII.

IN THE GARDEN OF THE EMIR.

It was the evening when Alhadan left the saloon. Exhausted by the emotions roused by the recital of his story, he sought the garden where in solitude he might give himself up to his sorrowful reflections.

Slowly descending three or four terraces, he turned into a by-path which led to a dense cluster of cypress and sycamore trees, growing under the shadow of a huge mass of moss-clad rocks. The grove concealed a pavilion, and near the pavilion in a marble basin bubbled a never-failing spring. Covering his face with his hands, he threw himself upon the soft sward, and in that attitude, at intervals devoutly praying, he lay till the evening passed and the shades of night deepened on the earth.

He roused himself at length from the lethargy of grief into which he had fallen and sat up. It was the stillest of radiant Eastern nights. The moon shone peacefully amid her galaxy of twinkling stars. Near the clear stream, fed by the spring, stood a clump of lilies bearing several pure, white, trumpet-shaped flowers. A shaft of moonlight rested on the flowers, and as they stood out from the encircling shadows of the dark evergreens, they were saintly in their purity and fairness.

He had not observed the flowers when he entered the grove. As his eye now fell upon them, as though touched by an angel, a sense of strength, almost of hope, descended upon him. They spoke of God's nearness, God's providence, God's love and faithfulness. He looked at them and rebuked himself for the despair to which he had yielded.

"I can at least live bravely, and live nobly, though a slave," he mumured. "I have a generous master; my labor is of the lightest; and who knows what the future may hold! Towers of Heilbrun! hospitable walls of my dear home! I may see you yet!"

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"Otho!" scarcely above a whisper spoke a musical voice, strange, yet still stranger in its faint, far-off tone of familiarity.

Years had passed since any one had called him by that dear name, yet so softly did it now sound, that the word seemed only like the whisper of his own heart, yet, withal, so real that a chill of startled awe swept over him.

"Otho!" again spoke the musical voice, with slightly increased emphasis

Again, that chill of startled awe, as slowly he turned and looked behind him. It was no delusion. Some one had spoken to him. A figure, hidden in a dark mantle, stood in the cold moonlight near him. Rising to his feet, and advancing a step, he demanded, trembling:

"Did you speak to me? who are you?"

"Have you entirely forgotten me, Otho?" and the figure raised its arms and gently threw back the dark mantle. It fell from the head and shoulders in a heap to the ground, and there standing before him, beautiful as a dream, was the lady who reclined at the feet of Prince Joussef. The jewels sparkled in her hair and glittered on her robe, and her countenance, in the unreal light of the moon, was unearthly fair. Perhaps the venture she had made and the expectation of the meeting, had paled her countenance; in the moonlight it looked unearthly fair.

Making a rapid stride toward her, Otho stammered in his astonishment; "Your voice sounds like one I knew long ago, but so long a time has passed, and so many sad events have come between, that I shame to say, I cannot recall you."

"Have you forgotten Eunice de Teelo?"

"Eunice de Teelo! the companion of my dear cousin Serena! my comrade in our ill-fated Crusade! Can it be?" and Otho seized and held the soft, white hands stretched out to him.

"But how"—hesitated he, so puzzled that he could scarcely frame an inquiry, "You seem happy, Eunice?"

"I am Prince Joussef's wife," and the lady laughed gaily. "Blame me not, Otho!" she continued, observing a change in the young man's face. "Blame me not! Like you too, I was sold at Alexandria. I was taken to Damascus, and for three years guarded and kept, while my master had me instructed in every art and accomplishment which would increase my value in the slave market. Oh, dear! Then off to Bagdad he carried me, shut up and guarded for fear the sun might get a peep at me, and tended by servants as though I were a princess. Oh, I lived well! And then Prince Joussef saw me, and bought me, and carried me off to the mountains and married me," and again came the ripple of musical laughter.

"I thought thou wouldst rather have died," spoke Otho with rebuke in his voice.

"I thought so too," came lightly from the lady's lips, "but I could not die. In spite of myself, I grew fat—they gave me such good things to eat—fatter and fairer every day," laughing again. "In spite of myself, I made every one merry around me. I thought I ought to be miserable, but in spite of myself I was not. And so I just stopped trying to be miserable, and am trying to be contented with my fate. In truth, it is not a hard one. Oh! I do not live like Eastern women—not altogether like them," she added. "Such tame, ignorant, spiritless dolls! I ride, and I hunt, and I do many things; and Prince Joussef likes it. Dear me! he does nearly all I ask of him; and I tell thee, Otho, I ask a great many things. But he is jealous! Oh! my head would pay for this visit, if it were discovered. I have to be cautious," and Eunice paused to take breath.

"But your faith, Eunice? would Prince Joussef marry a Christian?"

"Oh! I believe what I please, but I keep it to myself. I go to the mosque, at times, and kneel with my face to Mecca whenever the Mussin calls to prayer, and swear by the camel of Mohamet, and do not eat pork—bah! I do not relish it any way. But what of that? Is not God everywhere? Did you ever see a mosque, Otho?" queried the thoughtless woman. "Oh! some of them are beautiful—beautiful!"

"Oh, Eunice!" expostulated Otho, sadly. "Have you forgotten home and friends?"

"Now you are trying to make me miserable," responded Eunice in a pouting tone; "if you do I'll go. I will have to go soon, as it is. Oh! I had such a time to find you. My servant ran here and there, all over the palace, looking for you; and at last he came to the garden and spied you in the grove, and came and told me. But I must go soon, or I might be caught, and then—" Eunice whistled softly, adding, "it would be, 'Off with her head, in short order.' Have you found your father, Otho?" she concluded.

"No; I have inquired everywhere, but not a trace, not a sign have I found. I fear he is no longer among the living. It were better, perhaps, if it were so, for what could I do now except see his misery?" was the sorrowful answer.

The two talked a little while longer, and then, hastily gathering her mantle about her, Eunice bade Otho adieu, and hurried away. As they were about to part, while Otho still held her hand clasped in his own, she said, speaking more seriously than before:

"Think not harshly of me! Blame me not, Otho! If I have done wrong, God forgive me! But it was a hard fate, and I have made the best of it. Perhaps I can help you. Prince Joussef does all I ask. Farewell, Otho!"

"Farewell, Eunice!"

He walked by her side to the edge of the grove. In the distance he saw the dark figure of a man; it was the servant of whom Eunice had spoken. He had accompanied his mistress to the garden to watch and give notice if any danger of discovery threatened. Otho saw Eunice join this man, and then, walking by his side, ascend the terraces one by one and at length disappear in the dark shadow cast by the great palace. As the two vanished in the distance, he mumurred sadly to himself:

"Madeleine! Madeleine! fair, sweet soul! better, far better thy grave on the desolate height which looks down on Galilee than such a fate as this! God has indeed been merciful to thee!"

Returning to the grove, he paused by the lily, attracted by its saintly beauty, and faint, sweet odor. Silently he looked at it, and then, once more, he spoke:

"Fair flower, it is seldom an eye gazes on thee, or a voice proclaims thy beauty and thy worth! Yet here in darkness or in light thou livest out thy day, unfolding your unsullied leaves as freely as though in the presence of a king. Ay, and thy fair flower, in the darkness—in the starry darkness—is ever open heavenward; and in the morning, a dewdrop, distilled from that darkness, will sparkle, beautiful as a costly diamond, in the fragrant chamber of thy heart. So may I, though a slave, be true to my own manhood and my faith; and from the darkness of this sorrow draw a strength not to be purchased with jewels or with gold."

He stood for a few moments lost in thought, then, fearing that he had been absent from the palace too long, and that his kind master might require his attendance, he walked quickly up the smooth path to the palace.

Little did he know of the hour of terror and darkness which the near future was to bring! He thought he had tasted the dregs of the bitter cup of his misfortune; that nothing could befall him worse than had come. In the terrible hour coming on, that bitterness was to seem as sweetness compared with the chalice put to his lips. The very next day, towards noon, as he returned to the palace, after a brief absence made necessary by the discharge of some light duty, he was met by the startling cry:

"Habid Barbara, God curse the hour of his birth! has slain his master, Emir Aboulias!"

"What!" cried Alhadan, "that old man who was working in the new mulberry grove a few days ago?"

"The same."

"I was told he quarrelled much with his comrades, but was a good worker and always obedient. I cannot believe he would commit such a dastardly crime. What reason could he have?"

"It is true! vile wretch! The devil was the reason."

"Where did it happen?"

"In the fields below the mulberry grove."

"Has the body of the Emir been brought in?"

"No; they have gone to fetch it."

"Where is Habid Barbara?"

"In the fields, if not already torn in pieces, as he deserves. May his life be preserved long enough for us to put him to the torture!" and the wish was accompanied by a horrible imprecation. For Emir Aboulias was a kind and indulgent master, and much beloved by all around him, except the vicious among his servants and slaves.

With this unsatisfactory information, Alhadan ran hurriedly to the stables to get his horse. As he drew near, the clouds of dust overhanging the road and the receding clatter of many hoofs told him that a squadron of Kurdish cavalry, which the Emir ever kept near him, had set out for the scene of the crime.

His call was quickly answered, and mounting his horse, he set off at a gallop. His horse was of the Kurdish breed, famed throughout the East for their wondrous speed and endurance, and the one which he called his own was one of the fleetest in the Emir's stables. Putting the noble animal to his mettle, Alhadan swept over the ground with the swiftness of the wind.

It was not long before he came in sight of the squadron of Kurds—their horses going at a long, steady, unbroken gallop, which carried them onward only less rapidly than he was himself riding; their brilliantly colored turbans bowed slightly forward; their crimson vests rising and falling in the breeze; their tall, slender lances hung behind them, flashing as they rode. The road they were following skirted a range of high, rugged and forest-clad hills lying to the left, and beyond these hills the fatal fields lay: it led on several miles to a wide pass, through which it swept, then turned and came down to the fields from the opposite direction. This was the only route that a squadron of cavalry could take without breaking their military order, and the Kurds were pursuing it, though fully aware that it was taking them some distance out of their way.

There was a shorter road, or rather path, precipitate and rough, which, turning abruptly from the main road, ascended the hills to the summit and then plunged down on the other side. To gain time, Alhadan determined to take this path. From love of its romantic quiet and its very roughness, indeed, he had ridden it several times before. He had chosen this route when going to the mulberry grove on the very day that he held his brief interchange of words with Habid Barbara. So, he had no sooner reached the spot where the path diverged, than he turned, and without drawing rein, dashed into the thicket and up the steep ascent.

When he gained the summit he was lifted, as upon the crest of a wave, into a position commanding a wide view of the whole landscape. At the speed he was going, he simply rose to the summit, and then almost instantly sank again; but that brief moment was long enough to give him a survey of the whole landscape for miles around. Far to his right, more than a mile away, he saw the Kurds coming on at the same steady, rapid gallop which they had taken in the beginning—their turbans bowed forward, their vests fluttering, their spears dancing at their backs, their scimetars flashing in their hands, their commander a few yards in the lead. So they would have galloped for hours if it had been necessary.

But Alhadan saw another sight, nearer, over the tree-tops of the mulberry grove, seemingly at his very feet: two groups of men; one small and in agitation; the other large and almost motionless. In the centre of the large group, he saw men stooping, as over a prostrate body: the other seemed surging around a man who stood upright in the throng. Then Alhadan knew that a terrible event had, indeed, happened. He was over the summit of the hill and far down the slope before these pictures that his eye had taken in resolved themselves clearly before his mind. A few moments later, he galloped out of the thicket into the open fields.

He rode by the first group, pausing only long enough to see that the man in the centre was Habid Barbara. His tunic had been torn from him, and he stood naked to the waist; his face was streaming with blood; his arms were bound behind his back, and in his eye was a flash of fiery defiance. Reaching the larger group, and it was a very silent one, Alhadan at once dismounted. The crowd, which was composed largely of the field hands and meaner servants, recognizing in the young man one of the personal attendants of the Emir, made way for him at once. A moment later, he was bending over the prostrate and almost lifeless body of his master. The kind and gentle face was ghastly pale, though unmarked with blood, the eyes were closed and he was breathing faintly. At a glance of inquiry, one of the servants lifted the head, showing a large wound in the back of the skull, very near the top. The right arm lay helpless by his side, broken above the elbow. The Emir had drawn his scimetar, and, as an ox-goad cloven through the middle revealed, had attempted to defend himself.

On inquiry, Alhadan learned that the overseer had heard a sudden outcry. Running to the top of a spur of the hills, that, projecting into the fields, hid the fatal spot from view, he saw Habid Barbara standing by the prostrate body of the Emir, engaged in a fierce conflict with the three Afghans, who had been ploughing in that part of the field. Hurrrying forward and hearing the three men cry out: "Habid Barbara has slain the Emir!" he had struck him to the earth with a blow from his heavy staff, and immediately had him bound. The cleft goad was that of the accused.

So confident seemed every one of the guilt of Barbara, and so strong was the evidence against him, that the belief in his innocence faded, for the time, from Alhadan's mind.

(*To be Continued.*)

DOING WRONG.

The lines of suffering on almost every human countenance have been deepened, if not traced there, by unfaithfulness to conscience, by departures from duty. To do wrong is the surest way to bring suffering; no wrong deed ever failed to bring it. Those sins which are followed by no palpable pain are yet terribly avenged in this life. They abridge our capacity of happiness, impair our relish for innocent pleasure, and increase our sensibility to suffering. They spoil

us of the armor of a pure conscience, and of trust in God, without which we are naked amid hosts of foes and are vulnerable by all the changes of life. Thus, to do wrong is to inflict the surest injury on our own peace. No enemy can do us equal harm with what we do ourselves whenever and however we violate any moral or religious obligation.

The Family.

THE TWO WORDS.

One day a harsh word, rashly said,
Upon an evil journey sped,
And like a sharp and cruel dart
It pierced a fond and loving heart;
It turned a friend into a foe,
And everywhere brought pain and woe.

A kind word followed it one day,
Flew swiftly on its blessed way;
It healed the wound, it soothed the pain,
And friends of old were friends again;
It made the hate and anger cease,
And everywhere brought joy and peace.

But yet the harsh word left a trace
The kind word could not quite efface;
And, though the heart its love regained,
It bore a scar that long remained;
Friends could forgive, but not forget,
Or lose the sense of keen regret.

Oh! if we would but learn to know
How swift and sure one word can go,
How would we weigh with utmost care
Each thought before it sought the air,
And only speak the words that move
Like white-winged messengers of love!

—*Sunday-School Times.*

THE POWER OF PRAYER.

"No," said the lawyer, "I shan't press your claim against that man; you can get some one else to take the case, or you can withdraw it, just as you please."

"Think there isn't any money in it?"

"There would probably be some little money in it; but it would come from the sale of the little house that the man occupies and calls his 'home.' But I don't want to meddle with the matter, anyhow."

"Got frightened out of it, eh?"

"Not at all."

"I suppose likely the fellow begged hard to be let off?"

"Well, yes, he did."

"And you caved in, likely?"

"Yes."

"What in creation did you do?"

"I believe I shed a few tears."

"And the old fellow begged you hard, you say?"

"No, I didn't say so; he didn't speak a word to me."

"Well, may I respectfully inquire whom he did address in your hearing?"

"God Almighty."

"Ah, he took to praying, did he?"

"Not for my benefit in the least. You see, I found the little house easily enough and knocked on the outer door, which stood ajar, but nobody heard me, so I stepped into the little hall, and saw through the crack of the door a cosy sitting-room, and there on the bed, with her silver head high on the pillows, was an old lady who looked for the world just as my mother did the last time I ever saw her on earth. Well, I was on the point of knocking, when she said: 'Come, father, now begin, I'm all ready.' And down on his knees by her side went an old, white-haired man, still older than his wife, I should judge; and I couldn't have knocked then for the life of me. Well, he began. First he reminded God that they were still His submissive children, mother and he, and no matter what He saw fit to bring upon them they should not rebel at His will. Of course, 'twas going to be very hard for them to go homeless in their old age, especially with poor mother so sick and helpless, and oh, how different it all might have been if only one of the boys had been spared! Then his voice kind of broke, and a thin, white hand stole from under the coverlid, and moved softly over his snowy hair. Then he went on to repeat that nothing could be so sharp again as the parting with those three sons—unless mother and he should be separated! But at last he fell to comforting himself with the fact that the dear Lord knew that it was through no fault of his own that mother and he were threatened with the loss of their dear little home, which meant beggary and the almhouse—a place they prayed to be delivered from entering, if it could be consistent with God's will. And then he quoted a multitude of promises concerning the safety of those who put their trust in the Lord. In fact, it was the most thrilling plea to which I ever listened. And at last he prayed for God's blessing on those who were about to demand justice."

The lawyer then continued, more slowly than ever: "And—I—believe I'd rather go to the poorhouse myself to-night than to stain my heart and hands with the blood of such a prosecution as that."

"Little afraid to defeat the old man's prayer, eh?"

"Bless your soul, man, you could't defeat it!" said the lawyer. "I tell you he left it all subject to the will of God; but he claimed that we were told to make known our desire unto God; but of all the pleadings I ever heard, that beat all. You see, I was taught that kind of thing myself in my childhood. And why was I sent to hear that prayer? I'm sure I don't know—but I hand the case over."

"I wish," said the client, twisting uneasily, "you hadn't told me about the old fellow's prayer."

"Why so?"

"Well, because I want the money the place would bring; I was taught the Bible straight enough when I was a youngster, and I hate to run counter to what you tell about. I wish you had not heard a word about it, and another time I wouldn't listen to petitions not intended for my ears."

The lawyer smiled.

"My dear fellow," he said, "you're wrong again. It was intended for my ears, and yours, too; and God Almighty intended it. My old mother used to sing about 'God moves in a mysterious way,' I remember."

"Well, my mother used to sing it, too," said the claimant, as ne twisted the claim papers in his fingers. "You can call in the morning, if you like, and tell 'mother and him' the claim has been met."

"In a mysterious way," added the lawyer, smiling.—*Boston Globe.*

Youth's Department.

LITTLE THINGS.

Suppose the little flowers should think
That they are much too small
To be of any use to us,
And so not bloom at all;
How much that's pleasant we should lose,
For as we pass them by,
See every little flower that blooms
Is pleasing to the eye.

And so, shall little children think
That they are much too small
To be of use to others here,
And do no good at all?
Ah! dearest children, think not so,
For little acts of love
Are pleasing in the sight of God,
And counted up above.

NEDDY'S LONG WORD.

"Remember, Neddy," said mamma, one day, "always to accommodate every one that you can."

"Yes'm," answered Neddy, "I will." And mamma felt sure he would, because Neddy is one of the very best boys to remember things you ever saw.

The next day Mrs. Camp called to him as he was running down the street with his new sled flying along behind him.

"Neddy, Neddy! come here a moment, won't you?"

Neddy heard her and stopped, though he didn't much want to. He was going over on the Wilson hill coasting, and was in a great hurry; but he went up to the door where Mrs. Camp was standing, and pulled off his fur cap with a polite little bow, which pleased the lady very much.

"Will you run down to the store for me, dear?" she asked. "I want a spool of twist, and I have no one to send."

Neddy's eyes clouded up the least bit in the world, but Mrs. Camp was looking in her purse for the right change, and didn't notice; and before she found it, the bright sun of good-nature was shining again in Neddy's eyes, and he answered: "Yes'm," as cheerfully as could be.

It didn't take long, after all. The store was not a great way off, and there was no other customer; and Neddy, in less than five minutes, was back again with the spool of twist.

"Thank you," said Mrs. Camp, smiling at him. Then she took a bright, new dime from her purse. "Here is something for you to buy peanuts with," said she kindly, "and I am very much obliged, besides."

But Neddy shook his head at the dime, though he liked peanuts almost as well as maple sugar, which is saying a good deal.

"You're welcome as can be, but I can't take pay for going, Mrs. Camp, 'cause, you know, mamma tells me always to a-baominate every one I can!"

Didn't Mrs. Camp laugh? She couldn't help it, though she tried so hard that she choked and frightened Neddy, who could not think what the trouble was.

"Bless your dear heart!" said she as soon as she could speak. And then she went to the corner-closet and took out a little pyramid of maple sugar; more than Neddy could have bought at the store for two dimes. "There," said she, "I know you like sap sugar, don't you? And this isn't pay; it's a present."

"Oh, thank you," cried Neddy, eagerly. "I'll go right home and show it to mamma!"

So he did; and Mrs. Camp sat down by her window and laughed and laughed.

"Bless his dear little manly heart!" said she. —*Youth's Companion.*

FRED AND JOE.

Fred and Joe are boys of the same age. Both have their way to make in the world. This is the way Joe does: When work is before him he waits as long as he can; he hates to touch it. Then he does not half do it. He is almost sure to stop before it is done. He does not care if fault is found. He says:

"I can't help it," or "I don't care."

Fred's way is not the same. He goes straight to his work, and does it as soon as he can and as well as he can. He never slights work for play, though he loves play as well as Joe does. If he does not know how to do a piece of work well, he asks some one who does know, and then he takes care to remember. He says:

"I never want to be ashamed of my work."

Which boy do you think will make a man to be trusted?

NOTICE.

☞ *Editorial Correspondence address to* THE REFORMED CHURCH MESSENGER, *907 Arch Street, Philadelphia.*

☞ *Letters pertaining to subscriptions and other business, address* REFORMED CHURCH PUBLICATION HOUSE, *907 Arch Street, Philadelphia.*

☞ *No notice taken of anonymous communications.*

For Terms, see page 11.

THE REFORMED CHURCH MESSENGER,

907 Arch Street, Philadelphia, Pa.

THURSDAY, JULY 9, 1891.

IN the olden times it used to be said in Germany that the Reformed in his theology commences with God, whilst the Lutheran starts with himself,—that is with his own subjective experience. There is no doubt some truth in this distinction, just as there generally is in such short, crisp sayings that get into vogue. But it would be manifestly unjust to say that the Lutherans do not look up to God for light or that the Reformed do not look down into their own inward sanctuaries for truth. At the present day the Christian consciousness is frequently referred to as a source of divine truth, and as Reformed theologians freely use the term it looks somewhat as if they were Lutheranizing. Possibly they are getting nearer the Lutheran standpoint, just as they should, and vice versa, with the Lutherans. It would be a good sign, if both sides could make up their minds to do so. It augurs well for the sister Church that it takes kindly to the terms Christological and Christocentric, for in Christ we are all one, even if both at present seek out different camping grounds.

WITH many others, we had the pleasure of meeting Dr. Ruetenik during his recent trip to the eastern part of the Church, where he once labored. The information he gave concerning Calvin College at Cleveland, its spirit or animus, and its aspirations, was in an eminent degree satisfactory no doubt to us all. It is an Anglo-German institution, based on the idea of an Anglo-Germanism, developed and emphasized at Mercersburg by Rauch, Nevin and Schaff, a long time ago. It is not strange, therefore, that the College President got just what he very much needed at this time in his school, the pecuniary means to carry the College forward more effectually in its various operations. Many, and very many of us, we hope, at least, have taken a deep interest in the success of strictly German churches within our bounds. Our future spread and increase as a denomination depends largely on the immigration of Reformed people from Germany and Switzerland to this country. But apart from such considerations, are we not bound by the deepest sense of duty to do what we can in supplying these strangers, our own relatives we might say, with churches and the means of grace? Their schools of learning are most manifestly worthy of our sympathy, our prayers and our practical support. They are still in the days of small things, but they will grow; and we predict that with the divine blessing, Calvin College will become a powerful and influential institution of learning, if not during the present century, then in the next.

IT afforded us sincere pleasure a short time ago to meet our old friend, Dr. Gantenbein, our veteran missionary on the Pacific coast during his recent visit to the East. He looks well, and appears to be remarkably well preserved for one of his age. We saw him some seventeen or eighteen years ago, just before he started out for Oregon. The friends of missions in the Eastern Synod had cheerfully contributed the means to transport him and his family across the Isthmus of Panama to Oregon. He was then full of faith and hope, and he is of the same mind still. At Portland he went to work to gather together a congregation, which was a work of no small difficulty, as it was understood that it was to be based on strictly evangelical principles. For a period of time he was sustained by the Eastern Boatd of Missions, but a number of years ago his mission became self-sustaining, and it is now doing what it can for other poor missions. At present it owns a fine church, a parsonage, a building for the parochial school, and so on, in the central part of the city, now worth ten times as much as they cost, without any incumbrance or debt resting on it.—Dr. Gantenbein has also been active in planting other missions on the Pacific coast. A short time ago he lost his beloved wife by death, who always stood by him in his work. Her departure was a loss not only to him but to the cause of missions also. At present he is on his way to Germany, where he no doubt will excite interest in German missions in this country wherever he goes. After a short stay in his fatherland he will return to his field of labor on our western coast, where, notwithstanding past discouragements and drawbacks, he still believes our Church has a future. He is right. It could not be otherwise, unless we in the East are so unwise as not to look after this interesting field, and cultivate it.

THE EUROPEAN STATES.

For the last few years, the world has been expecting the outbreak of a terrific war in Europe, which, it was feared, would reach continental proportions. Central Europe has been massed in a triple alliance, professedly for the maintenance of peace. France, having recovered from the disastrous effects of the Franco-Prussian war, has been untiring in her preparations for renewing the contest with Germany, for the recovery of her lost national prestige, and the winning back of her lost provinces of Alsace and Lorraine. While Russia, chafing under the effects of the Congress of Berlin, by which she was despoiled of the fruits of her victory over Turkey, has steadily been equipping herself for a renewed assertion of her traditional policy of acquiring Constantinople, and thus securing the control of the Mediterranean Sea, together with all the far-reaching results which that control would involve. All this time, each of these nations has been increasing its armament, improving its arms and holding its armies on a war footing, at an expense which has well nigh involved its exchequer in bankruptcy, and deranged its social order and propriety. And it has been the prevailing thought, that the tremendous strain to which these nations have been subjected, would speedily precipitate the issue, and result in perhaps the greatest war of modern times.

For the last two or three years, each recurring spring time, it was expected would bring with it the opening of hostilities. But up to this time no hostile demonstration has been made. And now, the outlook for continued peace is better than during the last year or two.

France, it was supposed, would make common cause with Russia, should Russia, in endeavoring to move on Constantinople by occupying Bulgaria, be resisted by the Triple Alliance, thus opening a favorable opportunity of calling Germany to an account, and winning back her lost provinces. Accordingly, as we are informed, she proposed to Russia to enter into a defensive alliance with her. Without this, notwithstanding her full readiness for action, she was held subject to the pleasure and action of Russia. For to have acted alone, she would find herself confronted by the Triple Alliance. Thus was France handicapped, and hence sought a defensive alliance with Russia, thus securing to herself a goodly measure of action. For then, should she move upon Germany, Russia would be called upon to go to her assistance. But unhappily for this scheme, Russia declined to enter into the proposed alliance. Thus indicating her unwillingness to abdicate her position as master of the situation. She is now arming her forces with a new rifle, which will engage her attention some two or three years. During the execution of this change, she will not be ready for action. Consequently she declines any entangling alliance. This declination on the part of Russia, is acting something as a dampener upon French ardor, and now to abate still more her confidence in the Muscovite, here comes the award of Russia, who was chosen as arbitrator in a question of territorial rights in South America between Holland and France, deciding adversely to the French claims and favorably to Holland. And France now sits, chewing the cud of chagrin in the midst of the collapse of her warlike schemes.

The present status then seems to be, Russia is not ready for hostile action, and does not propose to be forced prematurely; and France in the meantime is compelled to remain quiet. Hence the outlook for Europe is, that there will be no war for at least two or three years to come.

Synodical Editors.

(Elected by the Synods.)

Eastern, ... REV. JONATHAN H. PANNEBECKER.
Pittsburgh, ... " DAVID B. LADY.
Potomac, ... " J. SPANGLER KIEFFER, D. D.

AT COMMENCEMENT TIME.

The day was very warm, and the hour of noon was approaching, and the Synodical Editor was very uneasy, for the omnibus was late in coming. It was very doubtful whether we could reach the train, when that useful vehicle drew up before the parsonage door. Something had gone wrong, the driver explained, and it had been found necessary to make an exchange of horses; he would do his best to get us to the station in time. So the driver exerted himself, and the boy sitting beside him administered various and vigorous lashings to the horses, and the horses did the duty they were expected to do, and we went clattering through the streets. "I think I will get you there," said the driver, looking backward at us over his left shoulder, as we sat watch in hand. He was right in his expectation. Thus the Synodical Editor feared and trembled, and good-natured omnibus-men exerted themselves, and innocent horses were flogged, all in order that we might be at Palatinate College on the evening of Wednesday, June 17th, and deliver an address on "Realism and Idealism" on the occasion of the twenty-fourth Anniversary of the Palatinate Literary Society.

There was part of a minute to spare. We leaned back in our place with a feeling of relief. We had lately succeeded in meeting many engagements, both ordinary and extraordinary; it was a gratification that we were not going to be baffled in meeting this one. There is an immense satisfaction, reader, in being able to meet one's appointments. For a while we read; and then, sitting by the open window, we closed our eyes (for we were rather tired) and allowed the sweet, clean June air to fan our cheeks. Suddenly we were conscious that something had happened; a new and subtle influence was in the air; there was a breath as if from Paradise. It was the scent of the new-mown hay, from the hay-field which, as we opened our eyes, we saw that we were passing. How strange and subtle a thing is this or that particular fragrance! It

seems to touch a chord within us; it sets in motion a whole train of memories and thoughts; it transports us to other times and distant scenes. Here was a whiff of the fragrance of freshly mown hay; and, instantly, we were no longer in a Cumberland Valley R. R. car; we are no longer on our way to deliver an oration on "Realism and Idealism;" we are far away; we are once more in the years of youth; in the fragrant hay-field; helping to make hay; or finding birds' nests on the ground; or driving the cows home, across the fields in the sweet and dewy evening. This sets us to musing on the mysterious Law of Association, as it has been called. And we recalled to mind a certain passage in one of Burns' letters, which struck us when we read it as a boy, because it speaks of the mysterious influence upon our souls of certain particular sights, scents or sounds. In this passage, which we cannot quote entire, Burns says: "I never hear the loud, solitary whistle of the curlew in a summer noon, or the wild mixing cadence of a troop of gray plover in an autumnal morning, without feeling an elevation of soul like the enthusiasm of devotion or poetry. Tell me, my dear friend, to what can this be owing? Are we a piece of machinery which, like the Æolian harp, passive, takes the impression of the passing accident?"

We fall in, as we proceed on our journey, with pleasant fellow pilgrims to the same shrine; with Rev. and Mrs. W. H. Groh, whose daughter is to graduate there the next day; with Rev. H. Hilbish, who is being drawn to the same place by a similar interest. Arrived at Myerstown, we are met at the station by the Secretary of the Palatinate Society, Mr. M. W. Schweitzer, in whom we are pleased to find a son of our good Seminary friend, of former days, the Rev. S. Schweitzer, and at the College we are cordially welcomed by Dr. and Mrs. W. C. Schaeffer. We find ourselves in the midst of the pleasant stir of the first stage of a Commencement season. It is pleasant to see these groups of handsome boys and girls, and to feel the gentle and wholesome excitement of the hour. After all, we think, life in an institution of learning has a peculiar and characteristic charm of its own. The teacher's lot has its hardships; it has, also, its enjoyments. When a friend condoled with Dr. John H. Raymond, formerly President of Vassar College, because of the supposed hard and dull routine of his life as a teacher, it is said that Dr. Raymond, with the gentle smile that was characteristic of him, replied: "You find your inspiration in new truth; we find ours in new minds." Is there not much in coming in contact continually with new minds, with fresh personalities, and in being able to be an instructor and inspirer of these? This is the charming and inspiring side of a teacher's life, which, doubtless, on the other hand, has also its own trials and troubles. Let us neither envy nor pity the teacher; let us admire him, and be grateful to him.

All Commencements are interesting; all beginnings, and likewise all endings; and the College Commencement unites the two in one. The cynic makes light of the occasion; with his usual shallowness, he feels it in his bounden duty, making it the occasion of editorial comment, to remind the boy and girl graduates that they are not as much as they suppose themselves to be; that they have very false notions of actual life; that none of them are going to set the world on fire, &c., &c. We doubt whether many of them need this surly exhortation; we question whether any of them expect to set the world on fire. To him who has an eye to see, there is an infinite significance and interest in every College Commencement. All human life is interesting; all its occasions, whether of joy or sorrow, are sacred. These young persons have arrived at, and are now celebrating the close of, an important period in the history of their lives. They are about to bid adieu to their school, to their teachers, to each other. Their school-days lie behind them, holding memories that will always be sacred; their future lies before them, vast, vague, shadowy,—what will it bring forth? We confess that we would not like to be an intimate companion of that man who is destitute of the power of perceiving the interest and significance, or of feeling the tenderness and pathos, of a school or College Commencement.

There is one thing in a Commencement which always interests us,—the presence of the parents. Who can fail to sympathize with the interest which they take in this occasion? Where their children are, there their hearts are. Each one of these graduates is the center of a domestic history; some of them represent anxieties, trials and struggles known only to the parents and to Him who knows all hearts. We like to look at the pleased and thoughtful face of that elderly man in the Commencement audience, as he sits there leaning upon his cane. He is thinking of the past, as well as the present. He remembers his own college-days, and the day of his own graduation. The time has come, or is coming, for him to say to his son, "You must increase, but I must decrease;" and he will say it calmly and joyfully. We sat talking, this evening, in the parlor, with one whom we had known at College, and who had come to be present at this Anniversary, at which his son is one of the orators. Friend, those college days of ours are pretty far back in the past now. Let us not lament the fact. Though youth be no longer ours, the world is full of youth and gladness still; nor shall the beauty and enthusiasm of boyhood and girlhood ever fail from the earth. Let us rejoice in these; by sympathy with youth let us maintain a certain youthfulness of spirit for ourselves; even to the last, may there be something of the spirit of Commencement in our lives.

We cannot tell you, reader, about the Commencement exercises of Palatinate College; we were not permitted to be present at the Commencement proper, which took place on the day following our visit. We are a pilgrim and a stranger; we can tarry but a night; we come in the evening and go away in the morning. We are pleased with what we see here; with the order, the good behavior, the good work that has evidently been done. There will be many to regret the withdrawal of Dr. Schaeffer, so eminently fitted for work like this, and so successful in it. It is a matter of personal interest to us that he goes to serve as pastor of our first pastoral charge, at Huntingdon, Pa., and our best wishes follow him thither.

Another pen will tell of the performances of the Anniversary and of Commencement Day. We would like to mention individually the young people who rendered so well the beautiful music and delivered so creditably the thoughtful and earnest orations of the Anniversary; but that is not the object of this hurried article. We will only add that the oration on "Realism and Idealism" was listened to with a degree of respectful attention which almost seemed to imply an unconscious reference to the fact that, a few hours before, drivers had toiled and horses had suffered in order that it might be delivered.

J. S. K.

ALL the while thou livest ill, thou hast the trouble, distraction, inconveniences of life, but not the sweets and true use of it.—*Fuller*.

Extract from the Contract between the Publication Board of the Reformed Church in the U. S., and the Proprietor of the Reformed Church Publication House.

"It being distinctly understood and agreed between the parties that the Synods of the United States, Pittsburgh and Potomac in consideration of the terms of this lease agree that they jointly or any one of them will not establish or themselves conduct or have conducted for them a publishing house or houses, nor publish any books or periodicals, nor endorse any periodicals that may be published by any private party or individuals either within or without their respective bounds."—Minutes of Synod, 1888.

For Reformed Church Messenger.

THE SPIRITUAL CONFERENCE.

It may not be amiss to call attention to the approaching Spiritual Conference to convene in the Chapel of Franklin and Marshall College at Lancaster, Pa., on the evening of July 29th, at 8 o'clock. The program appeared some time ago in the MESSENGER and will not now be repeated here.

It is proposed to print a limited number of programs, and any one making application to the undersigned will receive by return mail, free of charge, one or more copies, as may be desired. It is not proposed to send out copies of the program unless asked for, because, in the first place, to send to all the ministers would imply considerable gratuitous labor, much of which would result in no good. And in the next place, it ought to be fair to presume that any one interested in the Conference will find what appears in the church papers on the subject. But such persons as are sufficiently interested in the meeting to make application for programs shall not be disappointed. Send in your applications stating how many copies are wanted and you may expect to be supplied by return of mail.

The committee does not regard it necessary to "write up" the Conference; the more than sixty brethren who were present last year, and others who attended in former years, will testify to the very pleasant and profitable week spent in the manner provided for.

As some of the brethren complained that in former years too much time was assigned to work and too little to recreation we have endeavored to remedy this fault, if such it be, by having fewer lectures than formerly. It will be remembered, however, that a great deal of the benefit and pleasure received comes from the social intercourse, impromptu discussions, renewal of old friendships and the forming of new acquaintances.

Perhaps it ought to be added that the elders of the Church are specially invited. Few have been in attendance heretofore, but the purpose of the Conference is to have as many of them as possible give their time and presence and in this way not only give encouragement to the Conference but also be greatly benefited themselves.

Boarding as heretofore, will be furnished at Harbaugh Hall to those who desire it, but not by the same boarding master. Mr. McKinstry has moved elsewhere, but Mr. Theodore Glass has taken possession and offers boarding at the very reasonable price of $3.50 for the term or for less time in proportion.

D. W. GERHARD, Secretary.
131 South Duke Street, Lancaster, Pa.

A CARD.

Rev. J. David Miller and family would tender their sincere thanks for the many kind expressions received from their friends in their recent bereavement.

Poetry.

For Reformed Church Messenger.

REJOICE! MY CHILD, REJOICE!

BY SUSANNA CORRELL.

I knelt beneath the cross,
And saw as ne'er before,
The anguish of the Friend
Who my transgressions bore.
And bitter tears I wept
That I could not repay,
That debt of love so great,
Increasing every day.

A Presence seemed so near,
I heard a gentle voice,
These cheering words it spake:
"Rejoice! my child, Rejoice!"
Oh! Yes, the sorrow's past,
The dead to life returned,
And angels sing the praise
The "Friend of sinners" earned.

No longer weep and mourn
Beneath the cross's gloom;
Nor stand with broken heart
Before the guarded tomb.
To heaven lift up your eyes,
And there your King behold;
His crown of thorns has changed
To one of sparkling gold.

And changed His life of woe,
To one of bliss supreme.
Of all His glory there
Earth's mortals cannot dream.
Then, oh rejoice! Rejoice!
For you through Him may llve,
And to His service here
Your time and talents give.

Though you can ne'er repay
That nameless debt of love;
Oh! strive some soul to win
To that bright home above.
And oh! when doubts arise,
Then listen for that voice,
That speaks in tenderness,
"Rejoice! my child, Rejoice!"

Selections.

And he speaks best, that hath the skill
When for to hold his peace.
—*Lord Thomas Vaux.*

The great secret of success in life is for a man to be ready when his opportunity comes.—*Disraeli.*

The most valuable, pure, useful and durable of all metals is tried gold; so is tried faith among all the Christian virtues. —*W. Jackson.*

You should expect temptations; you should not be afraid of them; for, although the devil can tempt you against your will, he cannot conquer you, unless you consent to be conquered.—*Peschoud.*

The minutes have their trusts as they go by,
To bear His love who wings their viewless flight;
To Him they bear their record as they fly,
And never from their ceaseless round alight.
—*Jones Very.*

He lives long that lives well; and time misspent is not lived, but lost. Besides, God is better than His promise if he takes from Him a long lease and gives him a freehold of better value.—*Fuller.*

We can not always be doing a great work, but we can always be doing something that belongs to our condition. To be silent, to suffer, to pray when we cannot act is acceptable to God.—*Fenelon.*

Science and Art.

A pocket telephone has been introduced in Berlin. The idea upon which its use is based is that electric bells are found everywhere, and there is no reason why they should not be used for telephoning as well. The pocket telephone is to be connected to the bell wires of the hotels and hospitals as well as private houses, and it is claimed that people will be able to speak to distant places by simply taking their telephone out of their pockets as they would their watch.

Professor Pickering describes in the *Sidereal Messenger* fourteen photographs of the planet Mars, which were taken on two successive days, the 9th and 10th of April, seven on each day, in the second of which the southern polar white spot was much larger than in the former series. In the first day's photographs the spot was dimly marked, as if veiled by fog or by particles too small to be represented separately; but on the second day the region was brilliantly white. The date of the event corresponded with the end of the southern Winter of Mars, or with the middle of February; the event itself was a snowstorm.

Items of Interest.

There are at present 553 Protestant pastors, evangelists and teachers engaged in Gospel work in Italy.

Caprivi, the German chancellor, is a warm friend of the mission cause. He sent an official representative to the Mission Conference held recently in Halle.

Ex-Empress Carlotta, who lost her reason when her husband, Maximilian, was shot by the Mexicans, has at last recovered. But the unfortunate woman remembers nothing of the long 25 years since the terrible tragedy.

The Peter's Pence of 1890 has amounted to fully half a million lire less than it was in 1889, and, as a consequence, the Papal household had determined to seek new resources of income. The Pope's budget for 1891 has a deficit of 200,000 lire.

A peculiar disease, said to resemble the terrible "black-plague" malady, which infested Europe for some years, has broken out among the Hungarians in the coke regions of this State. There are 20 cases in the Westmoreland Home, and 200 in the region.

It is said that Alexander Rankin, the Scotchman who succeeded John Brown as Highland Servant to the Queen, has obtained almost as marked an influence in the royal household as Brown possessed. He is the personal attendant of the Queen on every journey.

The constitution of Brazil deprived priests and employees of the Catholic church of the right to vote, and debarred priests from becoming members of congress. This was because they held their allegiance to spiritual superiors stronger than their allegiance to the State.

Hints and Recipes.

To have the crust of a potpie brown, set the pot on a few coals before the fire, and turn it frequently.

A Chicago woman recommends the use of horse radish as an alleviation, if not cure, for the grippe. It should be eaten at intervals during the day as well as at table.

To keep the bread-jar and cake-box sweet, rinse, after washing, with boiling water in which a little common soda has been dissolved; then set out of doors for a few hours.

To help keep the air pure in a living-room, have a large vase or jardiniere filled with cold water. It will absorb bad gases to such an extent that in a few hours it would be utterly unfit to drink.

It frequently happens that painters splash the plate or other glass windows when they are painting the sash. When such is the case, melt some soda in very hot water and wash them with it, using a soft flannel. It will entirely remove the paint.

Rice is very nice for dessert when prepared with strawberry jam. Put a layer of rice, cooked rather thick, on a plate; spread the rice with jam and cover with another layer of rice, then a layer of jam, and lastly a layer of rice. Sprinkle the top with fine sugar. Serve with cream.

Farm and Garden.

The tomato is both a fruit and a vegetable. The common distinction between a fruit and a vegetable is that the former may be eaten raw, the latter cooked. But a better distinction, having fewer exceptions, is that a fruit is sweet when ripe, while the vegetable is not. Perhaps a combination of the two distinctions makes the best definition: A fruit is sweet and may be eaten raw, a vegetable is not sweet, and needs to be cooked.

"When eggs are sold by the pound—as they must be by and by"—says a correspondent of the *Tribune*, "we shall all be surprised to learn that feed has more to do with size and weight of eggs than has breed. My hens when at large lay far bigger, finer eggs in moist weather, when worms are plenty, than during dry times, when the angler's bait has to burrow deep to find moisture. I believe meat is the poulterer's best food-material, especially when the birds do their own chopping."

SHADE TREES VIEWED HYGIENICALLY.—Large trees in the near neighborhood of a house may damage the foundations of a frail building by the development of lateral roots; but, according to Dr. Felix L. Oswald, from a hygienic point of view their benefit outweighs on the whole all objections. They mitigate the glare of the summer sun by a screen which opens just when sunshine is most needed, and for prospect purposes it is easy enough to cut out vistas in front of balconies or sitting-room windows. Moreover, leaf trees exhale oxygen and absorb a variety of noxious gases. "A fine tree park," says the Swiss sanitarian, Schrodt, "is a better preservative of health than a dozen drug stores," and, in spite of surrounding swamps, the town of Savannah, Ga., with its fourfold rows of magnificent shade trees, is the healthiest city of our southern coast lands.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch St.

POPULAR SCIENCE MONTHLY. Edited by W. J. Youmans. Contents for July—The Development of American Industries since Columbus, VI. The Evolution of Wool Spinning and Weaving, Man and the Glacial Period, Sanitary Improvement in New York during the last Quarter of a Century, Deportment of Savage Negroes, Pollen: Its Development and Use, The Meteoritic Hypothesis, Our Agricultural Experiment Stations, A Coming Solution of the Currency Question, Scientific Dreams of the Past, The Colors of Letters, Animal and Plant Lore, Hoffding's Outlines of Psychology, The Quianganes of Luzon, On the Wings of the Wind, Sketch of George Catlin, with Portrait; Editor's Table; Literary Notices; Popular Miscellany; and Notes.

Published by D. Appleton & Co., 1, 3 & 5 Bond street, New York.

CASSELL'S FAMILY MAGAZINE for July has—A Quaker Girl, London's Drinking Water, New Puddings, A Little Love Affair, An Australian Jaunt, What Like is She? Darning upon Net, The Organist of Abbotstoke, The Gatherer.

The Cassell Publishing Co., New York, 15 cents a number; $1.50 a year in advance.

The frontispiece of THE MAGAZINE OF ART for July is a photogravure called "The Night Before the Shearing." The leading article is on "The Royal Academy." Then follow: Study of Hokusai, and Constable's Country.

Cassell Publishing Co., New York, 35 cents a number, $3.50 a year, in advance.

LIPPINCOTT'S MAGAZINE for July contains—A Rose of a Hundred Leaves, Physical Culture, A Surprise to Mr. Thompson Byers, Rosebud and Rose, The Future of Cuba, Triumph, English and American Newspapers, A Shield and a Helmet, Sunshine and Rain, The Vengeance of Padre Arroyo, Talleyrand and Posterity, Some American Changes, Overthrown, Death-Damp, Anger, Captain Charles King and his Army Stories, The Dodder, Some New Books. With the Wits.

J. B. Lippincott Company, Publishers, Philadelphia. Price 25 cts.

The most prominent article in the REVIEW OF REVIEWS for July is the one prepared by Professor Herbert B. Adams, on "University Extension and its Leaders." It is illustrated with fine portraits of Professor Adams himself, Bishop Vincent the head of the Chautauqua movement, Presidents Eliot of Harvard, Dwight of Yale, Adams of Cornell, Gilman of Johns Hopkins, Low of Columbia, Harper of Chicago, Northrop of Minnesota, Mr. Melvil Dewey, Professor E. J. James, and various other gentlemen. It is the most striking article and the most complete ever written upon the University Extension movement.

THE ATLANTIC MONTHLY for July. Contents—The Lady of Fort St. John, Prelude, I.–III., Underground Christian Rome, The Old Rome and the New, Plantation Life in Arkansas, The Male Ruby-Throat, "When with Thy Life Thou didst Encompass Mine," The House of Martha, XXXVII.–XL., The Story of a Long Inheritance, English Railway Fiction, The Neutrality of Switzerland, College Examinations, Tintoret, the Shakespeare of Painters, The Finding of Miss Clementine, Lord Houghton's Life, Comment on New Books, and The Contributors' Club.

Houghton, Mifflin & Company, Boston, Mass.

THE July ARENA has for its frontispiece a full-page portrait of Oliver Wendell Holmes. The contents are—Life and Literary Labors of Dr. Holmes, Plutocracy and Snobbery in New York, Revolutionary Measures and Neglected Crimes, National Control of Railways, The Unknown, Swiss and American Constitutions, Socialism, The Negro Question, A Prairie Heroine.

ST. NICHOLAS for July. Contents:—Frontispiece, "Rescued by the Enemy;" Early News, Storm Bound Among the Clouds, A Suggestion, The Fortunes of Toby Trafford, chapters XXXIV.–XXXVII., Picture, "Young Pan," A Bachelor of Maine, The Spelling Match, The Tongaloo Tournament, Jingle, "Tick-Tock goes the Clock," Douglass Jerrold,

Chan Ok, chapters VI., VII., A Song of Folly, Picture, "A Cup of Tea for Grandmama," Through the Back Ages, concluded, Picture, "Going to Post her Letter," The Swimming-Hole Series, III. An Acrobatic Failure, IV. A Boy Revolution, The Home of the Empress Josephine, How Dan was Surprised, In the Clover, Letty Penn's Visit, Picture, "Music Hath Charms—," Summer Wind, An Open Secret, Penciled Jokes, The Unfortunate Giraffe, The Story of Ab, "Hello, Messmate!" Jack-in-the-Pulpit, The Letter-box, The Riddle-box.

The CENTURY MAGAZINE for July contains—Portrait of Horace Greeley, A Day at Laguerre's, Provencal Bull-Fights, Restraint, Mr. Cutting, the Night Editor, Italian Old Masters, Chatterton in Holborn, General Miles's Indian Campaigns, July, Greeley's Estimate of Lincoln, The Squirrel Inn, III., Love Letters, The Faith Doctor, VI., Across the Plains in the Donner Party (1846), Arrival of Overland Trains in California in '49, A Fourth Survivor of the Gold Discovery Party, At the Harbor's Mouth, The Force of Example, For Helen, A Lunar Landscape, The Drummer, Tao: the Way, An Artist's Letters from Japan, Paris, The Typical Modern City, Topics of the Time, Open Letters, Bric-a-Brac.

The twenty-sixth volume of the MAGAZINE OF AMERICAN HISTORY opens with the July number. The frontispiece is a portrait of Sir William Dawson, the Canadian geologist. The contents are—The Royal Society of Canada, The Fairy Isle of Mackinac, The Past and the Future of Mexico, The Monroe Doctrine, The State of Franklin, The Necessity of Recurring to Fundamental Principles, Evolution of Names, Governor Blacksnake, Genesis of the United States, John Adams as a Schoolmaster, Henry Ward Beecher's District School, Reconstruction. This magazine is entertaining in every line of research, and as an authority no college or school can afford to miss it.

Subscription price $5.00 a year. Published at 743 Broadway, New York City.

LITTELL'S LIVING AGE. The number of The Living Age for July 4 contains—From Bannockburn to Poiters, Blackwood's Magazine; A Chemist in the Suburbs, Fortnightly Review; Geological Reminiscences, Temple Bar; The Centenary of Boswell, Macmillan's Magazine; A Modern High-School Girl, National Review; Private Life in France in the Fourteenth Century, Fortnightly Review; Thackeray and his Biographers, Longman's Magazine; Sedgemoor, Contemporary Review; Across the Atlantic, "Steerage," Cornhill Magazine; Prince Napoleon; Murray's Magazine; The Ruins in South Central Africa, Chambers' Journal. Poetry—The Mail-Cart, Courage! Remember. Miscellany.

$8.00 per year. Littell & Co., Boston, are the publishers.

Marriages.

At the home of the bride's parents, near Buckhorn, Columbia county, Pa., on June 18, 1891, by Rev. O. H. Strunck, Mr. E. Ross Kester to Miss Eva Mosteller.

On Thursday evening, June 18th, at the parsonage of St. Andrew's Reformed church, Reading, by Rev. Stanley L. Krebs, Mr. Abraham Welfly to Miss Ella Borkert, both of Reading.

At the residence of the pastor, at Tamaqua, Pa., Saturday evening, June 6th, 1891, by Rev. J. J. Fisher, Mr. Alphenus Guldner to Miss Dora A. Keilmann, both of Barnesville, Pa.

On June 25th, at Milton, Pa., by the Rev. Irvin W. Hendricks, Rev. Miles O. Noll, pastor of the Reformed church, Bellefonte, Pa., to Miss Catherine Follmer of Milton.

On May 28, 1891, at St. Paul's Reformed church parsonage, Baltimore, Md., by Rev. Warren J. Johnson, Mr. Charles H. Brengle to Miss Louisa Langluttig, both of Baltimore, Md.

On June 3, 1891, at St. Paul's Reformed church parsonage, by the same, Mr. Elmore E. Beckner of Coatesville, Pa., to Miss Millie Frederick of Baltimore, Md.

On June 18, 1891, in Baltimore, Md., by the same, Mr. Charles E. Tschudy to Miss Elizabeth C. Weber, both of Baltimore, Md.

Deaths.

Obituaries to be inserted must be no longer than two hundred and fifty words.

DIED.—June 18, 1891, in Pueblo, Col., Amos Kremer, son of Rev. J. David Miller, aged 28 years, 9 months, and 20 days, after an illness of about three weeks, resulting from a spinal injury received in a stage coach while in the line of an extensive business, in the special service of the commercial agency.

The deceased was born in Lancaster, Pa., in August, 1862. He was baptized in infancy, by the writer, with water taken from the River Jordan by his father, when a member of the United States Survey Exhibition to the Holy Land.

Reared in the bosom of a God fearing household, Mr. Miller, at an early age, was received into the fellowship of the church at the hands of his reverend father by the solemn rite of confirmation. This profession he honored by a consistent and noble life, attested by the high esteem in which he was held in his extensive and responsible business relations. In the department of his secular vocation he is deeply lamented, for his urbane manners, and for his scrupulous fidelity and efficiency in the management of his important trust.

His remains were brought to Lancaster on the 23rd of June, and laid by the side of his kindred, in his native city. The funeral services were held at the residence of his aunt, Mrs. G. W. Dodge, and there were assembled quite a number of the relatives and friends of the bereaved family.

The clergy present were—Drs. Dubbs and Titzel, Revs. D. W. Gerhard, A. C. Whitmer, and Professor Bowman. Drs. Dubbs and Titzel conducted the services at the house, which were followed with an address by the writer, all the brethren joining in a full responsive service at the grave.

"He has gone to his rest in peace,
And sleeps with the pious dead;"
From all the woes of earth released,
To dwell with Christ our Head!"

A. H. K.

DIED.—Margaret Caroline Ramsaur was born September 20, 1824. She died in Hickory, N. C., June 16, 1891, aged 66 years, 8 months and 21 days. She was married to Rev. Jeremiah Ingold December 14, 1843. They lived happily together for 47 years, 8 months and 27 days. The result of this union was eight children. Four of this number are living. Four have already crossed the river, and standing at the gates of the beautiful city were waiting to welcome their mother home. The children living are Mrs. J. F. Murrill, Mrs. G. C. Bost, and Frank Ingold, of Hickory, and Mrs. Henry Pitts, of Catawba, N. C.

Mother Ingold was a model woman. Born of noble parentage she inherited many inestimable traits of character. In infancy she was dedicated to God in holy baptism. In early life she was taught and instructed in His word, and confirmed a member of His church. This profession she ever adorned by a holy walk and conversation. Obliging as a neighbor, kind to the poor, devoted to her church, an earnest Christian, she died loved by all.

As a minister's wife she was a noble example. Few ministers' wives have so endeared themselves to the people. In sympathy with his work she was a true helpmeet to her husband, and her life, an example of holy living, was one to be imitated by all his flock. Father Ingold will miss her greatly. We bespeak the prayers of the church for him in this hour of sore affliction.

Her funeral, conducted by her pastor, assisted by Drs. Clapp and Foil, was attended by a large number of sympathizing friends. Her body was laid tenderly away in Oakwood Cemetery, while loving hands gently placed flowers upon the grave.

We commend the bereaved family to Him who does all things well.

J. L. MURPHY.

DIED.—Suddenly, at his residence, near Gettysburg, Pa., on the 2d of June, 1891, Mr. David Eckert, aged 54 years, 8 mos. and 2 days.

Mr. Eckert was a life-long member of the church. His disposition was kind and loving. As a citizen he was respected and esteemed by all who knew him. His place in the sanctuary was seldom vacant. At different times he faithfully and conscientiously filled the office of deacon. He never failed to respond to the calls of duty in the church. A faithful wife and two consecrated children mourn his departure. The Lord keep and comfort them.

PASTOR.

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Miscellaneous.

For Reformed Church Messenger.

NOTES ON THE MEETING OF CLASSIS OF EAST SUSQUEHANNA.

The time for the annual meeting of Classis is past. The business for another year is considered and provision made. It now rests in the hands of the various pastors and members for the fulfillment or accomplishment of that part of the Lord's work entrusted to them for the coming year.

In writing upon this subject I desire to mention some of the particulars observed.

In the opening of Classis, as is often the case, the President of Classis preaches the opening sermon, after which the services close with hymn and benediction, the congregation dismissed when the Classical organization is effected.

The organization is a part of the service and no break should be made from the opening to the close of the service. Many Classes closely observe this mode of procedure in their organization. I was never able to understand why there should be such a break in the service of the organization of Classis.

One of the peculiarities so noticeable in the opening of Classis is so many absentees. Why is it? The brethren had a whole year's time to arrange their business and work that it seems possible for them to be present at the opening of Classis.

Contingencies often arise over which we have no control. For such there is an excuse. But it is often found by a little observation that it is a habit with many to be late or not present at the opening of the first few sessions of Classis.

Very likely it is a habit into which some of the brethren get. Some of the ministers at Classis are like some of the members at the services at church. They never can get ready for the opening, but will console themselves with the old time-worn excuse, "better late than never."

Often on account of these absentees the work of Classis is hindered and clogged. In the appointment of committees the President is handicapped. Not knowing whether the absent brethren are coming to Classis he hesitates to place them on committees. With those that are present the committees cannot be filled, unless putting an undue amount of labor on a few. This is unfair and needs no comment.

Then again we find that when the members of Classis are present and all seems moving along in regular order, and the business is being done with dispatch then some one must ask to be excused from further attendance on the sessions of Classis. This is what might be called a "starter." This starts a number of brethren to think they would like to be at home. They are suddenly reminded of some very important business that should be attended to, and desire very much to be excused.

A number have announced services at some of their points of preaching and are very anxious to get excused from further attendance at Classis so that this appointment may be filled. No such appointments should be made, because every minister of Classis knows or should be conscious of the fact that his presence is desired at Classis from the opening to the closing.

The Classical communion is one of the features that is to be highly commended and rigidly observed by every member of Classis. Every member should be constrained to feel that he should most sacredly observe this holy ordinance. This is not possible when they are excused and leave before the Holy Sabbath dawns. Nor are they present when they leave on Saturday evening and return to Classis Monday morning. They may be present, so to speak, in spirit; but no doubt it is more desirable when present in body and spirit.

Then again do we find that at Classis many of the resident pastors of sister denominations make a request to have some of the members of Classis to fill their pulpits and preach for them on Sunday morning and evening. Being tired out with committee work, during the week, or other work that may have fallen to his care no pastor certainly feels like preaching or doing work outside of that belonging to Classis on the Lord's Day. It is well enough to preach for a strange pastor and become acquainted with him and his people; but how long does the acquaintance last? The poor tired, overworked pastor may seek to confer a favor by acceding to the request often to be unappreciated and soon forgotten.

Nevertheless, with all the imperfections and shortcomings so visible and undesirable, the period of the Classical meeting is fruit bearing. The overworked and discouraged pastor is greeted and cheered by a brotherly and sympathetic feeling until he forgets his woes and with renewed confidence and trust in himself and in the promises of Christ the Head of the Church he goes back to his field of labor with cheerfulness and hope.

Not knowing the inward movement of every ministerial life—that is, his joys and sorrows, his hopes and disappointments, his success or failures, his painful sacrifices and self-denials—should be a sufficient reason to be guarded in all expressions in debate on the floor of Classis that might add pain to an already overburdened heart.

Classis should be like an oasis in the desert to which the weary way-worn, travel-stained, pilgrim comes to seek rest and renewed vigor.

How kindly would it be if there were more pastors like the angel stirring the water in the pool and stretch the helping hand and with words of cheer bid his brother man step down and wash and be strong.

More anon. B.

For Reformed Church Messenger.

THE REDEDICATION OF THE REFORMED CHURCH AT ST. PETERSBURG, PA.

Sunday, June 21st, was a day of unusual joy and happiness for the pastor, Rev. S. S. Miller, and the members of the Reformed church at St. Petersburg. The occasion of their rejoicing was the rededication, after extensive repairs, and the liquidation of old debts that had long hindered the work of the congregation.

The history of the St. Petersburg congregation is in many respects unique. Few congregations have had greater moral and financial difficulties than this one has had during the past twenty years. In 1870 with the greatest difficulty it was able to pay a pastor for one-fourth of his time. Two years later on account of the discovery of oil on the farms of its members it became, for the time being, one of the wealthiest congregations in the church. The sudden acquisition of wealth had the same demoralizing effect upon the congregation as a whole that it usually has upon an individual. This effect was enhanced by the multitude of evil influences that invariably follow in the wake of the oil-excitement. But notwithstanding these things a few years later a magnificent church was built, and, during the meeting of Pittsburgh Synod at St. Petersburg, in 1877, was dedicated with a debt of $9,000, which a short time afterwards was nearly all paid. In the meantime, however, the oil-excitement had gone and with it had departed the wealth of many of the members of the congregation. One after another of these either left the place or dropped their membership. Those who tried earnestly to remain faithful became discouraged, because of the general demoralization around them. Amidst these discouragements the congregation was suddenly reminded by a huge mass of plastering falling to the floor that in building the church the workmen did the plastering and frescoing during the cold days of winter.

In the course of two or three years afterwards nearly all the plastering had fallen from the ceiling and the fresco from the walls, so that the once beautiful church presented a ghastly appearance. Investigation revealed the fact that on account of negligence the roof leaked badly and the gutters were almost entirely destroyed. In the meantime debts were allowed to accumulate, the classical apportionment was left unpaid, and the members seemed entirely disheartened and unwilling to take hold of any part of the work.

Under these circumstances, less than a year ago, Rev. Simon S. Miller accepted a call to the pastorate of this charge. He was not long at taking in the situation. He soon realized that the success of his work depended to a great extent upon the immediate payment of all old debts and the repairing of the church building. With subscription book in hand he at once visited every member of the congregation. At first this work was viewed with doubts and fears by almost everyone save Pastor Miller, who, with his genial manner and self denying earnestness and faith, soon won the hearts of his members and made the work an assured success.

The church was repaired within and without so successfully that only words of commendation could be heard. The universal verdict is that the church looks better now than it did when first completed fourteen years ago.

On the morning set apart for the rededication the large church was filled at an early hour. Every one in the community seemed interested in the work. There were present to assist the pastor on this occasion Revs. C. U. Heilman, Alexandria, Pa.; S. T. Wagner, Monroe, Pa.: A. M. Keifer, Greenville, Pa.; and Rev. Holt of the Presbyterian church. The sermon at the morning service was preached by Rev. A. M. Keifer, from the text Acts 4: 14. "And beholding the man which was healed standing with them, they could say nothing against it." After the sermon the pastor announced that $450, beside what had already been subscribed, would cover all the expenditure on repairs and in addition pay all the old debts resting on the congregation. Bro. C. U. Heilman then took the floor and in his masterly way undertook to raise the required amount. After some time the amount was so nearly raised that the pastor proceeded to rededicate the church. In the evening Bro. Heilman preached from the text Heb. 1: 14, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" It was then announced that $21.50 must be raised. In a very short time this amount was pledged and the pastor announced that during the afternoon he had procured a subscription of $25.

Thus ended a joyful day for the congregation at St. Petersburg; a day long to be remembered by all who participated in the services, and a day which no doubt will mark a new epoch in its history and work. The pastors and members are to be congratulated that under so many trying difficulties they have been able to accomplish this great work to the honor and glory of our Heavenly Father. May the richest blessing of God be with them in their work. A. M. K.

For Reformed Church Messenger.

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June 28th, as announced in "Christ Church Companion," was an eventful day for the Reformed congregation in Bethlehem. The *Daily Times* gives the following account: "Yesterday's cool breeze

Continued on Page 13.



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and fair sun, constituting a weather prophet's ideal summer day, were regarded as an auspicious omen for the growing enterprise of the Reformed church in West Bethlehem. The new chapel was well filled with attentive listeners, members of Christ church and friends of the Sunday-school movement. Many who had been in the building for the first time were agreeably surprised to find that the cozy little chapel had so large a seating capacity, accommodating more than 200 people. The building has been occupied by the school since last January, but was not to be given to the Lord until every cent of obligation had been met. The building and furniture are a gift from the members of Christ church, who with their pastor were happy yesterday in having reached the consummation of their plans. The pulpit was decorated with flowers, and on either side of it potted plants were tastefully arranged.

The service of consecration was opened by the Rev. G. W. Richards, assistant to Dr. Dubbs, in Allentown, who read the dedication canticle and offered prayer. Rev. W. F. More, of Catasauqua, read appropriate Scripture lesson and announced the hymn:

'O God, who lovest to abide,
In Zion's chosen gate,
More than the thousand tents beside,
Where Israel's chosen wait.'

The pastor, Rev. G. A. Schwedes, by whose activity the chapel had been erected and paid, then read the dedication service and consecrated the house of worship and instruction to children, to the worship of the Triune God. After another hymn, Rev. A. J. G. Dubbs, D.D., delivered a German address on the historical growth of the Reformed church in Lehigh and adjacent counties since the first organization in the year 1730; the Doctor asserted that the Reformed were the first to possess the land and therefore have the first right to it. His address teemed with vigor and happy remarks appropriate to the occasion, and he took delight in congratulating the pastor and people on the progress they had made. Rev. W. F. More followed with an able discourse on 1 Peter 3: 15, 'But sanctify the Lord in your hearts,' in which he forcibly set forth the necessity of self-consecration in order to the full consecration of a house of worship to the divine service. Rev. N. Z. Snyder, of South Bethlehem, delivered an address which was highly appreciated by his hearers; he said it had required a great effort for him to reach the chapel at that hour of the afternoon, beause of pastoral duties elsewhere, and referred to it in his characteristic manner. The choir of Christ church, under the leadership of Prof. Diefenderfer, added greatly to the beauty of the service with a fitting anthem, during which the offerings were received. The Sunday-school, under the efficient leadership of the superintendent and organizer, Mr. George V. Snyder, is in a prosperous condition, and it is hoped that before many years the chapel will be too small for their accommodation."

On the evening of June 21st, Rev. C. Eberman, who had delivered the baccalaureate sermon at the Moravian Ladies' Seminary in the morning of the same day, addressed our congregation on Mission Work of New York City. Rev. Eberman is Moravian pastor in Brooklyn and performs missionary service among the degraded in the metropolis. His description of the slums, the degradation of sin, the cesspools of iniquity into which the lowest immigrants are dragged, the midnight missions, the work of heroic Christians, was very vivid and instructive. The hearer was made to feel that this country is an immense missionary field and perhaps only half developed with all our progress.

On Sunday, the 14th, Children's Day was observed. At the morning service a sermonette was delivered of special interest for the young. The flower and praise service in the afternoon was the children's own hour; excellent addresses were given by Elder M. L. Cortright and Mr. J. Stocker and the pastor. A young people's service was held in the evening. The flower display was one of the most extensive ever witnessed. S.

For Reformed Church Messenger.

CHURCH WORK CONVENTION.

An interesting and profitable convention was held in Emmanuel's Reformed church, Manor Dale, Westmoreland Co., Pa., June 26–28, closing with work for the endowment of the Seminary professorship. The following program formed the basis of the several addresses:

1. The Church—How to Promote her Growth and how to Advance her Cause.

2. The Educational Work of the Church;

1st. In the Family, the Sunday-school, and the Class in Catechism.

2d. In Schools, Colleges and Seminaries.

3d. The History of the Theological Seminary—Its Trials and Triumphs.

4th. The Relation of the Theological Seminary to the Congregation.

Nearly all the addresses emphasized the living relation of the Church to Christ, and of the individual member with Christ in the Church. From this it followed that stress was laid on the nurture and development of the Christian life, and the necessary means to be employed for this purpose—e. g., the training of the children in the home, and the instruction of the young in schools and seminaries. So too the necessity of constant exercise of the new life in the work of the church was set forth, and this with special reference to educational agencies. The needs and claims of the Theological Seminary were clearly set forth by Rev. A. E. Truxal, a member of the endowment committee.

Addresses were delivered by all the ministers of the district, viz., Revs. N. H. Skyles, A. E. Truxal, F. W. Brown, J. N. Bauman, J. F. Snyder and D. A. Souders, also by Rev. F. E. Laufer, of Salina, and Elder W. R. Barnhart, who were present to show their interest in the work. Considering that this is a busy season for farmers, the attendance was good on Friday evening and Saturday afternoon and evening. The attendance on Sunday was large, probably more than 400 persons being present.

The close attention given showed how much the people were interested in the addresses and in the work presented for their consideration. No doubt much good was done which will bear the fruit of greater zeal in time to come.

The effect of the work done by the speakers became apparent when the people were visited in their homes, and were given an opportunity to subscribe to the endowment of the Pittsburgh Synod Professorship. The entire congregation, excepting a few families living a great way off, was canvassed for the endowment fund, on Monday and Tuesday, by Revs. Truxal, Skyles, Souders, the pastor, and the pastor's son, Nevin; and interesting, even if difficult, work it proved to be. The majority of the people knew the mission which brought us to their homes, they were expecting us, and had in most instances determined what to give. It is to their credit that in many instances they gave more than they had at first intended, and seemed happy in doing so.

The amount subscribed was liberal, and if the same proportionate sums be given by all the charges, the fund will be nearer $35,000 than $30,000.

It affords pleasure to mention that all the ministers were entertained together at the parsonage by Bro. Snyder and his hospitable family. How pleasant and helpful it is for the brethren to spend some time thus together in mutual consultation and mutual recreation! It strengthened and encouraged each of us for the work in hand, and has given us help for work in the several charges which we serve. We will long remember the pleasant hours at the parsonage.

The writer, who greatly enjoys a drive in the country, adds a word of thanks to Nevin Snyder and his good horse, Jimmie, for the pleasant drives over the hills. Jimmie is of West Virginia stock and a good traveller. The only objection to him is that he does not always mind his stops, and sometimes raises the occupants of the rig from the seat. It is good to stir one's ideas up while in the endowment work, but to be raised bodily from the seat of a cart is not comfortable even though saving time is making money.

D. A. S.

For Reformed Church Messenger.

ORGANIZATION OF THE HUNGARIAN MISSION.

The friends of this mission have had no news from it for a considerable time. I therefore hasten to inform them that the work is going on with good success, and progress has been made especially in the way of an organization, which took place recently. On Sunday, May 3d, a general meeting of the Hungarian congregation was held (after divine service), and a constitution, written carefully by me after the pattern of American Reformed church constitutions, was adopted (with one slight alteration) unanimously. All members present put their signature to it, and I was charged to have it approved by the Classis and then printed for general distribution.

The meeting of Erie Classis took place on the 21st of May, at Toledo, O, and on the 25th a special committee composed of Pastors Stepler, Forwick and one elder, examined it carefully. I translated it word by word from Hungarian into German. The committee was satisfied with its tenor and only here and there an expression was changed. The committee having recommended this work to the Classis, it was approved as a whole, and at the same time the *Hungarian Reformed Congregation of Cleveland, O.*, was received by the Erie Classis. So we are now, by God's grace, a regularly constituted Reformed congregation at Cleveland.

And inwardly, too, a remarkable progress has been made during these last months. Two elders were elected, John Veres and Francis Morvay, and besides these six deacons will be elected at our next congregational meeting. The audience is increasing every Sunday and is now always over 60, whilst it was only 30 to 40 during the winter. There are far more women coming now to the service, and Roman Catholics, too, come to hear the word of God.

I have ordered Bibles, hymnals, and catechisms from Hungary, and the people seem very ready to buy these books and impatiently await their arrival here.

I am not so satisfied with one thing in the congregation, viz., its contributions. There are very few who have contributed regularly to our expenses, though all promised to do so. I think, however, that it is only the strikes going on all this winter at Cleveland and the general stopping of work, which has hindered the people from doing their duty, and that they willingly will give their contributions when they will be freed from anxiety themselves.

I commend my work to the continued attention of those who have kindly followed its progress from the beginning.

GUSTAVE JURANY,
Missionary Preacher.
502 Erie St., Cleveland, O.

For Reformed Church Messenger.

ONE OF THE FEATURES OF THE BROTHERHOOD OF ANDREW AND PHILIP.

We are continually reading in our Church papers the complaint that members, changing their place of residence, fail to connect themselves with the Reformed Church at the place to which they have removed. Sometimes it is because their pastor fails to look after them, but most always it is because of the indifference of the people themselves.

This gives us an opportunity of bringing before the Church a special feature of the Brotherhood of Andrew and Philip, namely, its system of dismissing members from one chapter to another. A young man, a member of the chapter connected with the Church at a certain place removing to another, is given a card of dismission to the chapter at the place where he goes. On his arrival to his new home he is interested to know about the chapter connected with the Church and sets out to look it up. On entering the Church he is recognized by his badge as a member of the Brotherhood and the Reformed Church also. He is informed about their chapter meeting at which he presents his card, is received as a member and welcomed into their fellowship, after which, he is introduced to each one personally and thus is made to feel at home among them. And, as is often the case, the young man first finds the Church and the family comes with him, and he, being already acquainted, through the Brotherhood, is prepared to introduce the other members of the family. In the meanwhile the pastor is not idle, being President of the Brotherhood, on the presentation of the young man's card of dismission, he is not only made acquainted with the young man, but is informed further by his card which contains the name and address of former pastor and church, thus he is prepared to approach all the family and to welcome them as members of the Reformed Church. Otherwise it often takes months to get acquainted, both on part of the pastor with the people and people with congregation. And sometimes the people first make their acquaintanceship and are induced to join the Church of their acquaintances, whether it be Reformed or not. First associations in a new place often shape the future, and the Brotherhood recognizing this fact, seeks, by means of this system, to have the young men make their first acquaintance in their own Church, and thus save many who otherwise are lost to the Church and to the Saviour.

JESSE H. STRING.

ORIGINAL. No. 54.

Fruit Pinwheels.

BY MARIA PARLOA.

Mix together and rub through a sieve one pint of flour, one tablespoonful of sugar, half a teaspoonful of salt and two teaspoonfuls of Cleveland's baking powder. Into this mixture rub two generous tablespoonfuls of butter. Wet with a scant half-pint of milk. Sprinkle the board with flour, and, putting the dough upon it, roll down to a large square about half an inch thick. Spread a heaping tablespoonful of soft butter on this and then spread with a cupful of sugar and a cupful of currants. Grate a little nutmeg over all, and roll up like a jelly roll—or pinwheel style. Cut in slices about three-quarters of an inch thick and lay in well buttered pans. Do not let the slices touch each other. Bake in a very quick oven for about twelve minutes. These are nice for luncheon or tea.—(Copyright, 1891, by Cleveland Baking Powder Co.)

Use only Cleveland's baking powder, the proportions are made for that.

With Cleveland's Baking Powder cake keeps fresh; breads are fine grained; biscuit light and flaky. Try a can, Cleveland's.

For Reformed Church Messenger.

INSTALLATION.

On June 24th, Rev. D. O. Shoemaker was installed pastor of the Stoytown charge, by a committee of Somerset Classis, consisting of Revs. A. R. Kremer, A. J. Heller, and H. King. The opening services were conducted by Rev. King, a very appropriate and edifying sermon was preached by Rev. Heller, and the office of installation was performed by Rev. Kremer.

Bro. Shoemaker enters upon the duties of his office in this charge with bright prospects of a successful pastorate. He and his people seem already to know each other, and pastor and people are evidently of one mind to work in the Lord's vineyard and build up His Zion. Those people are to be congratulated on their securing a pastor of large experience and well known efficiency.

Bro. Fouse, the indefatigable Superintendent of Missions, was also present, and at the close of the services presented his cause in a strong address, with good practical results. A. R. K.

For Reformed Church Messenger.

A CORRECTION.

In an article entitled "Dedication of Faith Reformed Church, Reading, Pa.," published in the MESSENGER, July 2d, the statement is made that in the evening Rev. Miller announced that "Faith Mission was a free church—the first of the kind in the city of Reading." This is not correct, and does great injustice to the other churches. St. John's, Zion's, St.

Stephen's, Calvary, St. Andrew's, Olivet, and St. Thomas have no pew rents, and are as free as Faith Mission. And in *all* the Reformed churches of Reading strangers are as heartily welcome as in Faith Mission.

For Reformed Church Messenger.

BRADDOCK MISSION.

Some time in June a card was sent to many of the ministers of the church, asking *one dollar* or more, if it could be spared, towards the purchase of a *bell* for our new church. To be given by the pastor, Sunday-school or Missionary Society. We hope that the card will not be tossed into the waste basket, until it is prayerfully considered. It is but a small request, yet looked upon favorably by all, will make quite an item to our little band of worshipers here.

The following have sent a response to the appeal, to whom our heartfelt thanks are hereby extended. Who will be added next to the list?

E. D. Wingenroth, Pittsburgh,	$1 00
Rev. C. R. Ferner, Mt. Pleasant,	1 00
Rev. F. M. Line, Everett, Pa.,	2 75
Rev. S. Z. Beam, D.D., St. Clairsville, Pa.,	1 00
Rev. A. T. G. Apple, Washington, D. C.,	1 00
Elder H. S. Glessner, Mann's Choice, Pa.,	1 00

S. C. LONG, Pastor.
Box 804, Braddock, Pa.

Church News.

☞Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

PENNSYLVANIA.

Anselma.—Rev. J. Lewis Fluck. Holy Communion was celebrated at St. Paul's on Sunday, June 28th, and at St. Matthew's on Sunday, July 5th. The attendance upon both services was very good, and about ninety per cent. of the membership participated. Fresh interest in church work seems to be awakening and the future is full of promise.

Heller's.—Children's Day. Children's Day services were held June 14th in Salem (Heller's) church, Rev. D. W. Gerhard, pastor. The church was beautifully decorated. The school entered singing a processional hymn, and enjoyed an excellent programme, including several recitations, and also an address by the pastor. The collection was for the Society of Disabled Ministers and in part for Beneficiary Education.

Mainville.—On Wednesday of last week the members of Emanuel's Reformed church at Mainville, tendered their pastor, Rev. G. B. Dechant, a very pleasant surprise in honor of his sixty-fourth birthday. After the first effects of the surprise were over a fine suit of clothes was brought out and presented to him, and later a handsome watch-guard. Having arrayed himself in his new attire, the pastor in a few words expressed his thanks and appreciation of their kindness. Nor was Mrs. Dechant forgotten, for when they had seated themselves about the table so bountifully supplied by the friends, her gift was found in gold carefully hidden in the folds of her napkin. After supper the evening was pleasantly passed, and when the friends departed for their respective homes it would have been hard to say which had found the most enjoyment in the occasion, the donors or the recipients.

Maytown.—Rev. M. M. Noacher. Children's Day service was observed at Conestoga June 21st, with appropriate exercises. The weather being very inclement kept many from enjoying these beautiful services. The exercises of the evening consisted of singing, recitations, and addresses. Instead of an address by the pastor he preached the anniversary sermon of his first year's pastorate. The decorations were beautiful. Offerings devoted to the Orphans' Home at Womelsdorf.

At Maytown the service was similar to that of Conestoga. The day was a perfect one, so far as the weather was concerned; and the exercises were interesting and profitable. The church was beautifully decorated with flowers and greens. The new pulpit just put in by the "Ladies' Aid Society," added greatly to the appearance of the audience room of the church. The music was excellent, and the cantata, entitled, "The Christian Graces," performed by twelve little girls, under the supervision of Prof. Glenn, of Bedford county, was well received. These services are always well attended in our town, but this was beyond the average. Offerings, $6.25, devoted to the Orphans' Home at Womelsdorf.

Braddock.—St. Luke's Church, Rev. S. C. Long. The first quarter was closed in this mission by the celebration of the Holy Communion on the 28th ult. Services preparatory began on Thursday evening previous. On Friday evening, two persons, both heads of families, were received by renewal and confirmation. On Sunday four others were received by certificate, making the additions at this our first communion, six. The attendance was good. On Sunday evening a missionary service was held, and an offering received for missions.

Sunday, the 21st of June, at 6.30 P.M., this Sunday-school had an interesting Children's Day service, being the first the children enjoyed in the new church. A large audience was present. The floral display was beautiful, and some lessons were taught from the beautiful flowers.

MARYLAND.

Baltimore.—St. Paul's, Rev. Warren J. Johnson. Children's Day by the Sabbath School on the 28th ult., was marked by characteristic spirit and interest. The service used was an admirable one and faultlessly rendered. The elaborate decorations were harmonious and Scripturally suggestive, and were arranged by an efficient committee. A pleasant feature was the presence of the former pastor, Rev. M. L. Firor, who delivered an address. The pastor delivered the concluding address.

NORTH CAROLINA.

Upper Davidson.—Rev. J. C. Leonard. The first anniversary of the Young People's Missionary Society of Pilgrim congregation was held on Saturday evening, June 20th. The exercises consisted of recitations, addresses, a missionary dialogue written by a member of the society, and the best of music. The young people have done a good work during the year; among other worthy deeds they presented the congregation with a fine communion service. There is no telling what a spiritual power there is in a band of young people thoroughly consecrated to the service of Christ. This society has proved of great efficiency in aiding the pastor.

KANSAS.

Wichita.—At a communion held June 28th, there were nine additions—three by adult baptism and confirmation, two by confirmation and four from other churches who have lived out of the church for years, by a renewal of profession. The communion was large, as was also the attendance of visitors. With the 17 added on Easter this makes 26 new members received this spring.

PERSONAL.

Rev. M. O. Noll and bride, of Bellefonte, Pa., a notice of whose marriage will be found in the usual place, was accorded a pleasant reception on Friday evening, June 26th, by the members of the congregation at the residence of C. M. Bower, Esq. A large number were present and most cordially received their popular pastor and his bride. The evening was most agreeably and pleasantly spent in conversation and promenading. Mr. and Mrs. C. M. Bower were much commended for their kind hospitality and generous entertainment. The MESSENGER joins with the many friends of Mr. and Mrs. Noll in hearty well-wishes.

For a want of particulars, at this late date we note the marriage of Rev. D. N. Harnish of Butler, Pa., to Miss Mary E., daughter of Rev. P. C. Prugh, D.D., Superintendent of St. Paul's Orphan Home, Butler, Pa. The ceremony took place on June 4th, and was performed by the bride's brother, Rev. J. H. Prugh, of Pittsburgh, Pa. The MESSENGER wishes the happy couple well.

MISCELLANEOUS.

The Eleventh Annual Reunion of the graduates of the different Soldiers' Orphans' Schools will be held at Reading, Pa., August 18–20, 1891. Full information can be had of Jacob A. Gramm, Box 547, Harrisburg, Pa., or of Isaac W. Hull, 217 Oley street, Reading, Pa.

In the *Missionary Guardian* of July it was stated under the head of W. M. S. of Lancaster Classis, that the Treasurer had reported that "over $600 had come into the hands of the Treasurer, of which amount nearly $400 had been given towards sending a lady missionary to the foreign field." The latter is correct, but the $600 has not yet come into the hands of Mrs. G. Z. Kunkle, the treasurer, but is coming, as will be seen by the acknowledgments in our columns. This correction is made with the view of preventing the impression being made by the above statement that the amount ($600) has been raised to equip the new lady teacher.

For Reformed Church Messenger.

MEETING OF THE WOMAN'S MISSIONARY SOCIETY OF LANCASTER CLASSIS.

The Woman's Missionary Society of Lancaster Classis convened in annual session at Hummelstown, May 22, 1891, in the United Brethren church. At 10 o'clock, A.M., the meeting was called to order by the Vice-President, Mrs. Rev. D. W. Gerhard. Encouraging reports were read by the delegates. The following were elected as delegates to attend the Synodical Missionary Meeting at Harrisburg, in October, 1891: Mrs. Rev. M. H. Sangree and Mrs. C. K. Small, *primarii*, and Miss J. M. Powers and Miss Susan K. Keener, *secundi*.

From the treasurer's report it appeared that $28 had been paid to home and foreign work, and $150 was pledged to be paid into the Synodical treasury by the first of October, of which amount $50 was pledged by delegates present, $50 by the Woman's Missionary Society of Lancaster, Pa., and $51 remaining in the treasury. An interesting report was read by Mrs. G. Z. Kunkle, treasurer of the Woman's Missionary Society of General Synod, showing that almost $700 had come into her hands, of which amount nearly $400 had been paid toward sending a new woman missionary to the foreign field.

The election of officers resulted in the choice of Mrs. Rev. D. W. Gerhard, president; Miss Susan K. Keener, vice-president; Miss Mary Graeff, recording secretary; Miss J. M. Powers, corresponding secretary; Miss Annie L. Nissley, treasurer.

It was decided to hold the semi-annual meeting in St. Paul's Reformed church, October 1, 1891. The *Missionary Guardian* was earnestly recommended.

At the evening services the devotional exercises were conducted by Dr. J. S. Stahr. An anthem by the choir, and solo and recitation by Miss V. Early of Hummelstown. Interesting and instructive addresses were delivered by Revs. M. M. Noacher, D. W. Albright, J. W. Meminger and J. H. Pannebecker.

J. M. POWERS, Cor. Sec.

For Reformed Church Messenger.

WOMAN'S MISSIONARY SOCIETY OF EAST SUSQUEHANNA CLASSIS.

The Woman's Missionary Society of E. Susquehanna Classis met in the Reformed church at Sunbury, June 15th, for the purpose of reorganization. After devotional services and reading of the constitution the following officers were elected: President, Mrs. W. H. Faries, Sunbury; vice-president, Mrs. A. C. Buck, Millersburg; recording secretary, Miss Agnes R. Shuman, Catawissa; corresponding secretary, Miss Christie Dietz, Sunbury; treasurer, Mrs. J. C. J. Kurtz, Shamokin; editress, Mrs. C. B. Schneder, Shamokin; organizing committee, Miss Annie Hanburger, Ashland, Miss Ella M. Dechant, Mt. Carmel; delegates to the Synodical meeting at Harrisburg, Mrs. W. H. Faries and Miss Agnes Shuman; alternates, Mrs. J. C. J. Kurtz and Mrs. C. B. Schneder.

It was resolved that this society give the *Missionary Guardian* its earnest support, and the delegates present were instructed to urge the pastors of the respective charges to bring this interesting publication to the notice of the people, and appoint persons at once to solicit subscriptions for the same.

It was further resolved that this society give to the Mt. Carmel congregation the sum of one hundred dollars, to be collected from the various charges by October 1st, 1891.

The ladies of this society entered into this reorganization full of zeal for this holy cause, and they earnestly hope for the active, practical support of every pastor in the Classis, for we feel that there is a great work to be done for the Master.

The meeting adjourned to meet at Catawissa, October 3rd, in executive session.

MRS. C. B. SCHNEDER,
Editress.

Wonders

Are wrought by the use of Ayer's Hair Vigor in restoring gray hair to its original color, promoting a new growth, preventing the hair from falling, keeping it soft, silky, and abundant, and the scalp cool, healthy, and free from dandruff or humors. The universal testimony is that this preparation has no equal as a dressing, and is, therefore, indispensable to every well-furnished toilet.

"I have used Ayer's Hair Vigor for some time and it has worked wonders for me. I was troubled with dandruff and was rapidly becoming bald; but since using the Vigor my head is perfectly clear of dandruff, the hair has ceased coming out, and I now have a good growth, of the same color as when I was a young woman. I can heartily recommend any one suffering from dandruff or loss of hair to use Ayer's Hair Vigor as a dressing."—Mrs. Lydia O. Moody, East Pittston, Me.

"Some time ago my wife's hair began to come out quite freely.

Ayer's Hair Vigor

not only prevented my wife from becoming bald, but it also caused an entirely new growth of hair. I am ready to certify to this statement before a justice of the peace."—H. Hulsebus, Lewisburgh, Iowa.

"Some years ago, after a severe attack of brain fever, my hair all came out. I used such preparations for restoring it as my physicians ordered, but failed to produce a growth of hair. I then tried, successively, several articles recommended by druggists, and all alike fell short of accomplishing the desired result. The last remedy I applied was Ayer's Hair Vigor, which brought a growth of hair in a few weeks. I think I used eight bottles in two years; more than was necessary as a restorative, but I liked it as a dressing, and have continued to use it for that purpose. I believe Ayer's Hair Vigor possesses virtues far above those of any similar preparation now on the market."—Vincent Jones, Richmond, Ind.

Ayer's Hair Vigor

PREPARED BY

DR. J. C. AYER & CO., Lowell, Mass.

Sold by Druggists and Perfumers.

FOR NERVOUS DEBILITY
Use Horsford's Acid Phosphate.
DR. E. T. GAUNEAU, Superior, Wis., says: "*I have used it in cases of nervous debility and overworked brain, with the utmost satisfaction.*"

COMMENCEMENT OF KEYSTONE STATE NORMAL SCHOOL, KUTZTOWN, PA.

The Twenty-fourth Annual Commencement of this widely known and justly celebrated State Institution took place on Thursday, June 25th. The number of graduates occupying the stage on that auspicious day was seventy five young ladies and gentlemen.

Rev. N. C. Schaeffer, Ph. D., D. D., the deservedly popular President of the School presided. Prayer was offered by Rev. Theo. L. Seip, D. D., President of Muhlenberg College. The program, interspersed with music by Klingler's Orchestra of Allentown, Pa., was as follows: *Salutatory*, Miss Carrie Butz, Schuylkill Haven, Pa., "Go Where Glory Waits Thee." *Oration*, Harrison S. Brinser, Middletown, Pa., "Gods that Kill." *Oration*, H. E. Grim, Revere, Pa., "Gods that Don't Kill." *Oration*, Edward A. Thompson, Tower City, Pa., "Commencement." *Oration*, D. A. Miller, Saegersville, Pa., "Secret-Bound." *Essay*, Miss Laura V. Snyder, Centre Valley, Pa., "The Architect of Fortune." *Class Orator*, Wm. F. Long, Shamrock, Pa., "Non Labor, non Palma," class motto.

AFTERNOON.

Oration, Jas. P. Long, ——— "Resolution and Moral Action." *Essay*, Miss Birdie Anderson, Mill Point, Pa., "Idleness, a Crime." *Essay*, Miss L. E. Shimer, Macungie, Pa., "Beyond To-Day." *Oration*, George E. Kramlich, Kutztown, Pa., "America and her Detractors." *Recitation*, Miss Alice C. Farrel, Tower City, Pa. *Oration*, Joseph Kane, Hokendauqua, Pa., "The Nineteenth Century Politicians." *Valedictory*, Wm. H. Mattes, Strausstown, Pa., "Man Dies but Truth Lives."

Besides the regular Commencement exercises, the Principal delivered on the Sunday preceding, the Baccalaureate Sermon from the text, Deut. xxix. 10. Class day exercises were held by the graduating class, and the Alumni held its annual meeting and had its annual banquet.

This Commencement marked a great day in the history of the institution. The class graduating was the largest in its history.

President Dr. Schaeffer and his corps of assistants merit high praise for their work during the past year, and the prospects for the coming year are bright and encouraging.

Further improvements in the buildings will make the school the best equipped and arranged in the State.

For Reformed Church Messenger.

COMMENCEMENT OF EDGE HILL INSTITUTE.

The parlors of the Edge Hill Institute, which seat of learning is situated at Littlestown, Adams Co., Pa., on the evening of Friday, June 26th, were the scene of a most select and delightful gathering. It was the closing day of the year of study—the Commencement Day of the institution, so to speak—and a program of musical and literary selections happily arranged, had been prepared for the especial entertainment of the friends and patrons of the school. One fourth of the large parlor reserved for the performers, was shut off by a curtain which was opened and drawn between the several numbers of the program. The remainder of the room, together with the adjoining halls and outer porches was filled with visitors. As to the exercises, suffice it to say, that the program contained not a single poor numbr. The choruses and the quartettes were strong and even, both in shading and attack, while the soloists evinced a vast deal of preliminary training. The recitation, the piano duet and the overture were unusually good. As was to be expected, the dramatic part of the entertainment won the greatest share of praise, and it truly deserved such. The play presented was "The Women of Lowenburg," a historical comedy in five scenes, written by Miss E. Murray. The gist of the comedy is: The men of Lowenburg, in meeting assembled, vote to curtail the freedom of the women of the town with respect to their choice of Church, compelling their allegiance to the Church of their husbands' choice. The women resent this usurpation of their rights and go "on a strike." The men, left to cook their own meals and mind the "squawlin' brats," repent themselves of their selfish legislation and are glad enough to repeal their unwise enactment. Each one who took part in the comedy played his or her part with credit, and in several instances with distinction. The costumes were gay and striking, delineating with historical exactness that picturesque, staid burgher life of the 16th century which has furnished a theme for so many of our artists. The costumes were all made by the young ladies of the school.

Following is the program:

1. Overture, "Garden of Roses," by Miss Slagenhaupt on the piano and Messrs. Walter and Nevin Lefevre on the violins.
2. Quartette, "Come Where the Lilies," Misses Zecher and Yount, and Messrs. Unger and Gutelius.
3. "The Wild Ash Deer."
4. Recitation by Miss Evelyn May Hart.
5. Piano Duett by Miss Yount and Mr. Unger.
6. Quartette, "I have a cold."
7. Bugle Song, by Mr. W. M. Irvine.
8. Comedy, "The Women of Lowenburg."
9. "Taps," by Mr. W. M. Irvine.
10. Solo, "Bird from over the Sea," by Miss Rose Zercher.
11. Chorus, "Good Night."

Pianist, Miss Slagenhaupt.

Those who took part in the play:—Misses Yount, Noss, Evelyn Hart, Alice Hart, Clara Zercher, Rose Zercher, Katie Meyers, Faith Meyers, Hinkle and Crouse. Messrs. Fleagle, Maurice Unger, Parr, Wahler, Edward Unger, Curtis Hartman, Willis Hartman, Gutelius, Angel, Schriver, Wehant, Nevin Lefevre, James Lefevre, and Maurice Slagenhaupt.

Possibly none in the audience were more jubilant than Prof. and Mrs. W. E. Krebs. And they had abundant reason. Edgehill was never in a more prosperous condition than it is at present. Twenty-six scholars were in attendance during the past year. Three will enter college in the fall, two at Lancaster and one at Gettysburg. This record along with the high character of the entertainment above mentioned, and the hearty feeling of good will and confidence prevalent in and about the school, made it evident that teacher and pupils are working unreservedly in the spirit of "*το καλον κατεχετε*," the beautiful motto of Edgehill Institute.

I. M. W.

Acknowledgments.

Monies received for month of June toward $600 Fund for the Outfit of the new Lady Teacher to Japan.

1891.		
June 1	From two ladies of St John's cong, Allentown, Pa,	$4 00
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" 5	From H H Eavey, Xenia, O,	5 00
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" 10	From Rev Jos Sechler, cont by W M S, Illinois Cl,	1 50
" 11	From Rev S L Whitmore, Adamstown, Md,	1 00
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	Elizabeth Kendig,	5 00
	Miss Laura De Long,	5 00
	Mrs H C Geisler,	1 00
	Mrs Amelia Dick,	25
" 15	From Mrs John Bleim, Dayton, O,	5 00
" 24	From Mrs S B Yockey, by W M Society, Xenia, O,	5 00
	From E E R, Allentown, Pa,	
" 28	From Mrs Maria C Bowman, Harrisburg, Pa,	5 00
" 29	From Margaret P Mengel, Myerstown, Pa,	5 00
" 30	From Mrs Fackenthal, Jr, Reigelsville, Pa, cont by	
	St John's Ref ch,	20 00
	Mr John L Reigel,	5 00
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		$472 69

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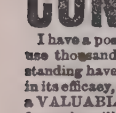
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CUMBERLAND VALLEY RAILROAD TIME TABLE.—May 24, 1891.

DOWN TRAINS.	C'b'g. Acc. No. 4.	H'g. Acc. No 2	Mail train No 14	Day Exp No. 8.	Ev'g Mail No. 6 daily	N'ht Exp. No 10
	A.M.	A.M.	A M.	A.M.	P.M.	P.M.
LEAVE						
Winchester			7 00		2 20	7 35
Martinsburg			7 45		3 10	8 30
Hagerstown		7 40	8 40	12 01	4 00	10 00
Greencastle		8 05	9 03	12 25	4 28	10 21
Marion		8 15		12 36	4 38	
Chambersburg	7 05	8 30	9 30	12 55	5 00	10 45
Shippensburg	7 30	8 53	9 53	1 18	5 25	11 04
Newville	7 48	9 15	10 13	1 40	5 45	11 22
Carlisle	8 10	9 40	10 34	2 03	6 10	11 41
Mechanicsburg	8 33	10 05	10 55	2 28	6 37	12 01
Arrive Harrisburg	8 55	10 25	11 15	2 50	7 00	12 20
ARRIVE						
Philadelphia	1 25	1 25	3 15	6 50	10 55	4 25
Baltimore	1 15	1 15	3 10	7 00	10 40	6 20
New York	4 00	4 00	5 50	9 35	3 50	7 10
	P.M.	P.M.	P.M.	P.M.	P.M.	A.M.

Additional Train will leave Carlisle daily except Sunday at 5.50 a.m., stopping at all intermediate stations arriving at Harrisburg at 6.40 a.m.

The Fast Mail and Night Express East will run daily between Harrisburg and Hagerstown, and Evening Mail and Morning Mail daily between Harrisburg and Chambersburg.

UP TRAINS.	M'g's Exp No. 3	Mail train No. 9.	Acc. No. 5	Fast Line No. 1.	C'b'g Acc. No 11	N.O. Exp. No. 7
	P.M.	A.M.	A.M.	A.M.	P.M.	P.M.
LEAVE						
New York	8 00	1 15	12 15	9 00	2 00	2 30
Baltimore	11 30	4 50	9 10	11 55	4 32	4 32
Philadelphia	11 25	4 30	8 50	11 40	4 25	5 22
LEAVE	A.M.	A.M.	A.M.	A.M.	P.M.	P.M.
Harrisburg	5 40	8 05	12 30	4 00	7 30	8 50
Mechanicsburg	6 00	8 27	12 52	4 23	7 51	9 08
Carlisle	6 20	8 52	1 17	4 50	8 15	9 29
Newville	6 40	9 15	1 40	5 15	8 40	9 50
Shippensburg	7 00	9 36	2 02	5 38	9 01	10 08
Chambersburg	7 24	10 05	2 30	6 05	9 25	10 30
Marion	7 35	10 17	2 42	6 17		
Greencastle	7 45	10 28	2 53	6 28		10 50
Hagerstown	8 25	11 00		7 00		11 10
Lv Martinsburg	9 10	11 45		7 43		
~~Arr Winchester~~	~~10 00~~	~~12 35~~		~~8 30~~		
	A.M.	NOON	P.M.	P.M.		P.M.

Additional Train will leave Harrisburg daily except Saturday and Sunday at 6.20 p.m., arrive at Carlisle at 7.10 p.m., stopping at all intermediate stations, and on Saturday will leave Harrisburg at 5.20 p.m., arriving at Carlisle at 6.10 p.m.

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The Reformed Church Messenger	*Reformed Church*
The Episcopal Recorder	*Reformed Episcopal*
The Christian Instructor	*United Presbyterian*
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VOL. LIX.—No. 29. PHILADELPHIA, THURSDAY, JULY 16, 1891. WHOLE No. 2949.

Entered at the Post-Office, Philadelphia, as second-class matter.

The Reformed Church Messenger.

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(For Terms, see page 11.)

Editorial Notes.

—Thursday, August 13th, is the day fixed for the Reunion of Reformed people in Southern Pennsylvania, Maryland, Virginia and West Virginia, and Pen Mar is the place at which it will be held. The reunion last year was a success, and it is fully expected that the one this year will far exceed it in numbers and interest. Our people in that section come out and have a pleasant and interesting time.

—The authorities of the Mission House, Sheboygan, Wisc., at its late Commencement conferred the degree of D. D., upon Rev. John Bachman of Cincinnati. The many friends of Dr. Bachman will be glad to learn that he has thus been honored and the MESSENGER with them extends hearty congratulations.

—Rev. J. Cal. Leinbach, pastor of First Reformed Church, Sunbury, Pa., has our thanks for a copy of a souvenir of the jubilee services recently held by the congregation over the extinction of the debt that had been long hanging over it, containing, among other things connected with the interesting services, a copy of the sermon preached by the pastor. It will be a valuable memento of the occasion to all who took part in it.

—The monument to be erected to the memory of the late Dr. Higbee by the contributions of the school children of the State of Pennsylvania is now ready to be placed over his grave at Emmitsburg, Md. It was designed by Herman Stucker of Reading, Pa. It is made from a single block of Quincy granite, weighing over twelve tons, and represents a huge rough boulder, upon which leans a cross. On the reverse side on a polished surface is the inscription:

ELNATHAN ELISHA HIGBEE,
D. D., LL. D.
Superintendent of Public Instruction of
Pennsylvania.
MARCH 27, 1830.
DECEMBER 13, 1889.
Erected by the Schools of Pennsylvania.
"A Man Greatly Beloved."
Daniel 10c. 19v.

—Rev. H. W. Super, D.D., LL.D., who has been acting President of Ursinus College since the death of Dr. Bomberger, was re-elected by the Board of Directors to that position for another year. At a recent special meeting of the Board he was relieved of some of the branches heretofore taught by him. Prof. Charles H. Wheeler, of Syracuse University, has been elected to the Chair of Mathematics, vacated by Dr. Super, who is thus releived of all duty in the Collegiate Department of the institution, and will hereafter devote all his time to his chair in the Theological Department.

—Having an occasion recently to trace the line of our ancestry we learned through one of the family who has paid some attention to the subject, that our great great grandfather, on the maternal side, Isaac La Yan by name, came from the Palatinate, near the borders of France, and settled near Reading, Pa. He there bought a section of land called the Black Forest, built a manor house, and besides erected the first house that was built in the city of Reading, Pa. No doubt from him sprang the family of Levan, now so numerous in the State of Pennsylvania, and especially in the eastern portion of the State. It is interesting, as well as important, to trace the line of ancestry, and it should be done before it is impossible to gather together all the connecting links.

—Clarion Collegiate Institute, we are informed, closed a year of successful work with an entertainment in the Reformed church at Rimersburg, on the evening of June 30th. At the meeting of the trustees on the previous day, Prof. W. W. Deatrick, who had been Principal of the Institute for the last seven and a half years, offered his resignation, which was accepted. The school has been placed in the hands of Mr. A. O. Reiter, for several years Prof. Deatrick's able and popular assistant, now a member of the Junior Class in Franklin and Mashall College. There will therefore be no interruption in the regular work of the school. The trustees are desirous of securing the services of a permanent Principal. A married man, who will reside in the building, apt to teach, and with experience in work of this kind, is preferred. The officers of the trustees have been directed to open correspondence to this end. Rev. R. C. Bowling, Kittanning, Pa., is President, and Rev. D. B. Lady, Curllsville, Pa., is Secretary.

—The publisher, as stated a week or so ago, is sending out bills to subscribers. They are gentle reminders of what is due for the paper, and that an immediate payment is desired and absolutely necessary would those who owe wish the publisher to meet his obligations incurred in sending the MESSENGER to them from week to week. Should any one receive a bill that is not correct, it will be a favor to the publisher if information to that effect is sent him, and the correction necessary will be most cheerfully made and his thanks will be due the informant. Mistakes will occur though the utmost care be exercised.

—To the regret of the publisher, some who have allowed their paper to come to them two or more years unpaid for, have taken offence at the method used to have them pay up. But such have only themselves to blame. Time and again have they been earnestly requested to remit amount due and no heed has been given to it. Remitting after receiving a notice to do so, some have ordered the discontinuance of their paper. They, in truth, are the losers in the end and not the publisher, since they are depriving themselves and their families of a valuable aid in their Christian life. No doubt, second thought will show them that they alone are at fault.

—Last week we had the pleasure of welcoming to our sanctum Rev. John Gantenbein, D. D., of Portland, Oregon, now on a visit East, after an absence of a score of years. We remember well when he and his family started from our city to begin the work on the Pacific coast. We have always felt an interest in his work there, and therefore enjoyed greatly the account he gave us of his labors and his prospects in the future. He will shortly sail for a visit to the Fatherland, and return in time to visit the Synods in the fall. We wish him a safe voyage from and to this, his adopted home and many years of usefulnes in behalf of our Church on the Pacific coast.

—The most, if not all the Classes, at their recent meetings, recommended the *Missionary Guardian*, and strongly urged pastors and the friends of missions to take an active hand in increasing its circulation. It is to be hoped, for the sake of the cause and the magazine itself, that the recommendation of the Classes be not as a dead letter, but that without delay efforts be put forth to have every member of the Church become a subscriber of it. If the subscription list be not soon greatly increased one of two things must be done, either the subscription price be doubled or its publication be discontinued. The list as it now numbers does not meet the expenses incurred in its publication, and no one can expect the publisher to issue it at a loss.

—It would be a burning shame if the Church should allow the attempt to publish a magazine devoted solely to the interests of so great a work as missions to fail because of want of interest and of support. The *Missionary Guardian* is highly spoken of by those who receive it monthly, and is pronounced to be worth double the price asked per year for it. Why is it not more generally circulated? Who is to blame? The editors and publisher do their part, why then do not those who alone can effect its wide circulation do their part? Think of it; only a little more than *two thousand* copies of it in circulation, and the price asked for it,—a monthly of *thirty-two* pages, being only *fifty cents* a year. We repeat, its existence in the future lies solely with those who can and ought to give diligent heed to the voice of the Mission Boards and the Classes of the Church. Will they do it?

Poetry.

ONLY.

Only a word for the Master,
Lovingly, quietly said;
Only a word
Yet the Master heard,
And some faint hearts were fed.

Only a look of remonstrance,
Sorrowful, gentle and deep;
Only a look,
Yet the strong man shook,
And he went alone to weep.

Only some act of devotion,
Willingly, joyfully done;
"Surely, 'twas naught,"
(So the proud world thought)
But yet souls for Christ were won.

Only an hour with the children,
Pleasantly, cheerfully given;
Yet seed was sown
In that hour alone,
Which would bring forth fruit for heaven.

"Only"—but Jesus is looking
Constantly, tenderly down
To earth, and sees
Those who strive to please,
And their love He loves to crown.

—*Word and Work.*

Communications.

For the Reformed Church Messenger.

THIS, THAT AND THE OTHER THING.

We read lately that a congregation in San Francisco, Cal., was putting up a chapel for one hundred and fifty dollars, which it intends to use until it can afford to build a better one. If it succeeds in that chapel the fact should be made known. Much will depend upon the definiteness and strength of attachment to their own denomination on the part of the members. Twenty persons, who know precisely what they want, are worth more for all practical purposes than a hundred who do not know. Intelligent comprehension of aim is a great help in the prosecution of any cause. The lack of it has much to do with the difficulties which we encounter in church extension, especially in towns and cities where a denomination is planting its first congregation. If the people who are to be members from the start want it, and really know what that means, then a very modest building will do, if needs be, to start with, and yet success may follow.

After all is there not a strong tendency to overdo the matter of athletics in some of our American colleges? We have read somewhere of a Chinese scholar traveling in this country who was said to have written home something like this: "Near the city of Boston there is a great college called Harvard. Young men are sent there to learn boxing, rowing, playing foot-ball, base-ball and other games; and *when it rains* they also do some studying in books." A Southern religious paper has the following to say under the heading, *Reaping the Whirlwind.*

"The leading colleges down East are reaping the legitimate results of the ruinous length to which athletics have been cultivated. A nation of rowdies and prize-fighters is the natural fruit. We clip: 'The proprietors of Young's Hotel and the Parker House, Boston, have notified the Faculty of Harvard College that no more large bodies of under-graduates will be permitted to dine at either of these hotels hereafter. Twenty-five Yale students have been called before the Faculty for discipline for throwing torpedoes among the animals of Barnum's circus. Several persons were injured by the horses and elephants being frightened.'"

From the same paper we take the following, which, though rather severe, cannot be said to be without truth. It is substantially one and the same *worldliness* which we find in the life of the people and in the thought of Huxley and the school to which he belongs. The one is the thing in practice; the other in theory. We quote:

"Dr. A. B. Leonard, one of the Secretaries of the Missionary Society of the Northern Methodist Church, we take to be a competent witness on this point. In the *Christian at Work* he has an article on the reasons why the masses are not reached by the Church. He locates the whole difficulty in the impaired power of the Church, consequent on its worldliness. Although his statements apply to all denominations, yet because of his official and church relations they have a special bearing on Methodism, and on his own Church in particular. He says:

I affirm that, to an extent that is alarming, the Churches have surrendered to the "world," and by so doing have lost their power to savingly influence the masses. There prevails a semi-infidelity among both clergy and laity. Latitudinarianism abounds. If a man holds strongly to old orthodox views, he is regarded as narrow and Puritanical, while the man who believes all creeds a little, and none of them very much, is held to be broad-minded, charitable, and intelligent. There are ministers occupying what are supposed to be orthodox pulpits who delight to be called 'higher critics,' and who advocate theories that are destructive of evangelical religion. There are professors in theological seminaries who repudiate the divine inspiration of the Bible. They are disciples of Huxley, Darwin, Tyndall & Co., rather than of Jesus Christ and the apostle Paul. They preach doctrines which, if believed, have no power to save men from sin."

In some of the religious papers there has lately been a discussion of the question as to the relative number of children baptized annually compared with the number of members in the different denominations. It was begun in Baptist circles, and has been taken up by others. Some of the statistics given are both interesting and instructive. For example, it appears to be a fact that on an average one birth comes annually to a general population of from 20 to 25. This fact has to be borne in mind when we consider the rate of baptisms of children to membership. From the statistics given the following results appear, the rate given being on an average of several years in the different Churches named.

Episcopal,	1	infant baptized to		11	members.
Reformed,	1	"	"	13	"
Methodist,	1	"	"	25	"
Presby'an,	1	"	"	31	"
Congr't'al,	1	"	"	51	"

On this list the Reformed Church stands second as will be seen. If the Lutheran rate were given (we do not have it at hand) it would probably stand about the same. Adult baptisms are not included in the foregoing statement. They would lower the rate considerably more.

WYOMING.

For Reformed Church Messenger.

CHARITY BY BEQUEST.

Some new views are accepted without full and careful study just because they are new, and taking on the surface. Such is the case, we think, with Mr. Carnegie's view in regard to charity by bequest. There is no charity, he maintains, in a man's leaving his wealth to charitable objects when he can no longer use it himself. This view has, no doubt, been so generally accepted, without more careful consideration, because of the accompanying position, that it is better for a man to use his money for charitable objects while living than to wait and leave it by will to such objects when he is about to die. This position may be correct, and yet its admission as correct does not by any means prove that there can be no charity in leaving wealth by will to charitable objects. The argument that he cannot hold his wealth personally any longer than he lives, and that at death he must of necessity surrender it to others, does not prove that his spirit of charity may not continue to live and operate after he is dead. Men's lives continue to exert an influence after they are dead. A sinful life continues to exert an evil influence after the death of the individual, and who would maintain that he is not held responsible for the evil it continues to exert through years after he is gone from the earth? *Tom Paine* is responsible for the evil influence his infidel work has exerted since his death. The same is true of the life of a good man. It is true that a rich man cannot retain his wealth after he is dead, but he may control its use by will, and he may be the cause of its doing good instead of evil. All right law recognizes the right of bequest, it grants that, within certain limits, one of which is the right of inheritance, a man may designate what use shall be made of his money after he is dead.

Now, is it not an act of genuine charity if a man directs by will that the wealth he has lawfully acquired while living shall be employed in works of benevolence after he has left the earth? Grant that it might have been wiser and better to have used it for such objects during his lifetime. Of that he must be allowed to be the judge. Still it is a gross wrong, we think, to deny the character of charity to his act in making his will by which he controls the operation of his wealth for charitable objects after he is dead. "A man deserves no credit for disposing wisely and well of his wealth when he is no longer able to retain it in this life!" Is not that a monstrous proposition? As well might it be said a man deserves no credit while living for giving to good purposes that which he cannot enjoy himself, or use upon himself? That margin beyond the sum needed for his own living may be the result of many years of hard labor and self-denial, just in order that he may give it to others, and is there no charity in this? Indeed, it is not just so clear and certain that in all cases a man will use his wealth wiser and better by directing its use while living, than to leave it under wise direction after his death. His own personality, his private preferences, his whims or prejudices, may operate in some cases unfavorably, whereas the direction of his wealth after he is dead will be free from such hindrances. The case seems so clear that a charitable bequest, if made with proper motives, is just as full of love as the benediction of an aged patriarch upon his children, that we cannot feel the need of arguing the proposition. Yet the general favor with which the view of Mr. Carnegie has been received, that there is no charity in disposing of wealth by will, must have something to account for it. We think the fallacy may, perhaps, be found in the statement that there can be no virtue in a man's parting with his wealth when he cannot hold it any longer. That, in the abstract, seems true. But consider what may be included in that giving, even though in the abstract it may be a necessity. In order to be able to give it when he comes to die, he may have labored many years, have been industrious, and frugal and self-denying, may have had on his heart through all his life the accumulation of wealth just for the purpose of leaving it for some charitable purpose. And now when he comes to die, and laying his hand on his wealth he says, this is my benediction which I leave to benefit my fellow-men, shall we say there is no charity in that simply because he *had to* part with his money? Such a view seems utterly preposterous!

Let Mr. Carnegie argue, with all the force he can bring to bear upon the argument, the higher

wisdom of dispensing charity during life, rather than waiting to dispense it by will, but let no one lay ruthless hands upon the charities of thousands who have bestowed their wealth to good objects by will and testament! Even the argument as above explained has its exceptions. Suppose, for instance, a man has in view the establishment of some institution, or some endowment, which requires as much as he can acquire in a life-time. He gives liberally to different objects during life, but the main bulk of his wealth he keeps increasing, holds it together rather than dividing it during life for different objects, and now at the close of a life of faith and charity he provides by will that this wealth shall go in bulk to the establishment of some charity upon which his heart has been set through all the years of his life. It turns out to be a wise beneficence, and the good it accomplishes proves to be greater than any gifts he might have bestowed during his life-time, is there no charity in that? Nay, is there no wisdom in that?

Whilst, therefore, we are prepared to join in urging upon the wealthy to use their wealth wisely and well during their life-time, yet we are not prepared to discourage the goodly intent of those who, for reasons of their own, remember good objects in their will. True, there are temptations leading men to bestow wealth by will from unholy motives, but the same temptations beset the living giver. If the man who gives by will must of necessity part with his money, he at the same time gives up the receiving of praise while living, whereas those who bestow large benefices during life may be moved thereto by the praise and flattery they receive from the world.

A man lives after death. He may control his wealth to a certain extent after his death. The act of giving his money by will to do good after his death may be just as genuine an act of pure charity, though it may perhaps not be as wise or prudent, as the act of a man's giving during his lifetime. The proposition that denies this goes upon the fallacy that a man has no rights over his wealth after he is dead. But if that be so then the law is all wrong which gives the right of bequest. X.

For Reformed Church Messenger.

WESTMORELAND CLASSIS.

Westmoreland Classis convened in the Fiftieth Annual Sessions in the Reformed church, Pleasant Unity, Pa., May 20, 1891. at 7 30 P.M. A most excellent sermon was preached by the retiring president, J. Nevin Bauman, from Luke 27 : 47, "*Beginning at Jerusalem.*" Rev. C. M. Hartzell was elected president and Rev. C. R. Ferner was re-elected treasurer. Seventeen of the eighteen ministers of Classis were present. The tidings from the different charges as set forth in the parochial reports filled the hearts of God's servants with joy. Notwithstanding the ceaseless activity and the most strenuous opposition on the part of the great adversary, "the hand of the Lord has been with us," and many have believed and given themselves unto the Lord. There has been an advance all along the line, and in every department of God's work, and the "Lord has been adding daily to His Church such as shall be saved."

The three missions within the bounds of the Westmoreland Classis, under the management of General Synod's Board, have enjoyed the favor and the blessing of the Lord. The mission at Johnstown, which passed through the terrible ordeal which befell that city two years ago, is emerging again from the deluge more beautiful and glorious than when it was submerged beneath the mighty waves. A fine new church edifice ready for the roof has taken the place of the one swept away by the flood. Arrayed in her beautiful garments she "is coming up from the wilderness leaning on the arm of her Beloved." When the church is completed the mission will no doubt enter upon a new era of unparalleled prosperity.

Scottdale has been making steady and substantial progress. The Gospel Gideon at this post has achieved greater victories in some of the departments of the Lord's work with his handful, than some others have with their hosts. Judging from present indications this mission will become self-supporting in a few years.

Jeannette, the youngest babe in our household of faith, is a "goodly child," most vigorous in spirit and rapidly increasing in membership. Unless all signs are misleading this mission will make steady progress right along and become self-supporting at an early day.

The time has come for the Church to lay hold of our interest at Derry on the line of the P. C. R. R. in good earnest. Rev. C. M. Hartzell has held services there during the past year once a month. It will not be possible for him to continue this arrangement much longer. There are about thirty members living at this place and others will locate there in the near future. We believe that a mission ought now to be established there and therefore we respectfully request the Board of Missions of Pittsburgh Synod to prepare the way for the establishment of a mission at Derry. About seven hundred dollars have already been raised by the members towards the purchase of a lot on which to erect a church. The president and treasurer of Classis were authorized to borrow one thousand dollars in the name of Classis to aid the interest in this growing railroad point.

Another Hungarian minister has been secured by General Synod's Board of Missions to labor among and minister to those of the large foreign element, who in their native land have been allied to the Reformed faith, but at present are located within the bounds of this Classis. He will likely locate in the coke regions, and it becomes Classis to give this cause its earnest and hearty prayers, sympathy and support.

Classis heartily approves the Hymnal of the Reformed Church in the United States prepared by General Synod's Committee, and urges upon General Synod to authorize its use as an ordinance of the Reformed Church in the worship of the sanctuary.

The Society for the Relief of Disabled Ministers and the Widows of Deceased Ministers received due consideration at the hands of Classis. The State makes ample provision for those who have served it. Shall the Church neglect those who have ministered in holy things? "If we have sown unto you spiritual things is it a great thing if we shall reap your carnal things, etc.," (1 Cor. 9 : 4).

The pastors within the bounds of Classis were most earnestly enjoined to present this laudable cause to their people and take up collections in each of their congregations during the year for the relief society. Classis was divided into three districts, and a chairman was appointed for each, for the purpose of holding Church Work and Sunday-school conventions in each charge during the year. May God assist us to arouse our people that *all* "may come up to the help of the Lord, the help of the Lord against the mighty."

Rev. S. B. Mase, who, on account of ill-health was compelled to resign the Second Greensburg charge, almost one year ago, was not with us. We were glad to learn that his health has been greatly improved and that he is again able to engage in the active duties of the ministry. At his own request he was dismissed to the TuscarawasClassis, Synod of Ohio.

There is only one vacant charge at present within our bounds, viz. : Harrolds. The name of its former pastor, Rev. M. H. Mill, was ordered to be stricken from our ministerial roll.

Revs. D. N. Dittmar and D. A. Souders appeared for the first time at the annual sessions of Westmoreland Classis and took an active part in all its work and deliberations. We welcome them into our ecclesiastical ranks. "They are workmen that need not be ashamed, rightly dividing the word of truth." The Lord is abundantly blessing the labor of these His servants in their respective fields, and His work is prospering in their hands.

The theological student, Henry E. Snyder, presented himself for examination and licensure. The examination was satisfactory. Signing the Constitutional Formula he received a certificate of licensure.

Rev. John McConnell, who, in the days of his youth marched with the army of General Scott from Vera Cruz to Cerro Gordo, and since has been marching in the ministerial ranks of King Emmanuel, was with us, but took seriously ill on the second day of the sessions. Classis deeply sympathized with the afflicted brother, and appointed members from its own body to wait upon him. The brother had so far recovered at the close of the sessions as to be conveyed to his home. We missed him very much in this council of the Church.

In order that the *Missionary Guardian* may be enabled to accomplish the good end for which it was established pastors and consistories were urged to put forth most earnest efforts to secure subscribers for it.

Classis tendered a vote of thanks to the members of the St. Luke's and St. Paul's congregations of Pleasant Unity charge and others for the kind entertainment given the members during the sessions in their midst. The Lord bless these good people for their hospitality, kindness and labors of love.

On Monday, May 25, Classis adjoined to meet in annual sessions in the Reformed church, Harrison City, Westmoreland Co, Pa., May 23d, 1892, at 7 30 o'clock, P.M.

Statistics—Ministers, 17 ; Congregations, 31 ; Members, 3752 ; Unconfirmed Members, 2575 ; Baptisms–Infants, 266 ; Adults, 35 ; Confirmed, 214 ; Certificate or Renewed, 181 ; Communed, 3293 ; Dismissed, 123 ; Erasure of Names, 116 ; Deaths, 80 ; Sunday-schools, 28 ; Sunday-school Scholars, 359 ; Benevolent Purposes, $3561.19 ; Congregational, $28,181.48 ; Church Papers, 359 ; Sunday-school Papers, 1505.

Half a century ago Westmoreland Classis, which then included almost all of western Pennsylvania, west of the Allegheny Mountains, by order of the Ohio Synod was organized and held its first session in the Kindighs or St. John's church near the place where the present sessions were held. At that first meeting there were present six ministers and seven elders, viz. Revs. N. P. Hacke, Wm. Conrad, H. G. Ibeken, Wm. Winel, H. E. F. Voight, H. Knepper, and Elders John Wentzel, Henry Smith, Michael Ruby, Benjamin Countryman, M. Zimmerman, Peter Whitehead and David Stemble. There were absent Revs. Koch, G. Leidy, P. Zeiser and J. Althouse. Then there were but ten Reformed ministers and fifty congregations in the territory which now constitutes the Pittsburgh Synod. Now we have five English and one German Clasiss. One Synod with about seventy ministers, one hundred and forty congregations, and about fifteen thousand communicant members. The ministers, elders and members of half a century ago have gone to their reward, but thank God the glorious work of building up God's kingdom and saving souls still goes forward. What they sowed in the severest toil, tears and prayers, we are reaping to-day with joy unspeakable and full of glory. Blessed be

God for permitting our eyes to see what we see and our ears to hear what we hear. "The Lord hath done great things for us whereof we are glad," and in view of all this we would thank God and take courage. F.

For Reformed Church Messenger.

PORTLAND-OREGON CLASSIS.

The Portland-Oregon Classis met in annual session in the Reformed church at Seattle, Washington, May 21, 1891.

The retiring President, Rev. Jul. Lange, preached the opening sermon: text 1 Cor. 15: 9-10.

The Classis organized by the election of Rev. J. Muellhaupt, President, Rev. J. G. Schmid, Stated Clerk, Elder J. A. Fischer, Treasurer.

There were five pastors and three delegated elders present.

The pastoral reports were to a very great extent encouraging. Pastors and congregations have been diligently at work building the walls of Zion and extending her borders on this coast. Considering the many peculiar hinderances and the limited means at our command, there has been considerable progress made in the past year.

The following resolutions were passed:

Resolved, That pastors and congregations be earnestly admonished to work with new zeal for the cause of missions, both home and foreign, and to increase the gifts for benevolent purposes.

Resolved, That the cause of the orphans and the society for the Relief of Ministers and their Widows be heartily recommended.

Resolved, That it be the duty of each pastor to preach at least one sermon during the year on the observance of the Sabbath.

Resolved, That the German translation of our new Order of Worship be introduced in all our congregations.

WHEREAS, The new English Hymnal appears to possess extraordinary merits,

Resolved, That it be recommended to our English-speaking congregations.

Resolved, That we tender our sincere thanks to our worthy Bi-synodic Board of Missions for the renewed confidence it has shown and the very appreciative help it has extended during the past year.

A new congregation in Ballard, Washington, was received.

Rev, Dr. J. Gantenbein is requested, during his presence in the east to see that he may be able to get a new missionary for a charge that should be supplied now.

Delegates to the Synod are: Rev. Dr. J. Gantenbein and elder J. A. Fischer, *primarii*. Rev. J. Muellhaupt and elder C. Schaefer, *secundi*.

The next annual meeting of Classis will be held in the First Reformed church, Portland, Oregon, June 9, 1892.

Statistics—Congregations, 19; Ministers, 10; Members, 639; Unconfirmed Member, 576; Infant Baptisms, 95; Confirmed, 39; Otherwise received, 99; Communed, 549; Dismissed, 8; Erasures, 68; Deaths, 19; Sunday-schools, 12; Sunday-school Scholars, 542; Benevolent Purposes, $370; Congregational Purposes, $5807.

J. G. S.

Missions.

For Reformed Church Messenger.

EVANGELISTIC REPORT.

The progress of mission work in general, and of evangelistic in particular, in Japan, has not been so marked during the last year as in former years.

The work of our mission is no exception in this respect. It, too, has felt the general apathy and stagnation in the work, of which so much is said now-a-days; and the increase of members to the several churches and stations, both in the Sendai and Tokio districts, is less than that of the previous year.

The last year of mission work in Japan records no great outpouring of the Holy Spirit; no great achievements attained; no large ingatherings of precious souls garnered into God's granary. Yet there has been progress. A progress, which, if compared, not with the great success of former years in Japan, but with that of most other countries, would leave little room for complaint or discouragement.

The statistics accompanying this report, show but a slight increase over the whole membership of last year. The number of baptized converts is also ninety-two less than the year 1890, while the contributions have fallen off over $800. By giving up Mombetsu Church to the Dutch mission, the number of churches reported is one less, but the preaching stations are five more than the previous year. Three new Sunday-schools were organized but without any apparent increase of the whole number of scholars.

If there has been no great advance, there has likewise been no retreat. The churches on the whole, have held their own; and we firmly believe that by the trials met, and the difficulties encountered, many of the congregations have been strengthened, and Christians have been established in their faith as they could not have been under other circumstances. So that if former years were years of large ingathering, and hence great rejoicing, the last and present years may be intended as years wherein the Church's stakes are to be strengthened, her foundations made firm—in a word, years of sifting, of nurture and training, and which, though not so inspiriting to the missions on the field, and the churches at home, will be of great consequence for the future of Christian work in Japan.

In the territory embraced by Miyagi Chukwai (Classis), besides our own, there are now two other missions engaged. The Dutch Reformed have a work at a place called Morieka, one hundred and twenty-five miles north of Sendai, where the Rev. Mr. Miller and his wife reside. The Dutch mission also supports the work (church) at Mombetsu, already referred to, which it was necessary for us to cede to them, because of the want of funds to support it, in connection with all the other places in our territory. The Presbyterian (American) mission opened work in Hokkaido (Yezo), where they have two lady missionaries and a church of some fifty members established the last year.

To make the *union* more effective, it has been found necessary, when the mission located in a certain district is not able to furnish the men and means required to carry on the work in that particular district, for other missions co-operating with it in the union, to come to its assistance. This is what has been done in our case, and is the reason why we have surrendered one point to another mission.

The decrease in the amount of the contributions during the year, is to be accounted for in part, by extra money contributed for the building of churches during 1890, whereas there were no such specific contributions during the year embraced in this report.

There are signs of better times ahead for mission work in Japan. The foreign and native workers are more hopeful. We are looking to and praying for a rich outpouring of God's blessing. The chariot of the Lord will move with its wonted former rapidity during the near future, and the Kingdom of God will continue to spread.

JAIRUS P. MOORE.

For Reformed Church Messenger.

MISSIONS.

We next arrived at Stoystown. This is a little town "set on a hill," clean and neat as all towns should be. This, we are told, is among the oldest charges in the Somerset Classis. Because of its near proximity to Johnstown and other large cities, it has suffered a constant drain of members by removal. Yet the charge has held its own and likely will not only continue to do so, but will doubtless make forward strides. This field had been served until lately by Rev. W. D. Lefevre. The new pastor is Rev. D. O. Shoemaker, who came here from east of the mountains. He has entered upon the duties of the pastorate with every prospect of success. Several new churches are needed and we shall be disappointed if in a few years we do not hear of several new houses of worship going up. In Stoystown they need a new place of worship and we already heard of a project for the future looking to this end. These people gave us $36 in cash for the Cumberland enterprise and the good pastor offered to solicit others whom we could not see and get their contributions. For the many kind favors shown us we heartily thank the pastor and his good wife—as well as the several brethren who piloted us through the charge.

NEW CENTERVILLE CHARGE.

Here was our next field of operations. The pleasant home of C. A. Walters became our stopping place. This was the last charge served by the much lamented Brother Wagner. The members only speak of him to praise him. Brother Walters took us among the members, and on Sunday to the different appointments. Here we think is a model country charge, such a one as any pastor should be anxious to serve. The attendance at all the services was very good and the attention such as a well-trained and earnest people always give to the declarations of the Gospel. But what pleased us most was the willingness and heartiness with which these people made their contributions to the cause we represented. We knew before that the charge was somewhat weak and did not therefore expect any great sum, but even in that we were agreeably disappointed. We received the sum of $48.44 in this little charge, and what was remarkable was that nearly all gave their contributions without telling us that they were *so poor* and needed all their funds at home, etc., as is so often the case with people who only want an excuse for not doing anything. We can only say again that we were heartily pleased with the good people of New Centerville and only wish that we had many more such charges.

Our work was now finished in the Somerset Classis. By direction of the Board, we now set out on our visit to Scranton. On the way we stopped a few hours at Johnstown and made a visit to the new church now going up. Also met Pastor Bates and had a talk with him. The new church will be a fine affair when finished. That is all we can say now. Altoona, Tyrone, Bellefonte, Lock Haven, Williamsport, Milton and other cities lay along the way of travel. We stopped a short time at Watsontown and Milton to see members of the committee on the Scranton enterprise. Would have been pleased to stop and see Dr. Levan at Wilkesbarre, also a member of the committee, but found it impossible to do so. Scranton was reached finally. More than four days were spent there. We tramped over the hills of that city pretty thoroughly. At least we felt like it when we were done. Here is a city, we are told, now numbering nearly 90,000 people. Some of the wealthiest people in it to-day were formerly members of the Reformed Chnrch. They tell us they even insisted upon the Church sending a missionary to that city, but it was not done. But it is not too late yet. The time is now at hand for a decided work to be inaugurated. So Wyoming Classis thought. The committee appointed by Classis had canvassed the city prior to our coming. We took their list, and in company with Brother Ebbert made the rounds. We found in all *thirty-five* members. Held service twice on

Sunday. The attendance at these services was very fair indeed. We found these people mostly very much in earnest to have a Church organized. Some of these thirty-five members are doubtless careless, and must be in a manner worked over again. It was decided upon that the mission shall be opened on August 1, 1891. Licentiate A. S. Bromer, a student lately from the Divinity School of Yale University, has been called to the mission and it is hoped he will accept. We had Brother Bromer come on to Scranton and had him preach the sermon on Sunday. The people were well pleased and we confidently expect the young brother to be at work in that stirring city by the first of August. The mission must be pushed with energy and we here call upon all the ministers in the surrounding charges to send in the names of any members from their charges who may have moved to Scranton. Send names for the present to Rev. D. W. Ebbert, Milton, Pa. Let this not be forgotten. What we need now is some energy and business tact and the mission at Scranton will be a success. D. S. F.

Pittsburgh, Pa., July 8, 1891.

For Reformed Church Messenger.

MISSIONARY NOTES.

BY REV. A. C. WHITMER, SUPERINTENDENT OF MISSIONS.

"MORE THAN OUR SHARE."

Sometimes a congregation complains that its apportionment is too heavy, and that others have too light a burden. "We are doing more than our share," they say. No doubt of it in many cases, if mere numbers are considered; and many a Classis in dividing out the apportionment well knows that more than membership must be considered. A charge may have a large number of members, nearly all of them poor; or a small membership with considerable wealth; or the people may be many in number, with much wealth but with little liberality; or they may be many and not wealthy but of liberal spirit, with much intelligence and church love. All these things need to be considered when the apportionment is laid. There may be financial ability, but no moral ability to give; or there may be at hand an intelligent moral ability that shames the other.

"Why is it," said elder P., "that our charge with less members than the Blanktown charge is asked to raise more money for missions and other work than they?"

"Because you are more able than they."

"How so? They can buy us out any day. They have more wealth than we have. Why is our apportionment larger than their's? It seems unfair."

"Because you are more able, as I said before. You may have less money, but you have more knowledge of the Church, more church love, more interest in the spread of the Church, in other words, more moral ability. Little depends on wealth. Christian giving depends on these other things, and the Classis takes all these into account when laying the apportionment."

By this time the pastor had warmed up somewhat, and he continued:

"A Classis deals with its charges very much as a Consistory deals with its members. You know very well that the giving of the people toward the support of the congregation depends not so much on their wealth as on their piety, knowledge, liberality and zeal for the congregation. Not so?"

"Truly so, as I have long known."

"Another thing—of whom does the Consistory think more highly? Who are most respected by the congregation? Who are praised and loved, but the faithful ones who can always be depended on when work is to be done? Often they are widows or unmarried ladies with bigger hearts than purses, but you go to them with confidence, while to many others you go with a painful doubt."

The elder looked very thoughtful, but said nothing. He evidently saw a new light, and the pastor went on.

"Just so in a Classis. Some charges are precious. They have a name, and their praise is in every mouth. They are willing workers. They are highly respected because they love and serve the Church. And you will keep in mind also that the *Classis pays them a real compliment* when it lays upon them a larger apportionment than upon another charge of equal members and wealth. It is saying, 'you have brains and heart as well as money.'"

Perfect equality is impossible. You cannot make things equal by calling them equal. Moral ability is not the same as financial ability. Church love and self-love are very different. A large apportionment is therefore a compliment paid by the Classis. A. C. W.

Our Serial.

For Reformed Church Messenger.

THE YOUNG PROPHETESS:

A TALE OF THE CHILDREN'S CRUSADE.

BY REV. R. LEIGHTON GERHART.

CHAPTER XXIX.

HABID BARBARA.

"He must be taken to the palace," said the steward, who had reached the spot a few minutes before Alhadan. "Hasten to the palace," he commanded, addressing one of the servants, "and give notice of our coming. See that a couch is made ready, and send also for a leech."

"Sir, how can we carry him?" inquired Alhadan, who was supporting the head of the wounded man.

"We will make a litter of ox-goads and cover it with our robes," answered the steward.

The procession was soon on its way. Habid Barbara, surrounded by a crowd of slaves and menials, who heaped execrations on him as he walked, was led on before. Then, following slowly, came the men bearing the litter, and after them the Kurdish cavalry. It was a tedious journey, and each step of the way, Alhadan looked to see the Emir breathe his last.

"I will ride forward and make sure that all is in readiness," he volunteered, after they had proceeded some distance on their way. "There is nothing I can do here."

"Do so, Alhadan. It would have been better if I had sent you before. You know well what should be done. But the leech! the leech! or our lord will die," answered the steward.

The young man spurred forward at once. The crowd about Habid Barbara was fully a half-mile in advance, but he soon overtook it. He was hastening by when the woe-begone aspect of the unhappy man arrested his attention, and sent the blood to his brain, hot with indignation. From the time the journey had begun, the man had been urged on his way with blows and curses, the three slaves, who had been his chief accusers, being most active in this exhibition of hatred. In the intensity of their indignation, all seemed to feel justified in abusing the poor wretch to the fullest extent of their power. They spit upon him, struck him with their fists, beat him with their staves, shoved him roughly on his way, at the same time bitterly assailing him with taunts and curses. Once he stumbled, and before he could recover himself, some one pushed him so violently that he fell forward on his face in the dust. Instantly the crowd attacked him with kicks and blows. Helpless as he was, his hands bound behind him, he struggled to his feet, and, turning on his enemies, cried in a voice of thunder:

"Cowards! to attack an unarmed and helpless man! Heathen dogs! base infidels! Back with you! or, bound as I am, I will trample you beneath my feet. If I were on my good war-horse, mace in hand, I would face a thousand of you!"

As he spoke, his weakness seemed to fall from him. His form dilated, his eyes flashed, and he looked, indeed, like a man to whom conflict and battle had no fears. His appearance was pitiful as well as terrible. His back and shoulders were streaked with welts; his face streamed with blood and disfigured with dust. His gray hair, tossed by the wind, in tangled masses blew about his eyes and mingled with the strands of his beard now clotted with blood. As he uttered this defiance, he struggled furiously to free his arms, and the crowd, overawed by the boldness of his bearing, shrank back to be out of reach, should he succeed in breaking his thongs. He was too well bound, however, and recognizing the futility of his efforts, after a brief halt, he turned and began to march forward. But from this time on the look and manner of the slave vanished, and a nobility and dignity of character shone forth which impressed all.

When Alhadan heard this furious defiance, a look of startled surprise overspread his face. "Habid Barbara a Christian!—a Christian knight!" he said to himself in wonder. "How was it possible not to have known this?"

But that was not the only cause for wonder. In the heat of his anger, Habid Barbara had spoken not in Arabic, but in the Swabian tongue—the language of Alhadan's native land. "Can this be—no, no, it is not possible. This unhappy man cannot be my father!" but with the suggestion of his own mind he was seized with a tremor of doubt and misgiving so great as almost to deprive him of the power of thought.

Had he known the truth; that the accused and persecuted wretch before him was, indeed, his own father; the one who had been in his thoughts through all his terrible marches since first he set out on the ill-fated Crusade; whom even in his slavery he still indulged the faint hope of meeting, Alhadan's scimetar would have flashed from its scabbard, and blind to all consequences, he would have plunged into the throng, with no other wish than to die by his father's side. It was well for him that the thought was too horrible to accept.

But as a Christian and a countryman, the unfortunate man claimed his help; so, spurring into the crowd, forgetting altogether the position he held, in a commanding voice he ordered the crowd to cease their brutality. But he only drew upon himself a torrent of jeers and execration. Seeing the futility of his efforts, he extricated himself from the crowd, and riding back to the commander of the Kurds, he cried:

"Sir, if you would have your prisoner reach the palace alive, you will have to guard him, or he will be beaten to death."

"What matters it?" said that officer, indifferently. "He deserves no less."

"Has he been proven guilty? Is it thus that the Emir would have even those who have wronged him dealt with? I beseech you, dispatch a number of men to shield him, and bring him in safety to his trial." In short, the young man argued so well that six or eight horsemen were sent forward to defend Habid Barbara, and bring him in safety to the palace.

Soon after the sorrowful procession reached the palace, the physician, accompanied by an at-

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tendant, arrived ; but all his efforts to rouse the Emir from the death-like lethargy in which he lay, proved unavailing. In the state of unconsciousness in which he was found, he continued, breathing faintly, so faintly, indeed, that those about his couch expected every moment to see him die.

Alhadan lingered by the side of his master until evening, busily engaged assisting the physician. At length he left the apartment. He wished to see Habid Barbara. Though he had rejected the thought that the unfortunate man might be his father, the face, the form and the manner of the accused, as he had last seen him, began to take to themselves a sense of strange familiarity. The possibility of the suspicion being correct caused his heart to sink within him, and filled him with a terrible anxiety. Again and again he refused to entertain the thought, and again and again it returned, always rising in his mind with increased force. He felt at length that he must end the uncertainty ; that he must free his mind from every shadow of a doubt about the matter. With this intention, he sought the steward.

"Sir," he said, addressing that worthy, "permit me, I pray you, to see Habid Barbara."

"What boots it?" answered the steward. "He dies to-morrow at sunset."

"Dies to-morrow!" cried Alhadan, in consternation ; "without trial ? without judgment ? surely even the most debased criminals should have such poor justice."

"He hath been tried," was the calm reply.

"I beseech you, tell me when?" his face growing pale.

"An hour since," said the steward, without changing a muscle.

"Then, sir, for the mercy of God, I pray you, let me have speech with him. Though a slave, he is mine own countryman."

The request was granted, though with unmistakable reluctance. Preceded by a servant carrying a lantern, Alhadan was conducted to a dungeon in the foundations of the palace, where the condemned man lay. Placing the lantern on the floor of the cell, the servant departed, closing the heavy door after him.

At first Alhadan could distinguish nothing in the semi-darkness, but the clank of a chain drew his attention to a remote corner of the cell, and there he caught sight of a dark object crouched on the hard, cold pavement.

"Sir," said he, approaching the figure, and overcoming, with a strong effort, the emotion that almost deprived him of speech, "I have come, thinking that perhaps I might be of some slight assistance to you. I, too, am a Christian."

There was a clanking of chains ; the figure assumed a more erect posture ; then a voice, faint from exhaustion, replied ; "Thou canst not give me what I need."

"Pardon me, sir, perhaps I can aid thee."

Again that ominous clanking, and then—"I would see a priest, that I might die as becomes a Christian."

"That is indeed beyond my power to give," answered Alhadan, mournfully. "But God is merciful. Surely His ear will be open to thee in confession, as it is open to us all in prayer."

"Then to His mercy I can but commend myself," was the solemn response.

There was a pause of unbroken silence. Then, in a low, trembling voice Alhadan asked ;

"Canst thou assure me thou art not guilty of this crime?"

The question greatly agitated the condemned man. He struggled to rise to his feet, and finally stood erect.

"As God is my judge, as I hope for salvation," he cried, hoarsely, "I am guiltless of this crime. Never save in battle, or in a righteous quarrel have I slain any. This by my oath as a Christian and a knight."

"I believe thee," answered Alhadan, breathing a sigh of relief.

"I was ploughing in the field," speaking more calmly, and with a sincerity that gave double force to every word he uttered, "the three Afghans, accursed sons of Satan ! working near by, when the Emir came toward us. He was alone. He addressed a few kind words to me, and then passed on. I at once resumed my ploughing. Presently, I heard the sound of strife, and looking, I saw two of those sons of Satan assaulting the Emir. Shouting for help, I rushed to his assistance, and with my goad drove back the two miscreants. That instant, the Emir fell, struck from behind by the third of the Afghans, who had come to the assistance of his friends in their murderous work. The three then turned furiously on me, crying ; 'Habid Barbara has slain the Emir.' I know little more, save, as I strove to protect myself, I was suddenly dealt a terrible blow, and fell senseless to the earth. As God is my judge, before whom I will shortly stand, this is the truth !"

"I doubt it not, sir, I doubt it not. Would to God it were possible—"

"It matters but little ; I have faced death a hundred times, why should I dread it now," interrupted Habid Barbara, speaking calmly. "Between a living death, and such is the life of a slave, and an actual death, what have I to regret?"

"Thou art a knight of Swabia?" inquired Alhadan, anxious, yet dreading to know the name of the man, whose manner and language showed him to be of noble birth.

"Ask me not my name and lineage !" cried the knight, his emotions choking his utterance. "Better, far better they should be unknown, than linked with one who dies, innocent though God knows him to be !—the death of a malefactor. Ask me not my name ! Woe the day that such dishonor should come upon me !" and in the dim light of the lantern, Alhadan saw him bow his head, and cover his face with his manacled hands.

"I too am from Swabia," spoke the young man, mournfully, "from Heilbrun."

"Heilbrun !" ejaculated the knight ; then recollecting himself, and fearing that his exclamation might give some clue to his birth, he added, feigning indifference ; "I have heard of the place."

"Ay," reiterated Alhadan, the suspicion that the man before him was indeed his father, becoming stronger, "from Heilbrun. Years ago, when I was a little boy, my father, Robert Baron von Heildrich, set out for Palestine, to do battle for the Holy Sepulcher. One year later, news reached us that he had been captured by the Saracens, but whether taken only to be slain, or to be carried off into slavery, we never learned."

While he was speaking these words, a death-like silence fell upon the knight. As one transformed to stone, he stared fixedly at the young man before him.

"No, no," he muttered at length, evidently repelling a thought that obtruded itself upon him, "it cannot be ! it cannot be !"

He trembled as he muttered these words. Then, as though bewildered, he struck his forehead with his manacled hands, crying :

"What delusion is this ! What horrid nightmare has descended upon me, to add to the torture I already feel !"

Pausing abruptly, he came as near to Alhadan as his chain would permit, and stooping forward peered fiercely into his face. The young man looked into the wild, haggard, blood-stained countenance before him, so close to his own that the breath of the knight fanned his cheek, till unable longer to endure the sight he closed his eyes. His head reeled, as the thought pressed more and more surely upon him, that the wretched being before him was his father.

"Who are you? In God's name, answer !" came fiercely from between the pale lips of the man.

Alhadan essayed to speak, but his tongue refused to do its office.

"Who are you?" again came the demand, more fiercely than before.

"Otho von Heildrich," spoke Alhadan, his voice so broken by emotion that he could scarce frame the words.

The knight drew back, confused by a paralyzing sense of unreality, of inability to understand. His fierceness melted away, and in mournful tones, he said :

"Come you here to mock a dying man?"

"Listen to me," answered Alhadan, now more composed, "and I will tell thee how it is that I am here," for he began to see the difficulty that his father—be doubted no longer—was laboring under. And begining with the arrival of the army of children at the castle, he gave a brief account of the Crusade, and how it happened that he was sold into slavery. As he thus step by step unfolded the sad facts, he felt that his father was beginning to understand. As he finished his story, the unfortunate man approached him again, and stooping, peered once more intently into his face.

Discerning his purpose, Otho instantly seized the lantern, and raised it so that the light fell full upon his own countenance. He had scarcely done this, before the knight cried in a loud voice :

"Otho ! Otho ! I am thy father ! My son, my son ! I am Robert Baron von Heildrich."

"My father !" cried Otho, "Thank God ! thank God !" and flinging his arms around his father's neck, he kissed the poor blood-stained face over and over again. In the intensity of their emotion, the two swayed backward and forward, sobbing and crying, at intervals uttering broken words of tenderest endearment.

(*To be Continued.*)

The Family.

GIVE A KIND WORD WHEN YOU CAN.

Do you know a heart that hungers
For a word of love and cheer ?
There are many such about us ;
It may be that one is near.
Look around you. If you find it
Speak the word that's needed so,
And your own heart may be strengthened
By the help that you bestow.

It may be that some one falters
On the brink of sin and wrong,
And a word from you might save him—
Help to make the tempted strong.
Look about you, O my brother !
What a sin is yours and mine
If we see that help is needed
And we give no friendly sign !

Never think kind words are wasted,
Bread on waters cast are they,
And it may be we shall find them
Coming back to us some day.
Coming back when sorely needed,
In a time of sharp distress ;
So, my friend, let's give them freely ;
Gift and giver God will bless.

—*The Housewife.*

A SERIOUS QUESTION.

Harry and William were old enough to go to school, and their parents, Mr. and Mrs. Jones, were discussing the question as to what school should be chosen for them.

"I don't want to send them to the public school," said Mrs. Jones ; "they'll hear so much

I would rather they should never hear. There are some very rough boys in the school, and I don't want my boys to be rough."

"They've got to come in contact with all sorts of people some time," said Mr. Jones, "and I think this contact would best begin while they are young, and while they've got us to tell them how to paddle their little canoes, and what they should think of all they see and hear, and what companions to choose and what to avoid. We may not live always to be able to do this. If they must be exposed to temptation and bad influences, let it be while we are with them to administer antidotes and correctives."

So it was decided that the two boys should go to the public school. Harry, the elder, was always picking up everything he heard and using it in his daily conversation, while Willie observed as closely as Harry, but didn't absorb so much. It wasn't long before Harry's vocabulary showed signs of great enlargement in several directions. Words not in any dictionary, sentences found only in grammars under "Exercises to be corrected," slang expressions, surprised the Jones household day by day, and gave both parents ample opportunity to administer antidotes and correctives to their hearts' content. Harry was good friend with all the boys, and so they were kindly and good-tempered, was disposed to take them at their own valuation of themselves. Willie was slower to make friendly alliances and more select in his range of comradeship, and the two boys had lively discussions as to the desirability of certain associations with their schoolfellows. This difference between the two boys gave Mrs. Jones an excellent opportunity to keep the run of their fellowships when they were away from her, and by engaging in their talk and skillfully drawing them out, she was able to arrive at the "true inwardness" of their lives when they were at school.

Harry was very fond of stories of adventure, and brought home books and papers lent him by his schoolmates. These Mrs. Jones looked over very carefully; for, wise woman that she was, she was even more solicitous as to the books her boys read than she was as to the mates they played with. She took care to provide such books as should gratify the normal love of her boys for marvels and adventures without stimulating morbid and mischievous impulses and tendencies, to form in them healthful tastes in literature, knowing that if she succeeded in doing this they would reject the unwholesome and choose the good. The mother whose children rise from a well-furnished table is not afraid that they will pick up and eat crusts from the sidewalk or the gutter.

The boys learned that though Sim Leakin and Ed Thompson said "By golly," and wore dirty hands and soiled clothes, and played truant, and didn't learn their lessons, and were disrespectful to the teacher, that these things were not according to the Jones standard, and so they became more and more independent of the influences of their associates at school, more select in their friendships, more and more settled in their apprehensions and convictions, and learned how when wrong was on one side of the way to pass by on the other side.—*Christian Advocate.*

GUESTS TO BE DREADED.

"The people whom I most dread as guests," remarked a woman noted for her generous hospitality, "are those who have no capacity for small pleasures." Any reader who is accustomed to entertain much will easily recognize the class to which the speaker referred. They are persons who are restless unless something is continually "going on," as they express it. They cannot seem to enter into the quiet enjoyments of the family in which they are visiting. A walk, with no special object in view, is to them the tamest sort of recreation. They cannot understand mother's delight in finding a new flower; they wonder why you go out on the veranda to view a fine sunset; the success of a new stitch in embroidery or a new recipe in cooking; the pleasurable excitement in tracing a quotation; the arrival of a new book—all these are trifles beneath their notice. If there are children in the household, they pay no attention to their little ambitions and accomplishments. Mary's amateur playing or John's crude attempts at painting have little interest to the visitor who has no gift for finding happiness in small pleasures, but to find it thus is a gift well worth cultivating.—*Selected.*

Youth's Department.

LITTLE COOKS AT THE SEA-SHORE.

BY ANNA M. PRATT.

All along the sea shore
You may see a mighty band
Of little folks a-making
Patty-cakes of sand,
Well seasoned with salt water,
And frosted at the top—
Such patty-cakes cannot be bought
At any baker's shop!

Up and down the country,
Everywhere you'll find
Mud-pies are a-mixing—
The very daintiest kind:
For another host of little folks
Are busy on the ground
Moulding fancy pie-crust
That's always nicely browned.

But when vacation's over
All these little cooks
Must leave their outdoor baking
And hasten to their books,
Because their mothers tell them
(And I think it very wise)
One cannot always live content
On pretty cakes and pies.

—*Youth's Companion.*

OUR FRED.

"All but Fred, as usual, I see," said Mr. Porter, as the small Porters trooped into the breakfast room early one morning. "Robbie, is your brother up yet?"

"No, sir; he's asleep."

"Well, go back and tell him to get up immediately, as I am in a great hurry to be off this morning. Of course, Fred has not fed the horse, and is not here to harness him for me. He is growing more and more unreliable every day, and I am sure I don't know what to do about it."

Just here the small messenger returned with, "Papa, I woke Fred and he says he is too sick to get up; and he says, mother, he'd like his breakfast took up to him."

"I don't believe he is one bit sick, but it is composition day at school and he hates to write them."

"There, don't be too uncharitable in your judgment of your brother, Mary; he may really be sick. I will take him up his breakfast and find out if I can."

"My advice is to wait a while, my dear, and perhaps he may feel well enough before long to come down in search of his breakfast. There I am off. As you do not wish to come with me, Frederick, you may entertain your sister and read the paper till I come back." This with a look at Uncle Fred, who had been a quiet listener to the conversation while he discussed the muffins. "Good-by all," and Mr. Porter was off this time.

"I don't know what to do about Fred, brother. If he really is sick it will not do to treat him badly, of course. Poor boy! I don't really know what to do. He is our great problem that it seems almost impossible to solve. I know he often has a way of crawling out of things that are disagreeable to do, and he may be doing that now."

"Just leave him to me, sister—that is, if you can trust me."

"Mother, Fred says he is hungry and wants his breakfast, and told me to ask you to let Mary bring it up right away; and I am going to get Rover to take up to him, 'cause he says he is lonesome and wants him," said messenger Robbie as he rushed through the room on his errands.

After Uncle Fred had read through his paper, he quietly folded it up, and asking his sister for a piece of dry toast and a cup of hot water with milk and sugar in it, he started up-stairs to see his namesake. Fred's face turned a little red when he saw his uncle, but he braved it out.

"I am real sorry you are sick, my boy, for I wanted you to go down to Long Pond with me this afternoon, after school; for I have a prime new rod, and I thought you could catch some of those big fellows with it that got away from us the last time. But, of course, there is an end to that now. Now, try and eat something, my boy. I know sick people do not have any appetite, but this little toast won't hurt you."

"That's right, my poor boy," as the invalid made away with the toast in one bite, and finished the weak drink in as short a time.

"Now we will smooth the bed;" and Uncle Fred grabbed the covers and shook them, thereby dislodging the family cat with her four little kittens, and they all ran down-stairs with their tails in the air. And then, taking up Fred's pillow to arrange it, he found "The Arabian Nights" and captured it, of course.

"Now, then, we will close the blinds and leave you to sleep, for sleep is the very best medicine when one is sick, my boy."

"I am not one bit sleepy, and it is awful slow lying here without anything to do but think. This farce is about played out. Guess I will get up, dress, and go about my business."

Having come to this wise conclusion, Fred acted upon it, and slipping quietly down the back stairs, he laid in a goodly supply of bread and meat in the kitchen pantry, and then hurried off to school.

Meanwhile, poor, hindered Mr. Porter, with his head full of business, had troubled thoughts about his eldest son at home.

"I don't know what to do with Fred," sighed he. "He may be sick. I'll send up the doctor and see," was his final conclusion.

The doctor went, and did not find any sick boy to treat. In fact, he found no boy at all.

"The next time Fred has one of these attacks, Mrs. Porter, I would prescribe a liberal dose of castor oil and molasses," laughed the doctor as he left.

The family were mortified over this visit. Uncle Fred suggested, as Mr. Porter was unable to find some one to pile up the wood in the wood-house, that he unite the two problems, Fred and the wood, and have the boy get up his strength by storing away the wood.

This was quite a punishment to Fred, as he had expected to spend the following Saturday with Uncle Fred and the new rod at Long Pond; but instead, the time was mostly spent in the wood-house.

I wonder, boys, if among all the Toms, Dicks and Harrys of your acquaintance there are any boys like "Our Fred." I hope not, for boys from the ages of nine to sixteen are surely old enough to take up some of the responsibilities of life, and they at least ought to be able to help lift some of the many burdens that are weighing down their kind fathers.—*The Occident.*

NOTICE.

☞ *Editorial Correspondence address to* THE REFORMED CHURCH MESSENGER, *907 Arch Street, Philadelphia.*

☞ *Letters pertaining to subscriptions and other business, address* REFORMED CHURCH PUBLICATION HOUSE, *907 Arch Street, Philadelphia.*

☞ *No notice taken of anonymous communications.*

For Terms, see page 11.

THE REFORMED CHURCH MESSENGER,

907 Arch Street, Philadelphia, Pa.

THURSDAY, JULY 16, 1891.

EVOLUTION and development are terms that have come to stay in theology no less than in science. They involve the idea that wherever there is life, there is growth or a gradual unfolding of the idea that as a power underlies all true life. The difficulty is to get scholars to agree on the point from which the process takes its start. Some will have it that it begins from below, in the lower forms of animal and vegetable life; others having the fear of God in their hearts with reverence for the Bible, maintain that all development must come from above, and go down to the simpler forms of nature. It is true that plants and animals appeared first in nature and that man appeared subsequently, after the world had been prepared for him as a suitable, and most magnificent abode. But then it is also true that the idea of man was primary in the divine mind, and that nature in its profusion and diversity, became a necessity and must have grown out of the idea of humanity as consequences or results of the first germinating thought. For without man nature could have no meaning, no mission, or no use here in time and space, and would have been an absurdity, a body without a head.

STARTING with the idea of man we can have no difficulty in seeing that this world of ours is a living unity, an organism in which the several parts have what may be styled a vital connection. But the great problem is not solved until we can trace the connection beyond nature up to the throne of God, who must be acknowledged to be the beginning and source of all true development. In consequence of sin, heaven and earth flew asunder; but the divine purpose remained, and the living reunion of the two must be accomplished. The divine love was sufficient in this emergency. Men had fallen so low that they could not see God and live. But He gave up His only begotten Son, that He might unite Himself to our human nature, so that through His flesh, as a veil, men might see God and live. Now all that see the Son see the Father also, a wonderful sight, brought about by the Spirit who comes to us through Christ, the living bread, and brings men into living union and communion with the Father, the Son and the Holy Spirit.

PROGRESS IN BRAZIL.

At the recent meeting of the Presbyterian General Assembly at Detroit, Dr. Chamberlain, missionary present from Brazil, made a speech which must have been listened to with much attention. Among other things, he said that, in anticipation of the gathering of the Constituent Assembly in November last, the bishops of Brazil had publicly announced that unless the new constitution should be modified in its utterances respecting religious liberty or free toleration, the government would henceforth find itself opposed by the united *Apostolate*, twelve in number, and twelve millions of Catholics besides. This ecclesiastic thunder or *brutem fulmen* fell to the ground without producing any effect. The speaker above named remarked that the fact that the "assembly in the face of this protest should have quietly proceeded to ratify all these radical measures and to make them fundamental laws for all generations in Brazil, has surprised even the most hopeful among us." The Protestant missionaries can now carry on their work of diffusing the evangelical faith without let or hindrance.—If the bishops had styled themselves the Episcopate, the term would have been historically correct, but when they passed over the Episcopate and claimed to be the Apostolate they were guilty of an anachronism, placing themselves in the first instead of the nineteenth century. It is the same as if a set of architects should attempt to raise the foundation of a house to its top, instead of leaving it where it is to support the building from beneath.

THE HARVESTS.

As we sit writing and then look out of our window over the orchard with fruit hanging on the trees, getting ripe as fast as they can, the cherries already in red ripeness, we gaze upon a sight of unrivalled beauty, and we are compelled to lay aside our pen. We then walk out to a neighboring hill, and take a view of the country around, dressed in living green with golden wheat fields interspersed far out to the mountains. The prospects are that we will have good crops, which the harvesters are ready to gather in, as soon as the word is given to cast in the sickle, no, to set the reapers into motion. There are plenty of such to go to work. But how is it with our spiritual fields, ready for the harvest all over the land,—all over the world. The laborers here are few, indeed, and we are commanded to pray to the Lord of the harvest to send forth more laborers. But prayer without works is dead. Young men whose parents have the means to give them an education to prepare themselves for the work, do not present themselves in sufficient numbers. The Church, like the State, must therefore educate the sons of the poor to serve as officers in the grand army of harvesters. Let this be borne in mind as the harvests are taken down and gathered into barns. The individual, the congregation, or the pastor, who is successful in sending forth one additional faithful laborer into the field, is the means of initiating a grand movement, which will live, grow in magnitude, and never end until the harvests are all over.

WHAT IS TRUTH?

What is truth? That is the old question, which has been coming up ever since Pilate asked it and long before. In our day it continues still to be discussed by theologians and philosophers, who as Christians possessing it and carrying it about with them every day, ought to know something about it. The ancient Greeks, Romans and heathen philosophers generally regarded it as the opposite of error, as falsehood, and occupied much of their time in telling their disciples what it was not. The debaters wrangled with each other, became noisy sophists, and some of them with their skill in logic or mere words could pass from one side of the question to the other, with as much ease as a barrister adapts himself to suit his client.

Among the Hebrews, the Israelites indeed, who were diligent students of God's word, there was a quite different conception of truth. With them it was the sum, substance or life of things. They knew full well that their religious system was made up of types, ceremonies, shadows, promises, and prophecies, all of which pointed to something real that was to be revealed in the future, as the substance or reality on which they based their expectations. So Moses and all the prophets taught. They knew and felt, as St. Paul says, that they possessed only "a shadow of things to come;" "that the law was a shadow of good things, and not the very image of the things;" that "the body is of Christ," their sum, substance, ensamples or types. Col. 2 : 17, Heb. 10 : 1. When Christ therefore came, He in Himself was the fulfilment or realization of all that had gone before. Hence He calls Himself "the Truth." John 14 : 6. This passage is frequently understood to mean that Truth is simply something derivative from Christ; that Christ is presented to the mind and then the image of Him passing up through the brain into the mind becomes truth at length, after such a process of clarification. This is no doubt truth, subjective truth, as far as it has not been adulterated in its passage through what after all is not always a pure medium,—through what after all are only earthly vessels, not excepting the greatest theologians. But is that exactly the meaning of the truth spoken of in Scripture? We think not. There it is represented to us as something outside of us, as objective, as a living power just as it is a living way, existing eternally, unchangeably, whether it enters one individual mind or not. Christ is in this way *the Truth*, for if He is not we are no better off than the ancient Israelites. The only difference would be that they depended on external shadows, whilst we have only internal mental types or figures. Fortunately Christ as the God-man comes into communication with believers through a mysterious union with them, by which He communicates to them His divine-human life. As a consequence their eyes are opened; they see the truth; and rejoice in it with joy unspeakable. Many of them are unable and do not attempt to explain the process by which they get into the light. It is enough for them to know that they have the truth as an abiding possession. More advanced disciples speculate and form theories, all of which are helpful, provided they proceed from a Christian consciousness that is truly catholic and broad, and not narrow and sectarian. Otherwise they only make matters worse, confuse the minds of the brethren, and lead them away from Christ to themselves or their own narrow school.

THE HIGHER CRITICISM.

There is doubtless some call for a higher criticism of the Scriptures, higher than the one in vogue fifty or hundred years ago. There is, in fact, as urgent a necessity for it in our days, as there was for the assertion of the higher law before the outbreak of the war, thirty years ago. There is, however, here a certain amount of this so called criticism, which is not high, but very low, rationalistic, if not infidel, coming in upon us from Germany, directly or through England, which destroys the real character of the Bible, and reduces it to a mere story book, full of myths or fables. We could have wished that Dr. Briggs had referred to this left wing when he wrote about this kind of criticism, more decidedly, as full of mischief and venom to the cause of truth. Dr. Green of Princeton, an old acquaintance of ours, has done this kind of work in his writings very effectually and in a scholarly style; and with much learning and acuteness of mind has shown that Kuenen and his school have made palpable mistakes, blunders, oversights, and not the Bible. But we could have wished that he had gone further and shown in a positive way, that the higher criticism has a true vocation, at the present time, that it has come to stay, and that whilst the Bible is divine it is also human. He has all the necessary learning and ability for work of this kind, and if he will undertake to do this for us in a reverential way, we will all love the Bible so much the more.

Its divine side has been held up so high and in such imposing style, that it has almost made some people afraid of it. What is now most needed is that we should love it, and that will be the case more and more in proportion as we hear it speaking to us in a human voice. A true biblical theology is much needed.

Synodical Editors.

(Elected by the Synods.)

Eastern, ... Rev. Jonathan H. Pannebecker.
Pittsburgh, ... " David B. Lady.
Potomac, ... " J. Spangler Kieffer, D. D.

KEEPING FAITH.

The success of an undertaking often depends upon the co-operation of a number of different parties. It may be a common work, in which all concerned are equally interested, the accomplishment of which will be a benefit to every one who has anything to do with it. Those concerned undertake the work, each one, according to the understanding, agreeing to do a certain portion of it, so that in due time the whole may be accomplished. There are many things to be done, which it would be folly for one person to undertake, but which are of comparatively easy accomplishment when the strength and power of many persons is combined to get them done. And it is by such combinations that the greatest things in the world and in the Church are performed. A single drop of rain is too small to effect anything, but many drops, working in harmony for the same object, can refresh the earth, cause vegetation to grow, and bring abundant harvests. One man may not be able to build a church, but a congregation, when all unite to this end, when each one does his share, can build a fine church, and no single person will be forced to make a very extraordinary effort. One State of the Union would be comparatively helpless in a trial of strength with a foreign nation, but altogether they constitute a strong body, are able to collect vast armies and would hardly fear to meet the most powerful people.

But in such great undertakings, those entering into them have a double responsibility. They no doubt when it was resolved upon, felt the importance and usefulness of the work. They felt that it had a claim upon them, that it was worth the cost of its accomplishment. They saw that good would result from it. Hence they were willing to undertake to do a reasonsonable share of it, and readily entered into the arrangement by which the whole was to be divided in just proportion between different parties, of which they became one. Since this combination has been formed, however, a new and stronger claim rests on them. It is now no longer only the importance of the work to be done, but also the just expectation on the part of the others in the combination that they do what they have engaged to do. The work may be of such a nature that the failure of one party to accomplish what they undertook may render the efforts of the other parties fruitless, or, not being of that nature, their failure to live up to the agreement may merely deprive themselves and their partners of that part of the benefit, which would have been derived from their fulfillment of their contract. In either case, or in any other case, there is a very strong obligation resting upon each party to such a common undertaking to perform its part of the work, arising from the relation into which the parties have entered with each other. Each one should keep faith with the others. It is not right not to do so. It is a violation of the contract. It is being false to one's engagements. And no one, in whom conscience rules or who has a sense of justice and right wishes to place himself in that position.

An illustration of this general truth, and, at the same time, the application desired to be made of it, is found in the matter of the new professorships in the Seminary at Lancaster. Three Synods in the fall of 1884 resolved each to endow a professorship in the Eastern Theological Seminary. The formal resolution to do this does not express the fact that the action of any one of the three depended in any way on what the other two should do. That feature was not made prominent or emphasized. Hence no allusion to it was made in the formal resolution on the subject. But who that was present at any of the Synods at the time will not remember that from beginning to end all went upon the assumption that three professorships were to be established, and that each of the three Synods was to undertake to endow one. The Pittsburgh Synod acted first. Probably if the other two Synods had not undertaken their share no one in the Pittsburgh Synod would have felt under obligations to make much effort to carry out the resolution. The Potomac Synod had the action of the Pittsburgh brethren before it, and the Eastern Synod had the resolution of the other two, before action was taken. It is not necessary to argue the point of an implied, and, as far as the speeches went, a clearly and strongly expressed understanding that what any one Synod did was not to stand alone but that two other Synods should do a like work, and that each Synod should reap the benefit of its own public spirited liberality and also that of the two other Synods. All will admit this.

Not to make the most earnest efforts to carry out the resolution to endow a Professorship in the Seminary, therefore, not only puts the Synod which does this in the most unpleasant position of not fulfilling promises made to itself, repudiating its own good resolutions, but it puts it in the position of not keeping faith with its associated Synods. One Synod has done the work—its share of the three-fold work. It has a right to say to us, now we demand that you fulfill your part of the contract. Looking at it in this light it must be a matter of gratification to every conscientious minister and layman in Pittsburgh Synod that the work has been begun and is being pushed among us. L.

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

The Board of Managers, the Ladies' Committee and the special committee appointed at the last anniversary to make arrangements for Bethany Day this year, all met at the Home on Friday, July 10th. It was an ideal Summer day and everybody seemed to enjoy the gathering. The thanks of the Church are due these committees, the members of which travel long distances, and freely spend their time and means to properly care for the dependent orphans of the Church.

The following were re-elected to serve as the officers of the Board during the coming year. Rev. B. Bausman, D.D., President, Rev. Thos. M. Yundt, Secretary, W. R. Lawfer, Assistant Secretary, C. G. Gross, Treasurer. All monies intended for the Home should be sent to our Treasurer, Mr. C. G. Gross, 3716 Haverford Ave., Philadelphia. Many contributions are sent to the Superintendent but it would simplify matters very much if all money was sent direct to the treasurer. Please write down the address for future use.

The following is an abstract of the Treasurer's Report. Received contributions, $5955.26, from

Extract from the Contract between the Publication Board of the Reformed Church in the U. S., and the Proprietor of the Reformed Church Publication House.

"It being distinctly understood and agreed between the parties that the Synods of the United States, Pittsburgh and Potomac in consideration of the terms of this lease agree that they jointly or any one of them will not establish or themselves conduct or have conducted for them a publishing house or houses, nor publish any books or periodicals, nor endorse any periodicals that may be published by any private party or individuals either within or without their respective bounds."—Minutes of Synod, 1888.

legacies, $483.00, from all other sources, $993.69, total, $7431.95. Disbursements, Deficit July 1st, 1890, 474.77. Total amount of expenses, $6920.78. Transfered to New Building account, $805.00, Total $8200.55. Deficit July 10th, 1891, $768.60.

In the Superintendent's Annual Report we find the following: Number of children received during the year, 13, two died and 10 left the Home, leaving at present 82. Whole number cared for during the year 94. Whole number since founding the Home 463. The following crops were harvested in the summer of 1890: 298 bushels of wheat, 11½ bushels rye, 78 bushels oats, 615 bushels corn, 385 bushels potatoes, 22 bushels apples, 60 bushels turnips, 42 tons of hay, 60 bushels grapes, 1500 heads of cabbage.

Don't forget the date of the Anniversary and of Bethany Day, Thursday, August 27. The committee at its meeting held on July 10th took active steps to make the occasion pleasant, interesting and profitable. Members of the committee were here from Philadelphia, Easton, Allentown, Reading and Lebanon.

The goods for the new gray suits or uniforms ordered for the boys some time ago is now in the hands of tailors and the suits will be ready for use at Anniversary. The bill for the goods, which the Superintendent suggested might be paid by an individual or a congregation, was paid out of our treasury, but the making of the suits is not yet paid for. Perhaps some one would rather pay for the making than for the goods, if so an opportunity will be cheerfully given to any one.

For Reformed Church Messenger.

SPIRITUAL CONFERENCE.

One word more about the Spiritual Conference. The first meeting will be held on Wednesday evening, July 29th, and the closing session on Tuesday, August 4th. It would be a great accommodation if the brethren who expect to come would notify the undersigned not later than Saturday, July 25th, in order that Mr. Glass who has charge of Harbaugh Hall may know how many to make provision for. Brethren, please write *when* you expect to come and *how long* you expect to remain. Very truly,

D. W. Gerhard.
131 South Duke St., Lancaster, Pa.

If there is any one truth I would gladly impress on the mind of a young Christian, it is just this, that God notices the most trivial act, accepts the poorest, most threadbare little service, listens to the coldest, feeblest petition, and gathers up with parental fondness all our fragmentary desires and attempts at good works. —*Author of "Stepping Heavenward."*

Poetry.

For Reformed Church Messenger.

IS IT WELL WITH YOUR SOUL?

BY SUSANNA CORRELL.

Have you turned from the darkness of sin and despair,
To the path that will lead to the "Home of the Soul?"
Have you taken the cross at the Saviour's command;
Are you bearing it on as you're nearing the goal?
And the sins that beset you so easily here,
And which year after year the bright angels enroll,
Are they all washed away in the Blood of the Lamb?
Is it well with your soul? Is it well with your soul?

Do you relish the food that the Saviour of men
Has provided for all who profess His dear name?
Is your faith growing stronger, and heav'n more bright,
And the love of your heart beyond censure or blame?
Are you struggling for freedom from every sin,
As the years in their transit so rapidly roll,
And eternity nearer and nearer appears?
Is it well with your soul? Is it well with your soul?

When the Judge of the world in His glory shall come,
And shall summon the living and dead to His bar,
Will you stand with the ransomed before Him to claim
The mansion of glory that nothing can mar?
Will a body so glorious like unto His own,
Be the treasure, in gladness, to you He shall dole?
Shall the "Well done" be uttered to welcome you home?
Is it well with your soul? Is it well with your soul?

Selections.

Silence is as deep as eternity; speech is as shallow as time.—*Carlyle.*

If we accustom ourselves to self-denial, we break the force of most temptations.—*Bond.*

The love of God is an endless circle from good to good, without error or inconstancy, moving in an everlasting round.—*Farindon.*

You will see the pools and standing waters frozen through the winter, when the little running streams are bounding along between fringes of icy gems. Why is this? The streams have something else to do than stand still to be frozen up. Be you like them. Keep your hearts warm by feeling for others, and your powers active by work done in earnest.—*Dr. John Hall.*

The Love of God.

As flows the river calm and deep
In silence toward the sea,
So floweth ever, and ceaseth never,
The love of God to me.

What peace He bringeth to my heart,
Deep as the soundless sea,
How sweetly singeth the soul that clingeth,
My loving Lord, to Thee.

How calm at even' sinks the sun
Beyond the clouded west,
So tempest driven, into the haven,
I reach the longed-for rest.

Science and Art.

The great photographic chart of the heavens to be made by a circle of international observers will be taken during this month. The Astronomical Congress in Paris have settled all the necessary arrangements, and the work promises to be carried out admirably except in two countries—Chili, disturbed by the war; and Brazil, where a new observatory is being built at Rio Janeiro.

WOOD FOR VIOLINS.—When the old Pierce building of Boston, Mass., which had stood for more than 200 years, was torn down, six or seven years ago, several violin makers got a lot of spruce joists out of it to make violin tops. Most people think violins are made from some queer and costly foreign wood. They are not. The top is made of spruce boards or timbers, and the strap, the back and the scroll from curly maple. The essential, however, is that the wood shall have been seasoned for generations. Cheap violins are made from wood that has been seasoned only four or five years. Good makers want wood 100 years old.—*Pittsburgh Dispatch.*

Items of Interest.

Mr. William Woodward, of Baltimore, now ninety years old, has been a Sunday-school teacher for 72 years.

In the past twelve years the number of students in Chicago Theological Seminary (Congregational) has increased from 40 to 167; and the Faculty from six to fourteen.

A vast banyan tree covering between six and seven acres has been discovered on the tiny Lord Howe Island, 300 miles from Port Macquarie, in Australia. It is surpassed in size only by the greatest of those in India.

The discovery of an enormous underground reservoir of water in the midst of the Sahara Desert will undoubtedly develop trade and travel throughout that region. Explorations have shown that there are large portions of the Sahara which are really capable of cultivation, and after a time it will doubtless be as completely effaced from the map as has the Great American Desert.

German newspapers express serious alarm at the spread of irreligion in the Fatherland. The number of Germans in the larger cities receiving neither baptism nor confirmation amounts to hundreds of thousands. In Prussia alone there are 30,000 irreligious persons who have never been baptized. This number does not include those who have been baptized but disclaimed adhesion to the church and all religious institutions.

Notwithstanding the determined efforts of the Orthodox Church to suppress all religious dissent in Russia the number of sects is constantly on the increase. Thus the Government of Novgorod numbered 1,029,405 Orthodox and 8,452 Raskolniks in 1880. In 1890, the figures were 1,167,367 Orthodox, but 30,958 Rasholniks, *i. e.* Sectarians. In 1880, the latter constituted only 0.8 per cent. of the population; one decade later they represented 2.6 per cent.

Near Norwich, Ct., is a most prolific lily pond. It is a mile in diameter, and so closely grown with lilies that, during the blossoming time, it is hard to get a glimpse of the water. When the wind is strong and the lilies are open the perfume of them is perceptible a quarter of a mile from the brink of the pond, it is said. So thick are the lilies and in such tangled masses that it is almost impossible to propel a boat in the pond, and the lily gatherers have to wade for them in hip rubber boots.

It is said that the army worm is destroying the wheat in Mason county, Iowa. As the wheat ripens the worms leave it and attack the corn. The aphis, or grain louse, has made its appearance in the growing wheat in Michigan. The rains of the past three weeks have started a new weed, known as pepper grass, in many North Dakota counties and in the Red River Valley, and it has already become so rank that many fields of wheat will not be worth cutting. It grows much more rapidly than the wheat.

Hints and Recipes.

FROSTING WITHOUT EGGS.—Take fine powdered sugar, add a little cold water, mix to a smooth paste, flavor with lemon extract, spread on a cake. Sweet milk can be used instead of water.

QUICK BISCUIT.—Two cupfuls of flour, one tablespoonful mixed lard and butter, one cupful of milk, one heaping teaspoonful baking powder, pinch salt. Handle little, roll out and cut quickly, and bake in a steady oven.

EGG PLANT.—Peel and cut in slices, sprinkle with salt, let it stand an hour to drain; then dip in a batter made with eggs, flour, and a little water, and fry in hot fat; or, peel the egg plant, boil in water till done, drain, mash fine, mix with pepper, butter, and salt, put in a baking dish, have a thick layer of cracker or bread-crumbs over the top, and bake half an hour in a moderate oven; or, when mashed as above, add eggs and cracker-crumbs, form in small cakes, and fry in butter or lard. Oyster plant may be cooked in this last way, making the cakes the size of a large oyster.

TO KEEP THE HOUSE COOL.—Much of the heat of our houses is supplied by the kitchen range, which Bridget keeps red-hot even in the dog-days, says *The Ladies' Home Journal.* Prevent this by using a gas stove or oil stove as far as possible. Then shut up tight all rooms not in use. Not only should the shutters and windows be closed, but the blinds must be lowered to exclude every ray of light, and the doors locked to prevent the running in and out of the children, who thus admit waves of heated air. Perhaps it would be neither wise nor practicable to hermetically seal all the rooms of a house, but one room, at least, can be so treated, the parlor, and also the dining-room between meals; the room selected should be closed early in the morning while the air has some freshness, and before the sun strikes the windows; then it should not be opened until late in the afternoon.

Every house should have an accessible trap door in its roof, and when this is lett open, a current of heated air must rise through it and make a general draught over all the house. Awnings should be light in color, and should be at all windows and doors except those to the north. They are great helps in keeping out glare, but they should be chosen of a kind which ls readily raised and lowered. After sundown a plentiful watering of your street and pavement, and of all the garden you possess, will cool the air wonderfully.

Farm and Garden.

Dry weather is bad for horses' feet. A good soaking in a tub of water occasionally is a good thing for them, rubbing them dry with a bag and then buttering them with vaseline. When too dry they are brittle, crack and often make the horse limp on striking some obstruction in the road.

Buckwheat is really a valuable crop, not only for the grain which it produces, which is worth more than oats for feeding, but for the convenient season in which it is grown. A poor pasture may be ploughed late in June, when it begins to fail, and sown with buckwheat, with grass and clover, and thus be renewed, while the buckwheat pays more than all expenses, and no time is lost.

DETERIORATION OF SHEEP.—Under neglect or unfavorable conditions sheep deteriorate as no other farm animals do. Good sheep are the product of the highest agriculture and thrive only with good care and suitable natural conditions. The finest sheep are developed on high, dry lands, in a dry atmosphere, on sweet, varied and nutritious grasses. On wet ground or on monotonous, dry and hard vegetation, sheep will exist, but they will not yield to the true farmer a fair profit. For proper conditions and care, sheep even now pay handsomely profitable figures.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch St.

WIDE AWAKE for July contains — A Dreamland Lantern, The Rogue's Path, The Anti-Boy Picnic, Ye Boston Grasshopper, The Wrong Muscles, Amy Robsart's Embroidery at Leicester Hospital, How Teddy Morris made the Weather, My Sea Daisies (natural history article), Pussy in Private Life, Five Little Peppers Grown Up, The Chimney Swallow, Miss Matilda Archambeau Van Dorn, Marietta's Good Times, How One Mother is Being Brought Up, A Midnight Ride, Grim the Corn-Thief, "Guess God won't be angry wis wees."

Wide Awake is $2.40 a year; 20 cents a number. A specimen (back number) will be sent on receipt of 5 cents. D. Lothrop Company, Publishers, Boston, Mass.

THE MEDICAL BULLETIN: A Monthly Journal of Medicine and Surgery. Edited by John V. Shoemaker, A. M., M.D. Contents for July — Original Communications; Abstracts; Therapeutic Notes; Editorials; Medical News and Miscellany; Book Reviews; Current Medical Literature; and Commercial News.

Terms—$1 a year in advance. F. A. Davis, Publisher, Philadelphia, Pa., U. S. A.

THE LUTHERAN QUARTERLY. July, 1891. Edited by Philip M. Bikle, with the special co-operation of M. Valentine, D.D., LL.D., E. J. Wolf, D.D., Pres. S. A. Ort, D.D., and W. H. Wynn, Ph.D., D.D. Contents: Absolute Christianity, by M. Valentine, D.D., LL.D., Theological Seminary, Gettysburg, Pa.; David Hume and his Philosophy, by Rev. J. A. Hall, D.D., Cincinnati, Ohio: A Biography of Rev. Thomas William Luther Dosh, D.D., by Rev. P. Bergstresser, D.D., Middletown, Md.; The Word of God in the Lord's Supper, by Rev. John Tomlinson, A.M., Abbottstown, Pa.; The Duties of Church Members to the Sacraments in Regard to their Children, by Rev. G. C. H. Hasskarl, Ph.D,, Beaver Springs, Pa.; "The Word had Breath," by Prof. W. H. Wynn, Ph.D., D.D., Midland College, Atchison, Kansas; Answers of Jesus, by Rev. R. W. Hufford, D.D., Easton, Pa.; The Pulpit and the Problems of Modern Life, by Rev. J. Wagner, A.M., Hazleton, Pa.; The Superhuman Jesus, by Rev. P. M. Bikle, Ph.D., Pennsylvania College, Gettysburg, Pa. Review of Recent Literature.

Terms—$3 per annum, in advance.

LITTELL'S LIVING AGE. The number of The Living Age for July 11 contains—The Pope and His Writings, Black-

wood's Magazine; Sylvia, Macmillan's Magazine; A Description of Manipur, Nineteenth Century; The Labor Candidate, Cornhill Magazine; Walter Savage Landor, by Mrs. Andrew Crosse, Temple Bar; On Autographs, part II., Longman's Magazine; Before Emancipation in the Dutch West Indies, Gentleman's Magazine; English and German Music, National Review; Animal Æsthetics, Spectator. Poetry.

$8.00 per year. Littell & Co., Boston, are the publishers.

Marriages.

At the home of the bride, Romolas, Centre county, Pa., by Rev. Lewis Robb, Williamsport, Pa., Mr. John Rayhorn, Alport, Pa., to Miss Frances Singer, eldest daughter of the late Elder Conrad Singer.

Mechanicsburg, Pa., July 2d, 1891, by Rev. W. I. Stewart, Mr. David W. Wertz to Miss Cora E. Wagner, both of Perry county, Pa.

July 2d, at York, Pa., by Rev. I. N. Peightel, pastor of Grace Reformed church, Mr. Franklin D. Picking to Miss Agnes J. Knisely, both of Red Lion, York county.

Deaths.

Obituaries to be inserted must be no longer than two hundred and fifty words.

DIED.—Departed this life, on the 20th of June, 1891, at her home in Waynesboro, Franklin county, Pa., Mrs. Clarissa Coon, widow of the late Elder John W. Coon, aged 73 years, 5 months and 28 days.

Mother Coon was received into full communion with the Reformed church at Funkstown, Md., on the 17th of May, 1835, by the Rev. William A. Good. Her confirmation took place after she had passed through a thorough course of catechetical instruction, her attendance upon which was regular and unbroken, although it necessitated her to walk a number of miles every week to and from the church. During the fifty-six years since she made her first approach to the table of the Lord, she has seldom been known to be absent from the stated services of the sanctuary, or the celebration of the Holy Communion, unless providentially prevented from being present.

In her death Trinity congregation of Waynesboro has lost one of its most devoted members, and her children, one of whom is the Rev. Charles H. Coon, of Philadelphia, have been deprived of a kind and loving mother. Her home was formerly a place of resort for such ministers of our church as had become acquainted with her husband at Classis and Synod, and who had occasion to tarry here for a season. These will learn with regret of her departure, and will recall the happy hours spent under her hospitable roof. It was her delight to speak of the friendship she enjoyed in former years with many of our ministers and their families, and she never failed to make inquiry of her pastor concerning them. The beautiful Christian fortitude and patience displayed by her during her protracted and painful illness, and her unselfish solicitude for the welfare of those around her, even when she was herself suffering great bodily weakness and distress, impressed all who witnessed them with a deep sense of the reality of her faith and confidence in the Redeemer. She retained full consciousness to the last, and yielded up her spirit to its Maker as calmly and peacefully as an infant falls asleep in the arms of its mother.

"Sweet is the scene when Christians die,
When holy souls retire to rest;
How mildly beams the closing eye!
How gently heaves the expiring breath!

"So fades a summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore."

On the occasion of her funeral, which was largely attended, the pastor of the family spoke of the priceless blessing which they enjoy who have a good and pious mother, and of the high and loving appreciation in which her memory ought ever to be held by her children, basing his remarks on the latter part of the 14th verse of the 35th Psalm: "I bowed down heavily, as one that mourneth for his mother." B.

DIED.—On Sunday, May 31st, Mrs. Lidie A. McGuire peacefully "fell asleep in Jesus," after a lingering illness of tubular consumption.

During the nine months in which she was gradually wasting away, not a murmur was heard, not a word of complaint was uttered. She bore it only as a Christian could. Those at her bedside thought she was suffering acutely, but she had her "mind set upon things that are above," and didn't experience any pain. She was a faithful mother, a devoted member of church, and a noble, consecrated teacher in the Sunday-school. As of Paul it could have been said of her: "For me to live is Christ, to die is gain." Her remains were laid to rest in Edgewood Cemetery June 2. F. E. L.

DIED.—About 11.30 A.M., June 12th, Sasan S. Whitesell, wife of U. M. Learn, fell a victim to that dread disease, typhoid fever, which she contracted while kindly taking care of her sister, Mrs. Cunningham, who died May 20th, leaving "Little Willie" in her tender care.

Thus the sisters, mother and foster-mother, have gone to rest, and the Lord in some way will provide for all the children left motherless.

Mrs. Learn's departing hence, to be with Christ, is in one sense sad, because of the many vacancies, but in the higher and nobler sense we should rejoice on account of the victory in Christ.

The one who was the comfort, the hope, the inspiration, the life of that Christian home is gone—gone where? She has taken her flight to be with Jesus which is far better than living in this world of care and sickness and sorrow and pain.

Her beaming face, her cheerful countenance, her helping hand will be missed in the home, the Sunday-school, the church militant, that she may join the church triumphant, there to ascribe all honor and praise and glory in a world without end.

She was one of the faithful Bible readers amongst the many in the Salina charge who are under the direction of the pastor, reading it systematically.

It seems that before going to the bedside of her sick sister a significant ending mark was found at the last clause of the last verse of 2 Kings 3rd chapter: "And they departed from him and returned to their own land." How expressive. She departed from her husband to care for a sick sister, and they afterward "returned to their own land," to the land of the blest, the land of pure delight. "Precious in the sight of the Lord is the death of His saints."

After forty years of noble, Christian leadership we can say, "Well done, good and faithful servant, enter thou into the joys of thy Lord."

She was baptized in infancy, confirmed in youth, married April 28, 1870, to Mr. U. M. Learn, which union was blessed with three noblest, truest, purest, most pious daughters, one of whom had preceded her to the spiritual world.

Sleep on, Mrs. Learn, until thou dost awaken in the likeness of Christ on the resurrection morn.

Let us all remain faithful unto the end that we may inherit eternal life and enjoy a happy reunion. F. E. L.

DIED.—At Pavia, Bedford county, Pa., June 4th, 1891, Simon M. Feather, aged 45 years, 9 months and 20 days.

The subject of this notice had not been enjoying good health for many years, caused by a severe wound received while discharging his duties to his country in the late civil war. Yet death came quite unexpected.

He was a faithful and consistent member of Mt. Zion Reformed church. As a soldier of the Lord, he trusted in Jesus Christ, the Captain of his salvation, and was faithful in discharging the duties resting upon him.

Hence we laid him to rest in "God's acre," in the hope of the resurrection of the just and a glorious immortality. May the Comforter of all who mourn be with the widow and fatherless children in their sore bereavement. C. W. S.

DIED.—In Maytown, June 26th, 1891, Margaret Murry, aged 86 years, 4 months and 16 days.

Old Miss Murry was one of the oldest female members of the Reformed church in Maytown. She was a faithful and devoted Christian. Peacefully and calmly she sank into rest after an illness of three weeks. May God's blessing rest upon the bereaved household. PASTOR.

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Miscellaneous.

For Reformed Church Messenger.

MERCERSBURG COLLEGE.

At the last annual meeting of the Synod of the Potomac steps were taken towards placing this institution on a better financial basis. A committee consisting of Rev. C. U. Heilman as chairman, and one or two persons from each Classis, was appointed to take the matter in hand. It was understood that this committee should hold educational conventions in behalf of the College in the pastoral charges within the bounds of the Synod. The object of these conventions is three-fold—to cancel the remaining indebtedness of the institution, to establish an endowment fund and to increase its patronage by awakening a greater interest throughout the Synod in its behalf.

This action of the Synod was heartily endorsed by the Mercersburg Classis at its late meeting, and a special committee was appointed to co-operate with the Synod's committee in carrying out the plan. The members of this committee are Rev. S. E. Stofflet and Elder Samuel Haeflich, both of Waynesboro.

It was considered proper that the work of the committee of Classis should begin in the Mercersburg charge within the bounds of which the College is located. Accordingly there was an educational meeting held in two of the congregations composing this charge, on the last Sunday of June. Several speakers, who are warm friends of the College, were invited to be present with the committee, but were prevented from attending. The second member of the committee took sick after arriving at Mercersburg, so that the burden of the meeting and of the canvass devolved upon the chairman, except such assistance as the pastor loci could give him in the work. However, Bro. Stofflet proved himself equal to the occasion. He earnestly presented the cause to the people both in the morning and in the afternoon, besides preaching acceptably to a third congregation in the evening. He demonstrated the fact that he possesses the requisite amount of courage and perseverance to make a successful collector. During the past year the people had been frequently called on for contributions for church building and repairs and for the general benevolent objects of the church, yet they again responded handsomely, and, by the grace of God, will survive it grandly. Including the subscriptions that had been quietly secured from a few persons previously by the chairman of Synod's committee, the result of the effort in behalf of the College, in the two congregations, is $443 secured. Of this amount $343 is for the debt, and $100 for the endowment fund of the College. This amount will be increased by a general canvass of the community which the committee contemplates making in the near future.

This important work so needful and so long unavoidably delayed by the Synod, having now started in the home of the College, should be vigorously pushed all along the line that it may be speedily shown that the Synod means business.

I. T. K.

For Reformed Church Messenger.

MISSIONARY ANNIVERSARY.

Trinity Reformed Missionary Society of Pottsville, Rev. A. R. Bartholomew, pastor, celebrated its fourth anniversary Sunday evening, June 28th.

A very entertaining and instructive programme was rendered, consisting of recitations, songs and addresses. A full house greeted them. Two very interesting features of the evening were an address on the "Relation of the Church and State," by Mr. George O. Sarvis, and the report of the secretary, Miss Emma E. Zerbey. We glean the following from the report:

"The society has raised since its organization $510, which has been devoted to home and foreign missions. Since our last anniversary two of our faithful members have been called from our midst to their final home beyond. In looking over our roll book, we see opposite their names 'died.' Their names have been dropped from this roll book, but to be added to the great roll book in heaven; and while dead to us, they have left an influence in their families, which could they but witness this evening, their hearts would be filled with gladness, for their children are continuing the work begun by them.

"The congregation at present is not worshipping in their own church, that being in the hands of workmen to be rebuilt. The great difference between our anniversary this evening and the ones held previously is due to the fact that we are in a strange place. It is not our home; and to feel at home in a perfectly strange place is next to impossible. Now if we who are removed from our own dear church but a short space, and which is to be but for a little while, when we hope to return again and enjoy it in its enlarged proportions and more beautiful style of architecture, I say, if we, under such circumstances feel so deeply our loss of home, how much more should we be able and willing not only to sympathize with, but also to aid those who have settled far to the North and West, out among strangers, where everything they behold is strange, altogether strange. From such persons comes the call to us for aid. To aid such is one of the objects of this society. Can we or dare we in God's sight turn a deaf ear to such appeals? One of the sweetest words in the English language is 'Home, Sweet Home.' Whether this home is for the indwelling of the body or for the spiritual home of the soul, it has the same significance. In closing, let me urge each one during the coming year to resolve to use all his or her talents, whether they be one or ten, for the cause of the Master, so that at His coming you may be able to say, 'Here, Lord, Thy five talents have gained five others.'"

EMMA E. ZERBEY, Sec.

Pottsville, July 7, 1891.

For Reformed Church Messenger.

EAST PENNSYLVANIA CLASSIS.

The Classis of East Pennsylvania convened in St. John's Reformed church, East Mauch Chunk, Carbon county, Pa., on Thursday, May 21st, 1891, at 10 o'clock, A.M., and remained in session until the following Monday afternoon.

Rev. George B. Smith, the retiring President, preached the opening sermon, based on St. Matt. 6: 10, "Thy Kingdom Come." It was a thoughtful, timely and suggestive discourse.

Rev. S. P. Mauger was elected president. Rev. T. O. Stem is stated clerk, and was also re-elected treasurer.

Favorable action was taken on all the recommendations by General Synod and the Eastern Synod.

The new Hymnal was unanimously adopted.

The *Missionary Guardian* was commended to the members of the churches under the care of Classis, and the pastors requested to use all proper means to increase the circulation thereof.

Rev. R. C. Weaver was received from Tohickon Classis, and a call to him from the Forks charge confirmed, and provision made for his installation.

The license of Mr. Chas. B. Stover, of New York city, was, at his own request, revoked.

In accordance with the report of the committee to which had been referred the request of Rev. R. N. Koplin to be relieved from the offices of the Gospel ministry, his name was erased from the roll of Classis. The report is as follows:

"We the committee appointed to inquire into the request of Rev. R. N. Koplin to resign from the offices of the Christian ministry, he having given himself to preparation for another profession, viz., the law, beg leave to report that we have failed to secure a conference with him, he refusing to meet with us, and, further, that in regard to his request itself, we do not consider that Classis has any power under the constitution to revoke the ordination vows of Rev. Mr. Koplin, which we cannot but consider as of binding force for life; and that we can only recommend, with sincere regret, that his name be stricken from the roll of Classis.

"And, further, that the Stated Clerk be instructed to furnish the Rev. Mr. Koplin with a copy of this report."

Beneficiary Students. Messrs. James Stofflet and G. W. Reyer were taken under the care of Classis as students for the Gospel ministry, the former pursuing his studies at F. and M. college, and the latter at Ursinus.

The death of Revs. J. J. Crist, Martin A. Smith and Ernest W. Reinecke, D.D., was noted, and the following paper adopted by a rising vote:

WHEREAS, God in His all-wise providence has during the past year removed from our body three of our brethren, viz., the Rev. J. J. Crist, Rev. Martin A. Smith and Rev. Dr. E.W. Reinecke, calling them home to Himself and to their eternal and blessed reward, therefore be it by us, the Classis of East Pennsylvania,

Resolved, That it is with a sense of bereavement and loss that we hereby make a record upon the minutes of the fact of their departure from amongst us. These brethren one and all were endeared to us by many ties. They were our brethren in the ministry, bound up with us in the sacred bonds of the holy office of the Word. They were furthermore endeared to us by long acquaintance and fellowship, and by long service with us in "the care of the churches." We respected and loved them. One of the three, the Rev. J. J. Crist, deserved well of the church of our fathers by his earnest, self-sacrificing labors in the interest of one of our congregations, whereby his health was shattered and finally broken. We cannot but record with pleasure the meekness and patience with which he endured the long trial sent upon him, as well as our joy that having suffered the measure of great affliction he abode faithful to the end.

Concerning the other two brethren, Martin A. Smith and E. W. Reinecke, we would express our sorrow in their death in that they were so long and honorably and usefully connected with East Pennsylvania Classis, their period of service having in either case covered many years. To us they were indeed "Fathers of Israel." We shall miss their kindly faces, the sound of their familiar voices, their valued counsels, and above all their calm, loving and most lovable Christian spirit.

Yet, while we mourn their departure, we rejoice that they have at length, after having for so many years witnessed a good confession before men, been called home to their blessed reward; we rejoice that they fell like true soldiers of the cross, at their posts, with their armor on; that they were from the ranks of the church militant within a short space of time taken to the restful seats of the church triumphant; that being delivered from the burden of the flesh they are now in heavenly joy and Christian felicity.

Resolved, That we hereby express to the bereaved families of these our brethren, our sincere sympathy in their affliction, and that copies of these resolutions be sent them by the clerk.

The following were elected delegates to the Eastern Synod to convene in Salem Reformed church, Harrisburg, Pa., the third Wednesday of October, 1891:

Primarii, Revs. Thos. C. Porter, D.D., T. O. Stem, W. F. More, H. M. Kieffer,

Continued on Page 13.



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Appeal.

Rev. J. W. Mabry disciplined four of the officers of St. Paul's Reformed congregation, near Cherryville, Pa., of which he is pastor, deposing them from office and excluding one from the privileges of the church. An appeal was taken from this sentence and the matter brought before Classis.

The appeal was heard, but Classis, by a unanimous vote sustained the lower court.

Action was taken looking towards securing conformity of the congregational constitutions to the general constitution of the Reformed church.

Classis will hold its next annual session in Salem Reformed church, Catasauqua, Pa., to convene on Friday after Ascension Day, 1892, at 7.30 P.M.

Statistics.

Ministers, 28; congregations, 49; members, 10,442; unconfirmed members, 6,282; baptisms, infants, 574; adults, 12; confirmed, 525; received by certificate, 268; communed, 7,197; dismissed, 89; names erased, 88; deaths, 296; Sunday-schools, 68; Sunday-school scholars, 6,208; teachers and officers, 626; students for the ministry, 8; benevolent contributions, $6,519, and for congregational purposes, $33,625.

CLERK.

For Reformed Church Messenger.

COLLEGE OF NORTHERN ILLINOIS.

The annual meeting of the Board of Trustees was held in the college building, Thursday, June 25th, 1891. The attendance upon the part of the Trustees was good; the best since the writer has been a member of the Board. The devotional services were conducted by the President of the Board.

After the opening services the report of the treasurer was read by Rev. F. Wetzel. The report showed that the finances were well managed during the year, but that there was still quite a debt resting on the college.

On motion, the plan that was referred by the Classis to the Board, in regard to the paying off the indebtedness within five years by annual instalments, was adopted, and a committee appointed to co-operate with the pastors of Illinois Classis, to carry out effectually the plan that was adopted by the Classis and the Board.

Rev. H. L. Beam, President of the College, reported that thirty students had been in attendance during the year; that their conduct was good, and that they had made commendable progress in their studies.

The current expenses have been met and the prospects are better for the ensuing year. The aim of the Board is not only to meet the current expenses, but also to pay off indebtedness as soon as means can be secured. Those who have given their obligation to the college, either by note or otherwise, will confer a great favor by sending their money to the treasurer, Mr. Wm. Glasser, or Rev. F. Wetzel, Dakota, Illinois.

The standing committee on library and cabinet reported that the library was in a good condition and that a few valuable specimens of mineral were added to the cabinet during the year. The Board would respectfully request the friends of the college to remember the library and cabinet with gifts, so as to increase the library and cabinet.

The college year closed with appropriate exercises Thursday, June 25th, 1891, at 8 o'clock, P.M. The closing exercises were held in the college building, before a large and appreciative audience. The exercises consisted of essays, orations and debate by the students, and interspersed with vocal and instrumental music. The exercises evinced careful preparation upon the part of the students, and faithful instruction by the professors. Prof. H. L. Beam has been engaged for the ensuing year, and the Board feels quite hopeful.

HENRY BAIR,
President of the Board of Trustees.

For Reformed Church Messenger.

CLASSIS OF ILLINOIS.

Classis met in Mt. Zion charge, May 20, 1891.

The sessions of the regular classical work were preceded by the Sunday-school Convention of the Classis.

Practical subjects were discussed with unusual interest, and we trust with encouraging results in the future.

The opening sermon was preached by the President of Classis, Rev. George P. Hartzell, on James 1: 18. The brother presented the subject matter suggested by the text with much force. The same may be said in reference to all the other sermons, as well as the discussions on the practical topics taken up in place of evening sermons.

Friday afternoon, from 2.30 to 3.30, was devoted to memorial services in memory of our departed brother, Rev. Daniel Lantz, D.D. The sermon on this occasion was preached by Rev. Joseph Sechler.

Friday evening was devoted to missions in charge of the Woman's Missionary Society of Classis. This service, while interesting in its general bearing, savored somewhat strongly of business and entertainment.

Rev. J. W. Alspach was received from Juniata Classis, Potomac Synod.

The pastoral relation between Rev. J. Wolbach and the Altamont charge was dissolved. The call from the Anna charge to the Rev. J. Wolbach was confirmed.

The call to Rev. J. W. Alspach from the Altamont charge was confirmed.

All the charges of Classis except the Astoria are again supplied.

We rejoice to note that on the whole Illinois Classis is a stronger body than any time before in its history.

The officers of Classis are—President, Rev. George P. Hartzell; treasurer, Rev. J. Sechler; corresponding secretary, Rev. D. N. Lantz, and Rev. Joshua Wolbach, stated clerk.

In addition to the usual routine business, the following special actions were taken:

For the election of delegates to District and General Synod, all officers of Classis and members of the several boards of Classis, the rule shall be the "plurality vote."

Pastors are instructed to send in their statistical reports to the President of Classis at least fifteen days before the annual meeting.

The pastor of the charge, where Classis meets, shall arrange for all the religious services during the meeting of Classis; give notice to parties expected to participate; and make the announcements to the congregation in advance of the meeting.

The pastors of the different charges are urged to secure a subscriber for the *Missionary Guardian* in every Reformed family.

The following was adopted in reference to the College of Northern Illinois:

Resolved, That we learn with much joy of the signs of improvement in this institution of the Classis of Illinois. It has grown in favor throughout the Classis and the church in general, both in its educational workings as also in its economical management of the institution.

Resolved, That we recognize in Rev. H. L. Beam, the president of the college, an able, devoted and popular educator.

We therefore regard the choice as wise and fortunate.

Resolved, That we the members of Classis of Illinois here place on record our high appreciation of the services rendered the college by Rev. Frank Wetzel as a teacher during the year without compensation.

Resolved, That Rev. O. G. Brocket, pastor of the U. P. church of Dakota, Illinois, has our sincere thanks for his kind co-operation with the Board of Trustees in helping to prepare the way for a better state of things in the institution at the opening of the year; and his continued interest, sympathy and encouragement.

The following recommendations in reference to Sabbath observance were adopted by Classis:

WHEREAS, There is a growing tendency among the worldly, and even among professed Christians, to disregard the command which teaches that the Sabbath day shall be kept holy; many using the day as a day of pleasure, others engaged in business plying their trade as a means of profit.

WHEREAS, There is an organized effort on the part of certain ones who do not regard the Christian Sunday as the proper day out of seven, on which to cease from labor, and to devote the time to rest and the worship of God, and the use of the means of grace, these, in union with others who spend every day in sinful pleasure, and who have no sense of obligation to God their Creator to keep His holy day, and,

WHEREAS, As we look forward to the year 1892 and 1893, when the great Columbian Exposition will be held in the city of Chicago, where the nations of the world will be represented, we may see a dark cloud looming up, which threatens to cast a shadow upon that season of international and joyous festivities, which is the cloud of unbelief in and irreverence for God and His holy day; since there are thousands of persons of the classes named, who are doing all in their power to influence the Commissioners of the Exposition to throw the doors of the Exposition open on Sunday, thus desecrating it, and inviting other nations to aid in the sin. Therefore be it

Resolved, That the Classis of Illinois hereby protests against all Sunday visiting for pleasure and frolicking, buying and selling, and all other secular diversions.

Resolved, That we as earnestly oppose the anti-Sunday movement, whether engaged in or connived at by professing Christians or worldly and profane persons.

And we hereby warn our Reformed membership against this grievous sin.

Resolved, That we the ministers and elders of this Classis will use our influence in securing the signatures of all members in our charges to petition against an open Exposition on Sunday in Chicago in 1892 and 1893.

A new congregation was organized at Stonington, Ill. Classis confirmed the organization and made it a part of Mt. Zion charge.

Classis has 744 communicant members. For the usual benevolent objects 85 cents per member was apportioned. In addition 50 cents per member is to be raised for the College of Northern Illinois.

Classis will meet in its next annual session on the Wednesday before full moon in May, 1892, in the Reformed and Lutheran church in Dakota, Ill.

J. WOLBACH, Stated Clerk.

For Reformed Church Messenger.

SEMINARY CONVENTION IN PITTSBURGH SYNOD.

The Seminary Conventions announced in the MESSENGER for the last week in June came off according to arrangements made beforehand. The first was held in the Plum Creek charge, in Armstrong Co., Pastor Rev. W. D. Lefever, and was participated in by the pastor and Revs. Wagoner, Hassler and Lady. Good audiences greeted the speakers both at Mt. Union and Salem, and the interest was presented to the people in a number of addresses. This was followed by a thorough canvas from house to house for subscriptions to the Seminary Fund. The people received the committee very kindly and supported the cause with their contributions. A moderately handsome sum was realized.

The other effort was made in the Emanuel's congregation, of which Rev. J. F. Sayder is pastor, an account of which was given last week.

For Reformed Church Messenger.

ATTENTION.

Alumni of Franklin and Marshall College.

At the annual meeting of the Alumni Association of Franklin and Marshall College, held at Lancaster, Pa., June 17th, 1891, a committee was appointed to devise means to secure funds for the placing of a memorial of Rev. John W. Nevin, D.D., LL.D. (late President of F. and M. College), in the college building at Lancaster. At the evening session of the Association the following resolution was adopted:

Resolved, "That the memorial be in the form of a portrait, an oil painting, and that the several district associations be urged to co-operate in raising funds in order to bring this memorial to a speedy completion."

The committee most earnestly request the hearty co-operation of every alumnus, in order that this memorial may be secured and, if possible, be unveiled during commencement week of the year 1892.

A first-class portrait, substantially framed, will cost about $400. An artist whose reputation will guarantee satisfactory results, will be secured.

The active assistance of the proper officers of the District Associations is requested.

AMBROSE M. SCHMIDT,
JAMES CRAWFORD, D.D.,
N. Z. SNYDER,
OLIVER R. SNYDER,
C. U. HEILMAN,
Committee.

ORIGINAL. No. 70.

Virginia Corn Bread.

BY MRS. F. L. GILLETTE,
Author White House Cook Book.

Two teaspoonfuls Cleveland's Superior baking powder; two cupfuls white corn meal; one cupful flour; one teaspoonful salt; one tablespoonful sugar; two tablespoonfuls melted butter; three eggs; two and a half cupfuls milk.

Sift together all the dry ingredients, rub in the butter; then add beaten eggs and milk. Mix well and pour into round, buttered pans. Bake from thirty to forty minutes.

Use only Cleveland's baking powder, the proportions are made for that.

"Owing to the purity, strength, effectiveness and constancy of composition of Cleveland's Superior Baking Powder, I have adopted the same for use in my home."



Dr. Mott, late
U. S. Gov. Chemist.
July 23, 1890.

For Reformed Church Messenger.

CARLISLE CLASSIS.

The Classis of Carlisle met on Thursday evening, May 28th, 1891, in Christ Reformed church of Duncannon, Pa. Rev. Wm. R. H. Deatrick, of Newport, preached the opening sermon from John xx. 5: "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

The following were elected officers for the current classical year, viz., Rev. Silas L. Messinger, of Blain, president; Rev. Wm. I. Stewart, of Mechanicsburg, vice-president; Rev. A. B. Stoner, of Landisburg, corresponding secretary. Rev. J. David Miller is stated clerk and treasurer.

The parochial reports bear testimony of labor for the cause of the Master, the faithful preaching of the Word, the administration of the sacraments, the catechization of the young, the visitation of the sick, and the burial of the dead. They show that all have been faithful in the discharge of the high commission given by our Lord.

Rev. Dr. S. N. Callender was received from the Virginia Classis.

All the benevolent objects and institutions of the church received proper attention at the hands of Classis, and the interests of the Orphan Homes, the Society for the Relief Disabled Ministers and their Widows, and the publications of the church were specially commended to the prayers and support of the pastors and people.

The matter of the formation of a Women's Classical Missionary Society was committed into the hands of a special committee, of which Rev. Dr. A. H. Kremer is chairman, to report at the annual meeting in 1892.

The new Hymnal was placed into the hands of a committee, of which Rev. Wm. I. Stewart was chairman, who reported as follows: "Your committee, to whom was referred the consideration of the Reformed Church Hymnal, beg leave to report, that they have examined the work, and have found that from a churchly, devotional, literary, musical and mechanical standpoint, it is admirably adapted to the purpose for which it was designed, and that they heartily recommend its adoption by this Classis.

The following are the delegates elected to the Synod of the Potomac, meeting in Zion's Reformed church, Chambersburg, October 13th, 1891, viz.; Ministers—*Primarii*, Revs. Wm. R. H. Deatrick, Amos H. Kremer, D.D., Wm. I. Stewart, and Silas L. Messinger; *secundi*, Revs. Joseph W. Bell, Wm. H. Groh, Abraham B. Stoner, and J. David Miller. Elders—*Primarii*, George Hoobaugh, Peter D. Smith, Dr. E. A. Shulenberger, Moses Hess; *secundi*, Sylvester Bergstresser, G. Washington Hench, Wm. Rice, Joseph Diehl.

Classis will meet next year in the Reformed church at Carlisle, Pa., on Thursday evening before Trinity Sunday, June 9th, 1892.

The statistics of the Classis are as follows:

Ministers, 11; charges, 8; congregations, 21; members, 2,468; unconfirmed, 1,308; baptisms, infants, 80; adults, 27; confirmed, 98; received by certificate or renewal, 67; communicants, 1,938; dismissed, 44; erasure of names, 28; deaths, 41; Sunday-schools, 22; Sunday-school scholars, 2,157; students for the ministry, 7; expended for benevolent purposes, $2,369; for congregational purposes, $10,879.

STATED CLERK.

For Reformed Church Messenger.

MINISTERIAL ASSOCIATION OF LEHIGH VALLEY.

The Ministerial Association of the Reformed Church of the Lehigh Valley were on Monday afternoon, 6th inst., the guests of Mrs. T. W. Kramer, at the Allentown Female College, Allentown, Pa. The meeting was held in the parlor of the college and the following were present: Revs. Dr. W. M. Reily, Dr. W. R. Hofford, Dr. A. J. G. Dubbs, Dr. S. G. Wagner, M. H. Diefenderfer, G. W. Richards, C. E. Wagner, T. J. Hacker, Allentown; Dr. A. B. Koplin, Hellertown; Dr. Brendle, N. Z. Snyder, G. A. Schwedes, A. B. Lobach, Bethlehem; F. R. Schwedes, Terre Haute, Ind.; W. F. More, Catasauqua; A. M. Masonheimer, Weatherly, and J. C. Smith, Bath.

A paper on the subject, "What Portion of each Sunday Service should we Devote to the Children," prepared by Rev. Dr. Levan, of Easton, was read and discussed. A vote of thanks was tendered Mrs. Kramer for her hospitality and the Association resolved to meet on the first Monday of September at the home of Rev. Dr. W. R. Hofford, Allentown, Pa.

Church News.

☞Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

PENNSYLVANIA.

Reamstown.—Rev. L. J. Mayer, pastor. Sunday, July 12th, Rev. L. J. Mayer was installed pastor of the Reamstown charge by a committee of Lancaster Classis.

Rev. Dr. E. V. Gerhart preached in the German language and Rev. D. W. Gerhard followed with a short discourse in English. Dr. J. S. Stahr, chairman of the committee, conducted the installation service.

In the afternoon Rev. Dr. Stahr preached in the English language at Denver, Rev. D. W. Gerhard assisting in the services. This charge is ripe for earnest work. The large attendance and manifest interest on the part of the people at these special services give evidence of confidence in their new pastor, while the pastor on his side comes with considerable experience of successful work and with zeal for the cause. With God's blessing much good work can be accomplished in the Reamstown charge.

Martinsburg Charge.—Rev. J. W. Pontius. Children's Day was observed on the 5th inst., in the Martinsburg church. The weather was pleasant and the attendance good; the decorations simple and tasteful. An interesting address was delivered in a very pleasing manner by Homer S. May, a student in the Theological Seminary at Lancaster, Pa. In the evening the congregation observed the 115th anniversary of our Nation's natal day.

Berlin.—Rev. A. R. Kremer, D.D. At the communion services held on the 5th inst. at this place sixteen were confirmed and one was received by certificate. Deducting deaths and removals the congregation has gained twenty-one members during the five years of the present pastorate. The large debt upon the church is nearly wiped out.

Waynesboro.—Rev. Sefellen E. Stofflet. Sunday, July 5th, was the day set apart for the consecration of the new burying-ground, given to Harbaugh's congregation by Father George Harbaugh of G. (now deceased), and Nancy, his wife. A large audience had assembled to witness the ceremony. Father Harbaugh has given in all over an acre for burying purposes, as well as $500 towards rebuilding Harbaugh's church. His works do follow him.

Lancaster.—St. Paul's. Rev. J. W. Meminger preached the fourth anniversary sermon of his pastorate on Sunday morning. St. Paul's is now the largest congregation in Lancaster Classis. In the four years it has grown from 270 to 480 members, a gain of 210 over all losses by death and dismissal. The pastor's salary has been increased from one thousand to one thousand four hundred dollars per annum, with a handsome parsonage. The benevolent contributions for the present year have been nearly two thousand dollars, about $1200 contributed to the erection of Bomberger Memorial Hall. This congregation has two young men studying for the ministry and six young men students in Franklin and Marshall College, with a number to enter in the fall. The Sunday-school has nearly 500 scholars and the entire work of the church is in a healthy condition.

Shenandoah.—Rev. R. O'Boyle has accepted a call to this place and will remove to his new field of labor in a few weeks.

Glencoe.—Rev. A. C. Snyder has become pastor of the Wills Creek charge, Somerset county, Pa.

Myerstown.—Prof. E. L. Kemp, President-elect of Palatinate College, has removed to his new field of labor. His address is therefore *Myerstown, Pa.*, instead of Wichita, Kans.

OHIO.

Akron.—Rev. E. R. Williard, late of Heidelberg University, Tiffin, O., entered upon his pastorate of Grace church, Akron, Ohio, on Sunday, the 5th inst. His introductory sermon was from the text 2 Cor. xii. 14, "I seek not yours, but you." Rev. Williard enters upon his work with unusual encouragements and bright prospects of success.

VIRGINIA.

Lovettsville.—Ordination and Installation Service. On Sunday, July 5th, 1891, Licentiate Thomas K. Cromer was ordained into the Gospel ministry, and installed as pastor of the Reformed church at Lovettsville, Loudon county, Va. The ordination sermon was preached by the Rev. Dr. J. A. Hoffheins, of Martinsburg. The office of installation was performed by Rev. George G. Everhart, of Shepherdstown, W. Va. The church was filled to its full capacity by an interested and attentive audience. After the services were concluded the audience was presented with several short addresses in the interest of the indebtedness of Mercersburg College. G. G. E.

MISCELLANEOUS.

Aug. W. Bomberger, Esq., son of the late Dr. Bomberger, has become editor of the *Daily Times* of Norristown, Pa. He is a graduate of Ursinus College, a practising attorney of the Philadelphia bar, and has had some experience as a writer for the press. A career of promise is before him and there is every reason to believe that he will fill his new position with signal ability and success.

The Mercer Memorial House for Invalid Women, Atlantic City, is doing a larger and more efficient work than ever before in helping invalid women by its beneficent ministrations to better health and strength. It is a house that becomes to each inmate a happy, restful, helpful home. Each room and ward is now full, and there are daily new applicants for admission, who will be accommodated as fast as rooms are vacated. Four thousand dollars more is required for this season's work. Will you not help by your contribution the many needy, suffering women who can be helped? Thursday, July 16, has been set apart as Donation Day. Contributions will be gratefully received at any time, and can be sent to the house, Pacific and Ohio avenues, Atlantic City, or to the Treasurer, Mr. Frank K. Hipple, 1340 Chestnut street, Philadelphia, or to any of the Managers. Visitors welcome from 11 to 12 A.M. and 3 to 6 P.M., every day except Sunday.

RESOLUTIONS.

The following resolutions were passed at the last meeting of the Trustees of Clarion Collegiate Institute.

In accepting the resignation of Rev. W. W. Deatrick as Principal of Clarion Collegiate Institute, we record the following statement of facts.

1. That Professor Deatrick has won our highest esteem by his untiring and unselfish devotion to the educational work of the Church in our midst.

2. That under the able management of Brother Deatrick Clarion Collegiate Institute has enjoyed a prosperity unexcelled in its history, and was deserving of a more general recognition by the Church.

3. That we recognize in Professor Deatrick a man of sterling qualities and scholarly attainments, earnest and devoted to the cause of Christ in the Reformed Church.

4. That we sever a relation that has been uniformly pleasant and productive of great good to this school of the Church.

5. That we follow our brother to his new field of labor with our prayers for his continued success.

ROBERT C. BOWLING, Prest.
DAVID B. LADY, Sec.

Rimersburg Pa., June 30th 1891.

For Reformed Church Messenger.

WILLIAMSON CHURCH FUND.

Williamson is a small town located on the South Pennsylvania branch of the Cumberland Valley R. R. A few years ago a Reformed congregation was organized which now numbers twenty-two members, with fair prospects of growth, since there is no other church in the place, except one of the Dunkard persuasion. The congregation has ventured the project of erecting a house of worship. The membership, interested and zealous in the cause, is financially too weak for the undertaking. Of the twenty-two members there are only five males who are heads of families. All these are mechanics and laborers who must depend upon their occupations for the support of their families, and have little to spare. They are willing to do all they can towards the building of a church, but must, to some extent, depend upon the good will and liberality of their brethren and friends.

Of those to whom a personal appeal has been made for help in the work of the Lord, the following have kindly responded: Revs. J. Hassler, J. M. Motter, S. E. Stofflet, F. F. Bahner, J. B. Shontz, A. R. Bartholomew, S. R. Bridenbaugh, W. W. Clowser, J. F. DeLong. D. S. Dieffenbacher, D. N. Dittmar, C. S. Gerhard, D.D., A. J. Heller, T. F. Hoffmeier, A. Houtz, W. F. Lichliter, A. M. Masonheimer, A. Noll, Lewis Robb, N. C. Schaffer, Ph.D., W. C. Schaffer, Ph.D., D. E. Schoedler, J. H. Sechler, N. Z. Snyder, L. D. Steckle, T. O. Stem, S. C. Stover, A. C. Whitmer, D. M. Wolf, D.D., and Dr. J. F. Alexander, Col. D. S. Keller, Noah Corman and A. R. Bumiller, each contributing 50 cents, except two, who gave 25 cents; Revs. W. C. Cremer and H. K. Binkley, W. B. Mingle, Esq., A. R. Schnebly and the E. E. Reformed Missionary Society, Hazleton, Pa., each $1; Mr. Samuel Haeflich, $2; Rev. G. B. Russell, D.D., $3; Mrs. Jennie Omer, $5, and Rev. J. G. Dengler pledges $20.

We are sincerely thankful for these contributions and hope soon to be able to acknowledge many more. Forward them to

Z. A. YEARICK.

Mercersburg, Pa.

For Reformed Church Messenger.

ACKNOWLEDGEMENTS.

The following additional amounts have been received to the *bell fund*, for which we are very thankful. Hope others will respond soon. The bell is now hanging in the tower and its sweet sounds are appreciated by all.

Elder H. S. Glessner, Mann's Choice, Pa.,	$1.00
Grace S. S. Mann's Choice, Pa.,	1.50
F. S. Fouse, Esq., Phila.,	2.00
Infant Mission Band, Allentown, Pa., Rev. Dubbs, D.D.,	2.00
Rev. E. Coblentz, Second Church, Altoona, Pa.,	1.00
Rev. C. U. Heilman, Alexandria, Pa.,	1.00

Thankfully received,
S. C. LONG, Pastor.
Box 804, Braddock, Pa.

HOW A TOURIST MAKES MONEY.

DEAR READERS:—While visiting places of interest, I spend my leisure time plating table-ware and jewelry and selling platers. I make from $5 to $15 per day. The work is done so nicely that every person wants it. I paid $5 for my plater to H. C. Delano & Co., Columbus, O. Why not have a good time and money in your pocket, when for $5 you can start a business of your own. Write above firm for circulars.

A TOURIST.

EVERY FAMILY

Should be provided with Ayer's Pills. No other aperient is in such general demand or so highly recommended by the profession. Mild but thorough in operation, these pills are the best of all remedies for constipation, biliousness, heartburn, indigestion, flatulency, loss of appetite, liver complaint, and sick headache. They break up colds, fevers, and malaria, relieve rheumatism and neuralgia, and are indispensable to travelers, either by land or sea. Sugar-coated and compounded of the purest vegetable cathartics, they may be taken with impunity by old and young. Physicians recommend these pills in preference to any other. H. W. Hersh, Judsonia, Ark., says: "In 1853, by the advice of a friend, I began the use of Ayer's Pills as a remedy for biliousness, constipation, high fevers, and colds. They served me better than anything I had previously tried, and I have used them in attacks of that sort ever since."

Needs

Ayer's Cathartic Pills

Every Dose Effective.

Horsford's Acid Phosphate.
Beware of Imitations.

For Reformed Church Messenger.

ACKNOWLEDGEMENT.

The following was received for church building of Hazleton Mission, from Dec. 1, 1890 to April 30, 1891.

D S Keller, Esq, Bellefonte, $5, Geo Z Freet, Altoona, 1, Mrs Rebecca Painter, 25 cts, Mrs H Brown, Hitner, 1.50, W H Herr Altoona, 1, "Incognito," Phila, 25cts, D G Caffmann, Reading, 25cts, Prof J E Kershner, Lancaster, 5octs, "No name," Norristown, 1, H M Housekeeper, 1, "A member of Ref Ch, Hagerstown, 5octs, P W Whiteside, Harrisburg, 1, ——— Phila, 1, Henry Moyer, Lime Kiln, 2, "A friend," Mifflinburg, 1, Henry Francis, Spring City, 5octs, A Gutshall, Blain, 1, J. T. Reber, Reading, 5, David Ermentrout, Reading, 5, Mrs M Dreibelbis, 1, Leinbach Bros, 5, St Paul's Ch, Feetwood, 10.54, Blandon Ch, 2.95, Dr W E Hunsberger, 1, N Noll, 1, Mrs N Noll, 1, W Hoover, 25cts, Levi Wagner, 5, Trin Ref Ch, Miss Soc, Pottsville, 10, J S Shuman, Catawissa, 1, Mrs C D Gloninger, Lebanon, 1, Chas & Esther Hottenstein, Milton, 10, Lottie W Anderson, Bryn Mawr, 1, C A L Table Rock, 1, S B Fluke, Woodbury, 2, Adam Reem, Elizabethtown, 1, Mrs M B, Martinsburg, W. Va., 1, Mrs C Baer, Lancaster, 1, "A friend," Lancaster, 1, E A Hottenstein, Kutztown, 1, A J Baker, Phila., 1, Wm. Dice, 1, John N Pontius, Mifflinburg, 1, P S Roller, Harrisonburg, 1, A member of Christ Ref Ch, Lower Saucon, 1, Israel Loucks, York, 2, Miss Kate Preisler, Lebo, 1, C M Boush, Meadville, 1, "Blank," Pittsburg, 25cts, Mrs E Souders, Spring City, 1, "No name," Brooklyn, 30cts, "Keer," Reading, 5, W H Isenberg 1, P J Kern, Venango, 1, Emma Middlekauf, 25cts, Gutelius, 1, Mrs R P Haas, Williamstown, 1, Misses Tillie & Josie Doll, Phila, 1, Philip Bausman, 1, John L Riegel, 10, C M Bower, Bellefonte, 5, J M Isenberg, Mines, 1, Robert Girvin, Iva. 5octs, Bishop D Judd, Freemansburg, 1, Thomas Colebaugh, Claysburg, 1, St. Clairs Charge. Rev T J Bower, pastor, 8, A few friends of St. Paul's Ref Ch, of Uwcland per Mrs E Fetters, 5, Mary J & Belle L Emig, 3, Mrs E B Smith, 1, Mrs J W Mohney, Rimersburg, 1, M M Acker, Uwcland, 1, Geo G Heilman, Heilmansdale, 1, Miss Alice Nevin, 1, Mrs J T Ankeny, Clearspring, Md, 1, W H Seibert, Harrisburg, 5, John M Clemens Miss Soc. Dorrance, Clara J Moyer, Treas, 22, E M S Ranck, Lancaster, 1, Geo Bunket, Claysburg, 25cts, Miss R A Andrews, Lodi, 1, J E Spangler, Blainsville, 2, St. John's Ref Ch, Tamaqua, 5, Second Greensburg Charge, 5, David S Harr, Sellersville, 5octs "No name," Shamokin, 25cts, Mrs N G Prizer, Schwenksville, 25, J Y Garges, Schwenksville, 1, M L Lerch, Freemansburg, 2. Mrs B Beighly, S Bend, 1, W H Boehm, Hellertown, 1, H W Hoffmeier, Middletown, Md, 1, Geo Baur, Tamaqua, 2, Weatherly Ref Miss Soc 10, L P Hecher. Allentown, Pa. 1, Kittanning, Pa, 1, F B Wagner, Mahanoy City, 1, Stephen Troxel, E Mauch Chunk, 1. Heilig's Mill, N C, 2. Owen H Hess & wife, Seigfrieds Bridge, 1, Miss Soc, Christ Ch, Latrobe, 2, E D Peters Slatington, 1, Miss Ena E Stauffer, Latrobe, 25cts, H A Stillwagen, Allentown, 5, St. John's Ref S S, Boalsburg, 10, Mt Bethel charge, Rev S P Mauger, 6 Moore Tsp charge, Rev J E Smith, 5, Rev J M Clemens Miss Soc, for memorial widows, 5.89, W Geo Hillegass Phila, 1, St. John's Ref Ch, Allentown, 15, P M Landis, Centre Valley, 2, Trinity Ref Ch, Pottstown, 12.50. Total, $282 68.

We are very thankful for the above contributions, and assure all the givers that their gifts are well invested for the Lord.

We shall (D. V.) get into our Sunday school room in a few weeks. The furnishing of the auditorium must necessarily be deferred. Had we received the amount needed and asked for in our appeal of July 7th, 1890, we would likely be able to dedicate now without much debt, but we received less than one-third of that amount. But we do not complain. If God had intended that we should have more, He would have given it to us. We are truly thankful for what He has sent us. To Him be glory forever and ever.

Very gratefully,
AARON NOLL, Pastor.

Hazleton, Pa., May 30th, 1891.

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Acknowledgments.

Receipts for Foreign Missions for June, A. D. 1891.

1891.

June 1—Pennsylvania, Rev Wm M Deatrick, DD, treas Mercersburg Cl, from Sisterhood of Martha and Mary of 1st Ref church, Chambersburg, $50 00; 1st Ref church S S, Whitsunday col, 12 30; Mercersburg chge, 46 80 — $109 10

Rev C R Ferner, treas Westmoreland Cl, from Rev N H Skyles, Jeannette, 5 00; Mrs A M K Snyder, Emmanuel, 3 55; First Ref ch, Greensburg, 50 00; Do, S S. do, 30 00; Second Ref ch, Greensburg, 43 75 — 132 30

" 2—Rev A Pfromm, Phila, from Miss Soc, Zion's Ref S S, 15 00; Mrs A E Williard, Trappe, from W M S, St Luke's Ref ch, 12 00

" 3—Miss Mary M Brownback, Uwchland, from W M S, Philadelphia Cl, for new lady teacher, 50 00

" 6—Indiana, Rev Wm Grether, Poland, col at Missionary service, Indiana Cl, 13 60; Penna, Rev D H Leader, Saegertown, col at Missionary meeting, St Paul's Classis, 12 00; Maryland, Paul C Hauser, Baltimore, from Immanuel's cong, 10 50; Penna, Miss Mary J Emig, Emigsville, from herself and sister Belle L Emig, for support of "Washiro Sudo," 2nd semi-annual payment, 30 00; S D Swert, Chambersburg, birthday offering, 1 41; Ohio, Rev Luther P Gross, Marion, from Marion chge, Heidelberg Cl, 2 63

" 8—Penna, Rev C Z Weiser, D D, E Greenville, Old Folks' Bible Class, New Goshenhoppen Ref ch, 25 00; New York, per Rev J Roeck, Ebenezer, No Name, 5 00; Penna, Rev B Bausman, DD, Reading, donation of travelling expenses Board meeting, 2 00; Miss Sallie E Bassler, Myerstown, for Girls' School, 5 00; Ohio, John F Rice, treas Mineral Point, from Ref Mission Band, 22 00; Ohio, J W Lackins, treas Ref church, Fostoria, S S, Fostoria Ref ch, 3 00; Rev Mueller, 2 00; Ref ch, Fostoria, 7 54; Olive Chapel, Fostoria ch, 3 00 — 15 54

" 15—Rudolph Bersinger, Gallon, 1 00; Penna, H F Trostle, sec, Bowmansville, from St Paul's Luth and Ref M S, (Ref side), 10 00; Iowa, Rev A Kanne Horn, col at Mission Festival, Zoar cong, 25 00; Ohio, Jacob Huber, Millville, legacy of Elder Daniel Brosier, dec'd, 1000 00; Penna, Philip E Jochem, cor secretary, Phila, from Y P S C E, Grace Ref church, 3 00; Isaac G Gerhart, treas Tohickon Classis, from Rev A B Koplin, D D, Lower Saucon, 36 57

" 18—Kansas, Fred Zimmerman, Hiawatha, offering Bethany Ref S S, 3 60; Ohio, A Thoman, New Buffalo, Paradise S Sch, 1 42; Peter Shank, East Lewistown, Com col Paradise cong, Mt Olivet ch, 9 93

" 20—Maryland, Rev M Bachman, Baltimore, 5th Evan Ref (German) St Paul's S S, 5 00; Ladies' Association, 5th Evan Ref (German) ch, festival, 3 15 — 8 15

New Jersey, Rev Herman Wiemer, Glassboro, Mrs M Ebner, 1.00, St Bethlehem S S. 1.10, 2 10

" 22—Ohio, H A Snepp, tr Y M C A, Heidelberg University, Tiffin, O, proceeds Miss col, 28 44; C W Brugh, student at Tiffin, Mother, 1 00, Y P S C E, Grace ch, Tiffin, 1.50, Y P S C E, 1st ch, Tiffin, 1.35, 3 85; Mrs M L Stoner, Massilon, 3 00; Mrs Peter Miller, 5.00, J B Miller, 5.00, 10 00 — 13 00

" 30—Iowa, Rev E E Gruenstein, Monticello, from Ref cong. do, 6 00; A Wirth, sec, Wheatland, from Y P S C E, Ref ch, for Girls' school, 7 50; Indiana, Fred Seader, Plymouth, 5 00; Penna, Rev T J Barkley, treas Gettysburg Children's Day alms, Cashtown chge, 12 66; Ohio, Julia A Scheth, Fireside, for Seminary building, 2 00; Penna, Mrs C T Barnhart, treas W M S, Pittsburgh Synod, Greensburg, For new lady teacher, M S, New Centreville, 8 00; Ladies' A and M Soc, St Paul's Ref ch, Meadville, 10 00; St Luke's Miss Soc, Pleasant Unity, 10 00 — 28 00

For Girls' school, Sendai, Miss Soc, 2nd Ref ch, Greensburg, 25 00; Miss Mary E Gilbert, Phila, for support of new teacher, 5 00; Rev John M Titzell, DD, Lancaster, "Golden Rule Circle of King's Daughters," 1st ch, 10 00; Rev A Houtz, treas Wyoming Cl, gift of Mr Fred'k Polk, St John's cong, Conyngham chge, 50 00; Ohio, Rev L M Kirschner, North Lima, from Mt Olivet cong, Mt Olivet chge, for Girls' school, com col, 10 00; Rev John F Wiuter, Cleveland, 4th Ref S S, 11 00; Do, congregation, 24 28 — 35 28

Penna, From a member of St John's Ref ch, Lebanon, 5 00

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Received from May 6 to June 6, 1891,

From S S of Zion's Ref ch, Reading, Pa, Rev L K Derr, $5 00

Per Hoff H C Hoover, treas Phila Classis, from Trinity Ref ch, Phila, 19.67, St Luke's Ref S S, North Wales, 23.97, 43 64

From W Lascosooks, Nanticoke, Pa, per Rev A Houtz, treas Wyoming Cl, 5 00

Per Rev Thos M Yundt, Supt., as follows:

Rev T C Leinbach and family, Womelsdorf, 6 16; A Friend, St John's cong, Allentown, 5 00; A Friend, 4 00; Mertztown cong. Rev M H Brensinger, pastor, 37 50; St Luke's Ref S S, Trappe, Pa, 10 73; A Church Member, Allentown, Pa, 1 00 — $118 03

Thankfully received,
C. G. GROSS, Treasurer.
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Goods Received.

Ladies' Aid Soc. 2d Ref ch, Reading, 12 shirts, 6 waists and lot of iron holders.

Heidelberg Circle of King's Daughters, Phila, subscription for "Harper's Young People."

N B Schmitt, Woodstock, Va, lot of seeds.

Mrs Sharadiss, Kutztown, lot of dress goods, etc.

Thankfully received,
THOMAS M. YUNDT, Supt.

Beneficiary Education.

Receipts during April and May.

Juniata Classis, per treasurer: Interest on Gruber legacy, 75.00, Huntingdon chge, 70.00, Dunning's Creek chge, 40.00, Everett chge, 30.00, Water street chge, 27.07, First ch of Altoona, 24.79, Martinsburg chge, 20.55, Friend's Cove chge, 21.00, Sulphur Spring chge, 19.00, Yellow Creek chge, 17.16, Greenfield chge, 16.71, and Schellsburg chge, 12.50, $378 69

Maryland Classis, per treasurer: Taneytown chge, 37.00, Clear Spring chge, 36.00, First church of Baltimore, 33.29, Manor chg, 31.00, Mechanicstown chge, 25.00, Silver Run chge, 25.00, Mt Moriah chge, 21.19, Middletown church, 18.20, Jefferson chge, 15.00, Grace Mission of Washington, 10.00, First ch of Hagerstown, 9.51, and Faith Mission of Baltimore, 9.00, 270 19

Virginia Classis, per treasurer, 125 00

Mercersburg Classis, per treasurer: First ch of Chambersburg, $35.00, St. Thomas chge, 25.56, Grindstonehill chge, 20.00, Mont Alto church, 15.00, Shippensburg ch, 13.29, and Middleburg ch, 9.75, 118 60

Zion's Classis, per treasurer: Trinity chge, 31.25, Paradise chge, 28.78, Heidelberg ch of York, 25.50, and Dillsburg chge, 7.01, 92 54

Gettysburg Classis, per treasurer, 80 00

From a Friend, Phila, 8 00

Philip E Jochem, sec, Philadelphia, "Missionary Sunday" col, Grace Ref S S, June 26, '91, 5 00

Mrs M P Klein, treas, Adams, Armstrong Co, from St Paul's cong, M S, Sugar Creek chge, for Girls' school, 6 00

Rev J G Dengler, Sellersville, from Miss Soc, Ref ch, 60 00

Total, $1889 58

JOS. L. LEMBERGER, Treasurer.

Lebanon, Pa., June 30, 1891.

Carlisle Classis, per treasurer: New Bloomfield chge, 34.82, Newburg ch, 15.91, Mechanicsburg ch, 9.00, Carlisle ch, 7.51, and Carlisle Springs chge, 1.08, 68 32

Total, $1131 34

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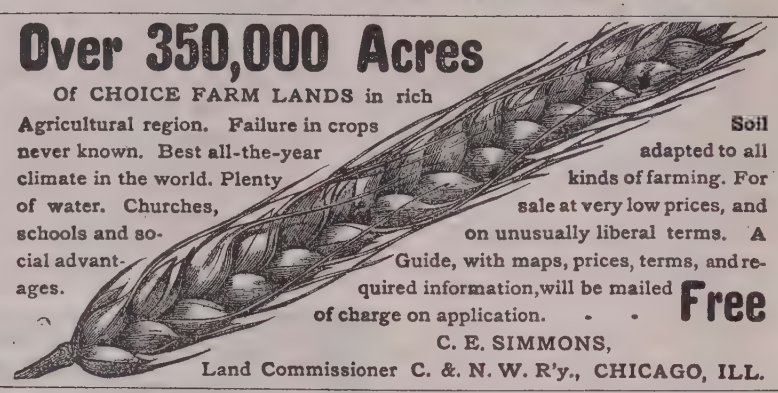
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CUMBERLAND VALLEY RAILROAD TIME TABLE.—May 24, 1891.

DOWN TRAINS.	C'bg. Acc. No. 4.	H'g. Acc. No 2.	Mail train P'o 14.	Day Exp. No. 8.	Ev'g Mail No. 6 daily	N'ht Exp. No 10
	A.M.	A.M.	A.M.	A.M.	P.M.	P.M.
LEAVE						
Winchester			7 00		2 20	7 35
Martinsburg			7 45		3 10	8 30
Hagerstown		7 40	8 40	12 01	4 00	10 00
Greencastle		8 05	9 03	12 25	4 28	10 21
Marion		8 15		12 36	4 38	
Chambersburg	7 05	8 30	9 30	12 55	5 00	10 45
Shippensburg	7 30	8 53	9 53	1 18	5 25	11 04
Newville	7 48	9 15	10 13	1 40	5 45	11 22
Carlisle	8 10	9 40	10 34	2 03	6 10	11 41
Mechanicsburg	8 33	10 05	10 55	2 28	6 37	12 01
Arrive Harrisburg	8 55	10 25	11 15	2 50	7 00	12 20
ARRIVE						
Philadelphia	1 25	1 25	3 15	6 50	10 55	4 25
Baltimore	1 15	1 15	3 10	7 00	10 40	6 20
New York	4 00	4 00	5 50	9 35	3 50	7 10
	P.M.	P.M.	P.M.	P.M.	P.M.	A.M.

Additional Train will leave Carlisle daily except Sunday at 5.50 a.m., stopping at all intermediate stations arriving at Harrisburg at 6.40 a.m.

The Fast Mail and Night Express East will run daily between Harrisburg and Hagerstown, and Express Mail and Morning Mail daily between Harrisburg and Chambersburg.

UP TRAINS.	M'g's Exp No. 3	Mail train No. 9.	Acc. No. 5	Fast Line No. 1.	C'bg. Acc. No 11	N.O. Exp. No. 7
	P.M.	A.M.	A.M.	A.M.	P.M.	P.M.
LEAVE						
New York	8 00	1 15	12 15	9 00	2 00	2 30
Baltimore	11 30	4 50	9 10	11 55	4 32	4 32
Philadelphia	11 25	4 30	8 50	11 40	4 25	5 22
LEAVE	A.M.	A.M.	A.M.	A.M.	P.M.	P.M.
Harrisburg	5 40	8 05	12 30	4 00	7 30	8 50
Mechanicsburg	6.00	8 27	12 52	4 23	7 51	9 08
Carlisle	6 20	8 52	1 17	4 50	8 15	9 29
Newville	6 40	9 15	1 40	5 15	8 40	9 50
Shippensburg	7 00	9 36	2 02	5 38	9 01	10 08
Chambersburg	7 24	10 05	2 30	6 05	9 25	10 30
Marion	7 35	10 17	2 42	6 17		
Greencastle	7 45	10 28	2 53	6 28		10 50
Hagerstown	8 25	11 00		7 00		11 10
Lv Martinsburg	9 10	11 45		7 43		
Arr Winchester	10 00	12 35		8 30		
	A.M.	NOON	P.M.	P.M.		P.M.

Additional Train will leave Harrisburg daily except Saturday and Sunday at 6.20 p.m., arrive at Carlisle at 7.10 p.m., stopping at all intermediate stations, and on Saturday will leave Harrisburg at 5.20 p.m., arriving at Carlisle at 6.10 p.m.

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Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

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IN THE INTERESTS OF THE

REFORMED CHURCH IN THE UNITED STATES

BY THE

REFORMED CHURCH PUBLICATION HOUSE,

CHAS. G. FISHER, Proprietor,

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(For Terms, see page 11.)

Editorial Notes.

—We call attention to the letter from Missionary Hoy to be found in this issue. It treats of a matter that challenges the interest of all Christians and should lead them to lay upon the altar of God offerings, even to great personal sacrifice, in order that the Gospel may be sent to people that are guilty of such acts as he makes known.

—Rev. Love informs us elsewhere that *Wichita University* will be regularly opened this Fall and he also makes a strong appeal in its behalf. Who can gainsay what he says of the needs of the Church in the West? It is to be hoped that it and all like efforts to advance the interests of our Church will receive the attention of the wealthy and liberal.

—Reforms, social and political, are at present earnestly advocated and vigorously prosecuted. They may be urged upon and effected among the men and women of the land. The intelligent and the far-seeing may be made to see their necessity would our country and its citizens be what they should be, pure and godly. Strong appeals to their intelligence and vivid pictures of the future should vice and crime go on unchecked, presented to them will lead them to take a hand in the work of putting down all that is of sin and will lead to death. But there is a field for operation farther back than this. It is with the children of the land. With them much more may be accomplished. It is in the home that it is to be done. Here indeed the foundation must be laid, and by example and precept the young be led to walk in right paths, and thus be fortified against temptation and made proof against sin and its allurements. Rarely do the feet of those reared in Christian homes go astray, and such are more likely to become good citizens, godly men, and be of those who will exert themselves to put down sin and check vice and immorality.

—Of late there has been quite a desire on the part of a number of persons to gather complete setts of the *Review*, and there is a consequent search and a demand for the early volumes, which are scarce. Our Publication House is able at times to secure odd volumes and has lately received some which it will dispose of at reasonable rates. If those wishing odd volumes with which to complete their setts will inform us what particular ones they need yet, we will gladly let them know what we can do for them.

—This revival of interest in the time-honored *Review* is pleasing. A full sett is a valuable addition to the library shelves, and every pastor would have good reason to consider himself well off if he had one in his library. If there are still any who would like to possess full setts already bound, our House is aware where several can be had of ministers who have retired from active work and would be glad if they were in the hands of others to whom they would be of value and benefit. Any information in regard to them will be cheerfully given.

—With this revival of interest in the *Review* of old, it would be gratifying to its present editors and publisher if there were an increased interest in it and its circulation increased even to finding its way into the hands of every pastor and intelligent layman within the bounds of the Church. And why should it not be? What can be said against it? Every quarter its pages are filled with able and interesting articles from the pen of the leading writers of our own Church and some of those of sister Churches. In ability and variety its articles compare well with those to be found in any other Review. But for some reason or other the issue each quarter is small, reflecting indeed no credit upon us as a denomination, if our interest in the discussion of subjects that claim the thought of men of to-day, is to be judged by its circulation. Does this lack of seeming appreciation in the *Review* arise from a want of confidence in the ability of our leading men as writers and that those of others not of us are so much better than ours? If so, surely great injustice is done them, and those who think so do a great wrong to their Church, to which they should be loyal in all things, and at the same time manifest a wrong spirit when they thus attempt to disparage the abilities of those who are their brethren. No, the reverse should be the case. The *Review* should be well supported and regarded as a credit to the Church and the reading of it prove of untold value to its subscribers. This will indeed encourage its editors and publisher to make it even better than it is. Can there not be a rallying all over the Church in its behalf? If further improvements can be made in it, we are sure the editors and publisher will be glad to receive any suggestions in that direction.

—Last week we spoke of the lack of support on the part of the Church to the *Missionary Guardian* and the fears that if the list of subscribers is not soon greatly increased it would be necessary to double its subscription price or discontinue its publication. Above we speak of the want of a proper support to the *Review*. If neither of these publications were issued there would be a cry all over the Church for just such and it would be insisted that there was a universal demand for them. Such was the intimation when it was resolved to begin the publication of a magazine to be devoted entirely to the cause of Missions. The promise was that the subscribers would, in a short time, number far up in the thousands. Where are they? And it was the want of support to the *Guardian*, which, for forty-one years had been published as a magazine for the youth of the Church, that led to its discontinuance and its name given the new missionary magazine. Some have since deplored its discontinuance and wondered why it was so determined. In the Church there were thousands of young people, but not two thousand of them were its readers, and the publisher could not be expected to publish it at a loss to him, and in consequence the Board of Publication. with him, regarded its mission at an end. The Publishing Company at Dayton, O., some years ago, began the publication of a literary magazine for circulation amongst the people of the Church. A year or more of experiment in that line, was sufficient to prove to them that such a periodical was not wanted, and its publication was, perhaps, after a loss to them, discontinued. These failures have satisfied the publishers of the Church that periodicals of such a character are not wanted, and if the venture is made to test it, those making it have a loss to bear for their trouble and pains.

—We are led to note the above upon our being informed that there is contemplated the publication of a journal to be devoted to the interests of the women of the Reformed Church. In the light of the above there is but little to encourage such an undertaking. Besides this, we are candid enough to say, we doubt the expediency of it, and this for reasons other than the above The plea that such publications will help the others, or the causes they represent, is a fallacy; the contrary is the case. Their effect verily is to detract, because of their cheapness and sympathy excited in their behalf, from those already established and lessen their usefulness. Rather, let there be a less number of periodicals and they receive a patronage worthy of them, and the different causes before the Church be presented in them and thus they will reach the largest number possible. We would not wish to put any impediment in the way of the progress of the women in the Church; rather, we would do all within our power to help them forward in the work they have undertaken for the Church. In proof of this the columns of the MESSENGER and the pages of the *Missionary Guardian* have always been open to them and they still will be.

—Dr. Lewis H. Steiner, Librarian of Enoch Pratt Free Library, Baltimore city, in a letter to Enoch Pratt, Esq., the generous founder of the same, gave a report of the number of volumes contained in the Central Library and its five branches. The Central now contains 64,293 volumes; Branch No 1, 7,922; Branch No. 2, 7,338; Branch No. 3, 6,510; Branch No. 4, 6,503; Branch No. 5, 7,698. Total; 100,364 volumes. In the six and a half years since the Library was opened 2,400,000 volumes have been loaned and $140,000 expended upon it. Dr. Steiner congratulated Mr. Pratt upon the success of the library and that he is able to look upon the result of his great gift whilst he is in possession of sturdy health. Every one who may enjoy the benefits of the library will also unite with Dr. Steiner in wishing its founder many more years of life and that he may witness the gradual increase of books upon its shelves. And it must be admitted that much credit is due Dr. Steiner and his assistants for the success of the library and its splendid condition, and the admirable manner in which the purposes of the founder are carried out.

Poetry.

"OTHER SHEEP I HAVE."

(John 10: 16.)

Hark! 'Tis the Lord who calls;
Saved one, He speaks to thee:
I shed My precious blood
That thou might'st rescued be;
And now rejoicing in My love,
Thou'rt journeying to the home above.

But "other sheep I have,"
Who're wandering from the fold;
And how to enter in
They never have been told;
Oh, canst thou leave them still to roam?
Wilt *thou* not seek to lead them home?

Thonsands of precious souls,
In regions far away,
For want of what *thou* hast
Are dying day by day.
Wilt thou not take the Living Bread,
And let these starving ones be fed?

'Neath Satan's galling yoke
They struggle all in vain;
Oh! must they still in sin
And ignorance remain?
Canst thou their silent plea withstand
And not stretch out thy helping hand?

Think, think what it would be
If thou wert in their place,
With none at hand to care
Or undertake thy case.
What if without one pitying eye
Thy soul had thus been left to die!

What if thou ne'er hadst known
Of My redeeming love,
And so no peace were thine.
Nor hope of joys above!
Oh, think of what thou owest Me;
Then surely thou "constrained" wilt be.

My Saviour and my Lord,
Before Thy feet I fall;
Unworthy is the gift,
But oh, accept *my all.*
Send me wherever Thou dost choose,
And deign *Thyself* my life to use.

—*China's Millions.*

Communications.

For Reformed Church Messenger.

SOME OF OUR WANTS.

The Reformed Church needs more ministers. That is, it needs an increase of ministers above all losses by retirement and death. The best evidence of the correctness of this statement appears in the fact that all the candidates who leave as graduates our various theological seminaries every spring almost immediately find fields of labor ready to hand for them. It is to be borne in mind also that nearly all these young men become at once pastors of regular charges, which are vacant and waiting; few of them are left for mission work in the full sense of the term. We do not say this in the way of blame. It is simply the result of a condition in the Church. Existing charges must be supplied first, and nearly as many of them become vacant annually as we have students leaving our seminaries to supply them.

We need a ministry that is thoroughly Reformed. It is idle to talk of having a denominational spirit and interest in the membership of a congregation if its pastor is theologically at loose ends. Sooner or later the one or the other must give way. Either the pastor must leave or the congregation becomes gradually diluted after the manner of its pastor. In seeking to increase the number of our ministers, it is important, therefore, that the addition be of the right kind. Let us have in large numbers the sons of our own old families. Let them feel a special call upon themselves in this matter. Whose duty soever else it may be to fill the ranks of our ministry, it is their duty paramount. An Episcopal ministry, it seems, can be recruited from anywhere, the only essential point of coherence being the historic episcopate; but the Reformed ministry must be substantially recruited from Reformed stock, or from elements that have become in life and spirit one with that stock. This unity in the ministry is essential on its own account; it is also essential, no less, on account of the general membership. For the membership of a denomination to be harmonious and efficient there must be unity in its faith and life. No dead uniformity, but none the less a felt oneness, not only in name, but also in substantial character.

Let our young men bear in mind that they are wanted in large numbers—in numbers far larger than ever before—in the ministry of the Reformed Church. However, let them also bear in mind that they are wanted for the purpose of being *Reformed* ministers in the honest sense of that word, and that the call has that, simply that and all that in view. The man who thinks he can fill a bigger bill than that is apt to be mistaken, both as respects himself and his call.

Our mission work is hindered by our lack of men to send as missionaries. Too few are left after the vacant charges clamoring for pastors are provided for. Our missions seek men rather than our men seek missions. As it now is we can only take up a few new missions each year, and these in leading towns and cities. For the country proper we can do very little. In consequence, too, our missions are relatively very expensive. We have next to none of the cheaper sort. As we have but few men to spare for the the work, our Boards must put them where their work will count for the most, and that is in growing towns and cities. The kind of missions on which the Reformed Church in this country was originally founded and built up to fair proportions, is in danger of disappearing. It should not. What we do we ought to do, and not leave the other undone. We must go to the towns and cities, for our people go there, but we should by all means also take care of the country sections In that line there is much land to be possessed. Our people, too, are largely an agricultural people. They are sure to be well represented in the country and in the country village. The possibilities for the Reformed Church in that direction are great as we know, and how much greater would they appear, if we explored them once properly? We are inclined to think that these possibilities are just as great relatively today, as they ever have been in our history. This work is not expensive, and it never was, when rightly managed. A pastor can for a time extend his service over a whole country, in those sections where his people live. That is the way the fathers did. It is to be hoped that our generation has not lost the sense nor the devotion for that kind of work. But to do it we must have more ministers.

WYOMING.

For Reformed Church Messenger.

PROF. J. C. BOWMAN'S INAUGURAL.

BY C. S. GERHARD, D. D.

We have seldom read an address with such pleasure and satisfaction as Prof. Bowman's Inaugural on *The Interpretation of Scripture Progressive*. It is a well digested, compact and suggestive paper. There are no digressions or episodes, but a continuous and beautiful elaboration of a most fascinating subject. The address is thoroughly progressive and yet at the same time properly conservative. The author fully understands and appreciates the importance of the problem which he discusses, and is well aware of the relation which it sustains to the great questions: What is the Bible? How was it produced? What does it claim for itself? Is it inerrant? In what sense is it inspired, and in what sense is it not inspired? How can we get the most good out of it?

All these questions are touched upon in a perfectly honest and fearless manner, without any display of learning, but with that profound sense of the correctness of the positions assumed which grows out of a thorough mastery of the subject. The author knows whereof he affirms, and is strong in the conviction that he is in full sympathy with the gradually unfolding truth as it is in Jesus. He believes in historical development, and clearly sees that "evolution" has an important lesson to teach in reference to God's method of creation, and His presence in the world, including human life, with all its varied intellectual and spiritual activities.

We take exception to but one statement in the entire address. If we understand the Professor correctly, he believes that "the course of divine teaching reaches its highest stage" in the Epistles of the New Testament. From this view we dissent and maintain that the Gospels are fundamental and originative to a greater degree than the Epistles. Jesus spake as man never spake. The sweep of His spiritual vision was wider, and His spiritual intuitions were more profound than those of any prophet or apostle. His words and deeds are, therefore, in a unique sense, world-wide in their significance, and epoch-making in their character. It is this fact which gives the Gospels their priority.

In taking up the excellencies of the address we desire to call attention first of all to what is said of revelation as this comes to view in the Old and New Testaments. The author shows that it means nothing less than "the self-impartation and self-disclosure of God. Man, being created in the image of God and for God, is capable of receiving God's self communications. But they cannot be abstractly conveyed. Revelation involves a concrete process. It must have a history, and is real only as it is inwrought into the mind and heart—into the very life of man. "God's truth," he tells us, "can become man's truth only as the contents of revelation become the contents of human consciousness. And to the fundamental laws of human consciousness belongs the necessity for growth and a long educative process, such as is exhibited in the history of revelation. Neither the individual, nor the race could receive all the truth at once, nor any one truth in all its relations."

Consistently applying this admirable conception of what revelation itself is to the interpretation of the Scriptures he shows why our apprehension of the truths of divine revelation must necessarily also be gradual and progressive. The first Christians found in the Bible what they needed for the advancement of their spiritual life. Since that time the Church and the world have made immense progress. New questions have constantly arisen and have pressed for solution. Have the Scriptures been able to meet and answer these questions as they are related to the kingdom of heaven? Yes. But only in the degree in which it has been remembered that whilst the Bible itself is living, abiding and unchangeable, the interpretations put upon its teachings must be from time to time corrected and enlarged.

This fact is clearly recognized and stated as follows: "Interpretations which are fitting for one age are not in all instances suited to the requirements of a later age. Not that they are false, but that they are inadequate to the increased aptitude and enlarged vision to which the Church has attained. . . . 'Even the tenth century, with all its darkness, must

be considered in advance of the third.' . . . . As to the Reformation itself, it was not a goal, but a *movement*, as generally and properly designated. . . . Any method of interpretation which is bound by the letter, or by a doctrinal system of a given age, does violence to the nature of truth. Limitation is involved in all interpretation. . . . . Hermeneutics must follow along the course of truth as historically unfolded, the solutions of one age serving as the bases for the more comprehensive solutions of a later period, keeping pace with the Christian Church as she advances, not into new truths, but into larger truth, as disclosed by the Holy Spirit."

Of the much discussed, much misunderstood, and much abused subject of Biblical Criticism, he says among other good things: "Higher Criticism has come to exercise such a wide influence over the thought of the age, that many are led to entertain misgivings and fears as to what they regard as novel theories and unwonted conclusions. It is well to be jealously watchful of the Old Faith while it is being tested by the critical methods which are now so generally employed in the study of Sacred Scripture. At the same time, however, we need to assume such an attitude toward the newer order of thought as to kindly welcome whatever of truth it may bring to us, even though it should compel modification and reconstruction, if not abandonment, of some long cherished opinions. . . . Destructive Criticism may sweep away some of the traditional beliefs concerning the Bible, and disprove claims which the spiritually enlightened reason rejects, but the promise of the Lord will remain unimpaired; not a jot or tittle of the Word of God shall ever pass unfulfilled."

We regard this address as an important and timely contribution to the literature of the Reformed Church. It well deserves to be read and studied, not only by the ministry, but also by our intelligent laity. It will answer many of the questions which are rising in men's minds everywhere, and will do much to inspire full confidence in the brother, who, in the providence of God, has been called upon to occupy the chair of the new professorship. Of a man who enters upon his work, with the ideas and convictions of this inaugural, of the dangers, the importance and the privileges of his position, one need have no fears that he will fill the minds of our students with the seeds of a subtle and destructive rationalism on the one hand, or that he will harass them with the shackles of a dead orthodoxy on the other. Combining as he does, in a high degree, the enthusiasm of youth with profound and advanced scholarship, we bespeak for Professor Bowman a useful and happy career as Professor of New Testament Exegesis in the Theological Seminary at Lancaster, Pa.

For Reformed Church Messenger.

DOES GOD PERMIT PUNISHMENT?

This is the age of progression in theological thought. Dr. Briggs is not the only man who is making a stir in the world. Trials for heresy are of frequent occurrence. But there is little harm done for truth is ever the same and will assert itself.

It seems that many ministers of the present day think it necessary to advance something new in order to be regarded as "scholarly" and "leaders of advanced thought." To such ministers the subjects of Eternal Punishment, Intermediate State, Literal Interpretation of the Bible, and the efficacy of prayer furnish fascinating fields for the display of their biblical, philosophical, and linguistical talents. Now it must be admitted that full and free discussion can do no harm so long as the object is the discovery of truth. But, we all agree that no opinions should be promulgated which tend to lower the estimation in which the Christian laity hold God and His attributes. Such an effect we believe is produced by some of the teachings of modern theology.

For instance, there is the theory held and taught by many, that God limits His knowledge in some directions and even to the extent that He does nor know who will be saved and who will be lost. If this be true then of necessity some things will turn out eventually in the nature of a surprise to Him who is the Creator of all things. Then there is the doctrine so popular with some that God *permits* punishment to fall upon men, implying that He does not inflict it. In fact a minister remarked a few days ago that God *permits* good things to come to the obedient, whereas the whole tenor of the Bible is that "his divine power hath given unto us all things." All such conceptions of deity are apt to convey the idea of a being that is inactive and passive. We are told that these and similar ideas are the results of the "higher criticism." Maybe so; the writer is a layman, and as such must confess that he knows little about the established rules of biblical criticism—he simply reserves the right of every Protestant to read and to think about the Bible, he believes in progression, he believes in Biblical Science as such; but he and thousands of other laymen are forced to the conclusion that there is something about this "higher criticism"—something weird and shadowy like transcendental philosophy—that forms a specious contrivance to cover bad theology.

Some theologians would have us believe that God is passive and negative, like Baal or Buddha, but the Bible does not so represent him. On this subject of *permitting*, biblical language is rather emphatic. Ezek. xx: 33 says, "With fury poured out, will I rule over you." This [illegible] mere permission. Isaiah xiii: 11 says, "I will punish the world for their evil and the wicked for their iniquity." This sounds very much like executive authority. A hundred similar texts might be collated from the Bible. My theological friend says that these texts must be interpreted in the light of the New Testament. Yes, we agree with St. Ambrose when he says: "*Vetus Testamentum in novo patet.*" Here, however, the language is more decided. 2 Thess. i. 7-8, says: "When the Lord Jesus shall be revealed from heaven in flaming fire taking vengeance on them that know not God." Matt. xvi. 27, reads thus: "The Son of man shall reward every man according to his works." But strongest of all is Rom. ii. 5, ". . . treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, who will render unto every man according to his deeds: to them that do not obey the truth, but obey unrighteousness, indignation and wrath."

It is argued by some that we cannot love a Being who will thus avenge Himself upon the wicked. Why not? we like that form of government best, not which only *permits* its evil doers to get into trouble, but which positively punishes them. We love the law none the less because of the sure penalties which the executive thereof inflicts. We love God none the less because He is a consuming fire, for back of all is the supreme principle of love. We admire nature and poets delight to sing about it, but the Storm King rules sometimes.

PENNSYLVANIAN.

For Reformed Church Messenger.

FOR SUMMER READING.

In his address, "The Interpretation of Scripture Progressive," Professor Bowman says: "When we come to study the records of revelation, we find that all earthly and merely human helps are of but secondary value. Hebrew and Greek scholarship, the knowledge of civil and social conditions, of geography and history,—these are of service only as held in subserviency to a mind which is in loving sympathy with the personal truth, a mind illuminated by the Spirit of Christ. . . . The Holy Ghost was sent to be the constant Guide and Inspirer of believers, that thus He might ever take the things of Christ and show them unto men." These truths are of wide application and may be seen operative in different directions from that of the subject of the lecture. The Holy Spirit takes of the things of Christ and applies them with saving power to the heart of man at times, in a way which to the superficial observer might seem to be at utter variance with all reason and knowledge. The Scriptures are profitable for doctrine, for reproof, for correction, for instruction in righteousness, and are given to elevate and make man wise unto salvation.

The ignorant man may get a blessing from them which the scholar loses, simply because the spiritual faculties of the first may be quick while those of the second may be asleep or dead.

A man once came to Mr. Beecher to thank him for being the instrument under God of leading him to Christ. He then reminded Mr. Beecher of a sermon which he had preached at a certain service, and quoted from it a truth which the preacher had uttered and which had laid hold of his conscience and had driven him to the Lord.

Mr. Beecher remembered the sermon well, but the particular truth he had not uttered, nor did he use the expression which had so fastened itself upon the man's mind. Here was one whose spiritual faculties were alive, and who had received in a certain sense more than the preacher had given him. It was doubtless the truth in the discourse which had reached him, so that while he had lost the order and thought of the sermon, and would be a poor witness as to what the preacher said, he had partaken of its power and was a living witness of the fact that the Gospel can turn men from darkness to light.

A Dunkard preacher, who may have been proud of his lack of scholarship, and rejoiced that he had not been taught in the "cemeteries," thought that Christ was born in Bethlehem, Pa., and that His father Joseph had been sold by His brothers and carried to Egypt. What idea of the location of Egypt he had we know not, nor do we know if he ever made a pilgrimage to Bethlehem to inquire as to where Jesus was born, as did the wise men from the East. But, after all, this man in his ignorance was like a child, and children can love the Lord. Deep down in his heart was an ardent love for the personal Christ, and he had grasped the truth of Scripture as to the living Lord far better than do those lights among the learned who will know nothing of an Historic Christ, nor believe that the Son of God has come in the flesh. The Spirit took of the righteousness, the atonement, the grace of Christ and showed them unto him to the salvation of his soul, and to the begetting of a lively hope.

Another simple minded preacher, a Dunkard also, describing the birth of Christ in a stable with the beasts of the stall standing near, with tears in his eyes burst out in the pathetic exclamation, "Oh my brethering what would have become of us if those cattle had eaten Jesus!" When I first heard this story I laughed. But many and many a time since have I pondered over it, as the utterance of simplicity, and asked myself whether, after all, the humble man had not made one feel more deeply than before the awful calamity which would have befallen this world and our race, had the powers of darkness overcome the Lord's anointed. The lowly preacher stood "in loving sympathy with the

Personal Truth," and his "mind was illumined by the Spirit of Christ" who taught him, not the difference between an herbivorous and a carnivorous animal, but the utter destruction to the race, had any worldly power stopped by fell force the onmoving development of that glorious life until the moment when its possessor was ready to lay it down of Himself, that He might take it again.

More than once have I blushed to myself as I remembered some of my blunders, when forced into the office of Sunday-school teacher, I endeavored to unfold to youthful minds the truth of God's word. But standing recently by the coffin of one of these former pupils, it was pleasant to remember that in more than one instance that word, feebly and ignorantly spoken, had touched in a helpful way the life of the man now cold in death, and when I left the chamber of death I was forced to ask myself whether some of that youthful love for a Personal Saviour which led me to pray for my pupils and to guard my actions and words in their presence, had not been absorbed by the desire to be wise in sacred things as the world calls wisdom.

No man can limit—nor can man understand—the power of God's word when held in "love for the Personal Truth." Like Christ Himself that Word is a mystery. Never against, it goes beyond reason. Welcome as we may all the helps of scholarly criticism and research, we know there is something here beyond the reach of criticism. While we dare not put a premium upon ignorance and close our eyes to truths which criticism proclaims, yet we feel as we do towards the sun. Old Sol! our fathers never knew that there were spots upon thy gleaming surface. It took the age of the telescope and the knowledge of later years to reveal them. But thou hast ever been the sun, and thou art the sun to-day spots or no [illegible] for us may lie within those spots! And thou my Bible art the same old Bible that my fathers loved and revived! With Professor Bowman we say after all the work of the critics, and notwithstanding the marked variations in doctrinal belief, and the changing methods of interpretation, the Bible remains essentially the same through the ages—"the great, sublime, enduring work of the Eternal, who loves righteousness and hates iniquity." The Bible is thus a living power. Of this we hope to give an example in our next. E. N. K.

For Reformed Church Messenger.

KANSAS CLASSIS.

Kansas Classis met in annual session in Bethany Reformed church, Hiawatha, Kansas, on Thursday, May 21, 1891.

The opening sermon, by request of the retiring President, Rev. A. G. Lohman, pastor loci, was preached by Rev. C. A. Santee, from 1 Peter, 3 : 15.

The following officers were elected : Rev. A. Bolliger, President ; Rev. A. S. Dechant, Corresponding Secretary ; Rev. C. A. Santee, Stated Clerk and Treasurer.

The pastoral relation between Rev. A. L. Lohman and the Hiawatha charge was dissolved. —Rev. Lohman was dismissed to Nebraska Classis, Synod of the Northwest.

Rev. G. W. Remagen was received from East Pennsylvania Classis. A call from Fairview charge was confirmed and a committee appointed to install him.

The new Hymnal was unanimously adopted.

Pastors and delegates were requested to make earnest efforts to increase the circulation of the *Missionary Guardian.*

The subject of missions received careful attention. This is a question of deep interest, as the Classis is a missionary Classis.

The new congregation at Scotia, Kansas, organized during the year by D. A. Shuey, Supt. of Missions, was received and enrolled.

A new feature of the session was the "Church Work Convention" on Friday evening. The following questions were discussed :

1) "The Reformed Church—her Political Doctrine and Her Worship." Rev. A. S. Dechant.

2) "The Officers of the Reformed Church. What they Do and What they Ought to Do." Rev. A. Bolliger.

3) "The Place and Use of Religious Literature." Rev. G. W. Remagen.

4) "The Work of Laymen in the West." Elder Fred Zimmerman.

The Classical Sunday-school Convention was opened on Wednesday evening with a sermon by Rev. A. S. Dechant. Rain interfered with the exercises on Thursday morning. In the afternoon the following subjects were discussed :

"The Pastor in the Sunday-school." Rev. A. G. Lohman.

"How to Keep the Boys and Girls in the Sunday-school." Mrs. M. Holbein.

Classis adjourned to meet in next annual session at Enterprise, Kansas, on a date to be selected by the officers of Classis.

Statistics.—Ministers, 6 ; congregations, 13 ; members, 669 ; members unconfirmed, 395 ; baptism—infants, 42, adults, 4 ; confirmed, 66 ; certificate, 33 ; communed, 343 ; dismissed, 6 ; erasure of names, 29 ; deaths, 6 ; Sunday-schools, 10 ; teachers and officers, 53 ; Sunday-school scholars, 560 ; students for ministry, 1 ; benevolent purposes, $307 ; congregational purposes, $3802 ; Church papers, 122 ; Minutes of Synod, 180. STATED CLERK.

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

The principal part of the musical program for Bethany Day, (Aug. 27) will be under the direction of Rev. Stanley L. Krebs of Reading and C. H. Coan of Philadelphia. To simply mention the names of these two well-known brethren in this connection will be sufficient to assure our friends of a rich treat on that day.

Contributions to the collection of fancy work, to be sold on Anniversary day, Aug. 27th, are steadily coming in from various parts. We have no doubt when all the different articles are properly arranged, the bazaar will present a very attractive appearance. It will be remembered that this work is under the direction of the matron and our larger girls. If there are any persons who wish to send articles to be sold on that day, please send them in time. As stated before, this society already has over $100 in its treasury, and it is confidently expected that the amount will be largely increased this year. The money is to be used towards furnishing the new building.

Blackberries and huckleberries are now in season. Every day a number of the boys go out on the mountain and return with cans full of berries. These are either used with milk for supper or prepared for winter use. This year the apple crop will be abundant. Being on the north side of the mountain we are always a little later with our garden vegetables than our neighbors in the valley but we generally make up for that in quality later in the season.

We still hope to have the new building under roof and the first floor laid by the time of the Anniversary. We would like to use the new kitchen and dining-room on that occasion. The boys are busy at present picking and hauling stones for the cement floors in the basement.

Our chickens seem to have become possessed with the idea that vacation means vacation all around. Eggs are very scarce.

An item which appeared in this column some time ago apparently misled some of our good friends. The statement was made that we did not propose to make a general appeal to the Church for contributions for the new building. A friend wrote, "I have a check for $250, for the new building, do you want it or don't you need it?" Why, bless your heart, yes, that is just what we *do* want. On account of the many pressing appeals before the Church and on account of our own needs for support we refrain from making a general appeal but we want, yes we *need*, just such assistance as that indicated above. In a quiet way we hope the friends of the Home will send checks for the building fund, a list of which will be published when the building is finished. What a glorious thing it would be if we could eat our Christmas dinner in the new dining-room with the house entirely paid for. Address our Treasurer, Mr. C. G. Gross, 3716 Haverford Ave., Philadelphia, Pa.

Missions.

For Reformed Church Messenger.

MISSIONARY NOTES.

BY REV. A. C. WHITMER, SUPERINTENDENT OF MISSIONS.

THE ENVELOPE SYSTEM.

A writer in the *Kirchenzeitung* explains the envelope system and urges its adoption throughout the Church as a means of enlarging the giving of our people ; and the writer gives in detail the experience of Rev. J. B. Thompson, of the Reformed Church in America, showing how successfully the plan works, largely because it is by divine direction. (1 Cor. 16 : 2).

There can be no doubt that such systematic getting could readily be introduced into very many of our congregations, if the Consistory would make the effort. Our people, as a rule, are reasonable, and will follow any good plan wisely proposed.

Let us see what could be done by a congregation of 200 communicant members, on the plan of weekly offerings for benevolence :

100 giving 2 cents a week,		1.56	$104
50 " 5 " " "		2.60	130
50 " 10 " " "		10.40	260
200 persons in a year give			$494

This averages less than 5 cents a week and is within the financial reach of the average congregation throughout the Church. If only our officers could be brought to the effort! If only our pastors would aim at it! What a change would follow! Just this kind of weekly giving is the secret of financial success in all the many orders and associations of the land. It is business-like.

For Reformed Church Messenger.

MISSIONS.

The Executive Committee of the Board met at Pittsburgh, Pa., on Tuesday evening, July 7th, all the members being present. Reports were considered from all the missionaries excepting four. These were reminded of their neglect and as soon as their reports are received, orders will be granted for their quarterage. There are some who seem to think very hard of the Board from the fact that it has made it a rule not to issue orders for pay until the reports are received. But why should this Executive Committee meet

at all if it is not to inquire whether the men in its employ have done their duty—and pray, how can it tell unless these men send in their reports? There is no reason for such meetings unless the reports are at hand—and it is certainly as little as these men can expect that they should make out quarterly, a faithful report of their work. This requirement of the Board is simply a matter of business and should be insisted upon. The missions generally were found to be in good condition. Every mission is now supplied with a pastor, and a good corps of workers they seem to be. Every thing is encouraging in the mission field. That was the general sentiment of the members present. A number of the missions are engaged during the summer in the purchasing of lots and the erection of chapels. At the last meeting of the Board there was lacking quite a sum of money to pay the missionaries. It was found at this meeting that this deficiency had been reduced something like $500. But there is a deficiency at this time of something like $600. Some may ask, why this deficiency? Has the Board not gone beyond the safe line in taking up missions? Not at all. This deficiency has occurred solely from the fact that the Church failed to send in funds sufficient to pay the Hungarian and harbor missions up to the time when the new appropriations will come in. The Board took funds that rightfully belonged to its own missions in order to sustain these two missions that belong to and should be supported by the whole Church. Hence the deficiency. Now, then, this deficiency must be made up. No matter, now, how much we may say that the whole Church should have come to the support of these two missions. The fact is she did not, hence the following

"APPEAL."

We will, about the time this appears in print [illegible] day-schools and missionary societies—to send in a contribution in order to wipe out this deficiency within the next three months. If each charge sends in $5 the matter will be settled. We call upon the pastors in the Synods of Pittsburgh and Ohio and the Classis of Philadelphia to heed this call. When you get the Card with the statement, do not throw it aside, but read it to your Sunday-school missionary society and congregation and from one or all of these get $5 or $10 and let us wipe this out. Then let the Church at large remember that this deficiency has occurred because there has been no liberal response to the Hungarian and Harbor Missions. This being so, have we not a right to call upon the Church at large to help make up this deficiency? We believe that there are many outside of the bodies whose missions are under the General Board who will help us. As this is a special effort, let all the monies be sent to our address at *Lisbon, Linn Co., Iowa.* D. S. F.

Our Serial.

For Reformed Church Messenger.

THE YOUNG PROPHETESS:

A TALE OF THE CHILDREN'S CRUSADE.

BY REV. R. LEIGHTON GERHART.

CHAPTER XXX.

EUNICE DE TEELO.

No sooner could Otho leave his father than he hastened to the steward, buoyed up by the hope that his relationship to Habid Barbara, once known, would lead the steward to suspend the execution of the sentence, until the guilt or innocence of the three Afghans could be lifted above all doubt. As in many a terrible hour during the long march of the children extreme peril had made him cool, so now the desperate straits in which he found himself brought a calmness that was almost unnatural. It was the calmness of one who knew that there was no time for grief; that despair, if yielded to for an instant, would only tend to disqualify him from putting forth his best efforts to save his father from a felon's death.

It was only after he had exhausted every effort of argument and entreaty, first with the steward, then with the Commander of the Kurds, and finally with the subordinate officers, and was met only by failure, that his energy broke, his calmness departed, and he entered into a darkness of despair beyond the reach of measurement. As the sense of failure forced itself upon him, as he recognized his inability to do what he had determined with all the energy of his strong will should be done, every faculty and power of his nature rose in conflict with every other. It was as though the subtile bond that held reason, imagination, feeling in order was unloosed, and in a kind of demonlike chaos each was struggling for the mastery. The struggle descended upon him like a hideous spasm in which, while clearly conscious of all that transpired within him, he was unable to say, "peace." He was no longer one man, but many. Such capacity for evil, such capacity for good, such strength, such weakness did he see in himself as only those who enter into the most awful struggles of life are ever permitted to see, and once permitted to see, can never forget. From such sorrows we emerge never to be what we have been, transformed for all time.

The hideous spasm passed at length; the darkness was dispelled; they left him weak and nerveless as one who had been prostrated by bodily illness, but they left him conqueror. As he had calmly resolved to endure the shame and ignominy of slavery, and still be true to his own manhood and to his God, so now he resolved to meet this last awful calamity. As he rose from the ground on which in his agony he had flung himself, a sad peace of resignation upon him, he saw, like a taper burning in the midst of night, faint and far off, a dim ray of hope. Should the Emir regain consciousness before the fatal hour came, his father might yet be saved. He hastened to the sick-chamber, but he had no sooner entered it than the white face, with its fringe of black beard, told him consciousness had not returned. The Emir lay stretched out upon his couch, the very image of death, breathing so faintly that the heaving of his bosom could scarcely be detected.

"Sir," he whispered, approaching the physician, who was bending over the couch intently watching the countenance of his patient, "hath he given no sign of reviving life?"

"As he now lies, so he hath lain ever since he was brought in," was the whispered answer.

"But, sir, this trance must break, or death will surely come," affirmed Otho, dreading yet eager to know the worst.

"He might lie thus for days, and then revive, or softly sleep his life away. I have nearly exhausted all the skill of my craft. I have one resource left; but we must wait."

"God spare him!" and Otho sank on his knees at the foot of the couch.

"Amen," responded the physician.

Hour by hour as the night crept wearily on, the Emir lay in this deathlike trance, and the dreadful day drew rapidly on. Otho saw the stars sparkle with increased brilliancy as the night deepened, marked the intense quiet of the midnight hour, and shivering with horror, caught the first flush of dawn upon the hills, yet the Emir lay motionless and lifeless upon his couch. The hours sped by incredibly swift Was there no power in all this world to stop them in their fatal course? At length, the sounds of life began to be heard stirring in the palace, and accompanied by the clatter and clash of labor, anxiety and toil, the day came, and the last few hours of hope began to number themselves.

At times, in his anguish, which at intervals returned as with intention to overwhelm him, he sought the garden. But he could not remain there, and back he would come to seek the sick-chamber, or to wander, pale and dejected, from room to room of the palace. All pitied him, for it soon became known that Alhadan had discovered his father in the unfortunate Habid Barbara.

It was noon, at length; then the sun began to decline. A few brief hours and all would be over. Otho would have gone again to his father. He could at least weep with him; he could bathe his wounds and cleanse the blood and dust from his face, but when he sought the dungeon, he found his entrance forbidden.

Turning away, he wandered into the great saloon. It was deserted. The steady gush of the fountain, the gurgle of the waters as they ran off through the channels cut for them in the floor, and the uninterrupted chirping, screaming and singing of the birds in the aviary were the only sounds he heard. But as he walked toward the fountain, he suddenly saw Eunice approaching him. She was clothed in a robe of delicate blue and yellow; a rimless cap, from which hung a golden tassel, sat jauntily on her head. She looked as fresh and beautiful as if such a thing as sorrow had never been known in the world. Seeing that Otho recognized her, she raised her finger to her lips, to caution silence, and running gracefully to his side, said in suppressed tones:

"I must be brief, Otho. I have watched for thee, and watched for thee, till I thought thou wouldst never come. Behind the lattice in the aviary"—she explained in response to his dull look of inquiry.

"What wilt thou, Eunice," turning his haggard face fully upon her.

"Tell me; is Habid Barbara in very truth thy father?"

"He is indeed. Oh, my father! my father!" he cried in heart-rending accents, altogether forgetting the caution to silence.

"Hush—hush—for thy life no noise!" and Eunice knit her delicate brows and shook her finger at him. "Tell me," she demanded giving a quick look around,—"and think it not hard that I ask the question. This charge brought against him—tell me, Otho, it is false?"

"False as hell is deep! It was the Afghans, wretched miscreants! My father heard the sound of strife and flew to the help of the Emir—"

But there was a sound of approaching steps, and glancing apprehensively around, Eunice again raised her finger to her lip, and began cautiously to retreat. As the footsteps passed off in a different direction, she paused and whispered:

"I can help thee, Otho. Thank God for thine own sake that Eunice is the wife of Prince Joussef. I can at least delay the hour. Despair not!"

Otho sank upon his knees crying: "For the mercy of God, aid me then, Eunice!"

Even while he spoke, the woman ran lightly toward the aviary. At the entrance she turned, paused, thrust forward a slippered foot, gave her short skirts a graceful brush with her hand, poked out her rounded chin coquettishly, and vanished. Under the very shadow of death, Eunice could not restrain her love of play. But her sportive manner was like vinegar upon nitre to the heart of Otho, and filled with bitterness he turned away. Ill-timed the sportive manner

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was, but it was to that never ending display of graceful action and coquettish manner that poor Eunice owed her power over the heart of old Joussef, and by the same light influence she was to help her unfortunate friend.

Otho waited, expecting to receive definite word that her promise had been made good. He waited in vain. Eunice did not come again. But toward evening, it was noised abroad that the execution of Habid Barbara had been postponed until the testimony of the Emir could be given, or until all hope of being able to get it had passed away. Upon inquiry, Otho learned that Prince Joussef had requested the respite. He never saw Eunice again. During the hours of excitement that followed, she left the palace with her husband, but from that time on the name of Eunice was like a jewel set with jewels in the heart of Otho.

He had scarcely assured himself of the truth of the report, when, accompanying the sense of relief, a dull, lethargy of sleep began to weigh upon him. He strove to shake it off, but leaden-like it descended upon his exhausted faculties. Powerless to hold his eyes open longer, he sank down upon the marble floor of the saloon, and reclining his head on one of the costly brocade cushions, dropped off into the utter oblivion of profound sleep. A hand shaking him was the first intimation he received of returning consciousness. When he opened his eyes it was night. The soft light from the waxen tapers illumined the saloon.

"What is it?" he asked, looking up at the servant who bent in compassionate kindness over him. "Has the Emir revived?"

"No."

"What then?"

"Delay not, but come. There is no time to talk!"

Rising at once, a throb of hope stirring his heart, he followed the servant to the chamber of his master. All the prominent officers and servants of the household were present. They were grouped about the couch in dead silence listening to the physician.

"The time has come," he said, solemnly, "when I must use the last remedy known to me, to revive the Emir. He is sinking, and if left in this condition will soon die. I call you all to witness that I have delayed unto this hour before using this cordial. It is most potent; and if he revives not after taking it—then comes the end."

In his hand he held a small crystal cup containing a colorless fluid.

"Now, raise him gently." The command was addressed to the attendant, who stood near the head of the couch. The attendant immediately slipped his arm under the body of the Emir and slowly lifted him into a half-sitting position. Through inexperience or from excitement this was done so awkwardly that the Emir's head fell back and his jaw dropped, displaying his teeth in a ghastly manner.

"Support his head," said the physician, quietly, "and you had better lower him a little."

The command was obeyed.

"There must be quiet," again he spoke, noting an uneasy movement behind him. "If the cordial acts as I believe it will, let no one speak."

After a few more general directions spoken in a low voice, the physician put the cup to the lips of the Emir, and gently forced a few drops of the liquid into his mouth.

A few moments of intense suspense and a change was noted—the Emir ceased breathing.

"He is dead!" cried the steward. "Woe to thee, physician, if thy skill is at fault!"

"Peace, fool! the change is not unfavorable. See!"

All looked. The breathing had begun, irregular, but getting stronger; a delicate flush mantled the pale face; a convulsive twitching of the muscles of the face; the eyes opened and closed.

"Crowd not upon him!" for there was an instant movement to the couch. "He must have air!" and again the physician put the cup to the pale lips.

There was a deep, long-drawn sigh, the eyes again opened and the Emir gazed vacantly at the crowd around him. An hour or more passed, during which it was evident he was gaining strength. At length he asked feebly:

"Where am I?"

"In your own palace, sir."

Then as he moved his eyes about as though trying to understand why he was in his bed and the physician by his side, the latter said:

"You have been wounded, sir, but rest and care will restore you. All praise to God!"

The Emir gazed steadily at him, as he strove to comprehend the explanation. Gradually the light of intelligence came into his eyes, and breathing wearily, he whispered:

"God be merciful! I understand. Accursed dogs! I dreamt not of treachery. Where are they?"

"Who, my lord?" inquired the physician, noting that he spoke not of one, but of several.

"The assassins! the Afghan slaves! dogs of infamy as they are!"

"The Afghans, my lord!" exclaimed the steward, breaking in. "It was Habid Barbara; and even now he awaits his death."

"God be merciful!" ejaculated the Emir, and would have said more, but the physician interfered:

"Sir," he said, "if you are to recover strength, you must not exert yourself. Great as my skill is, should you relapse again into unconsciousness, I fear I could do nothing. I must insist, sir, that you disturb not yourself any further about this matter. The slave will be dealt with as he deserves."

"If there is peril of thought and speech again leaving me," came the reply, spoken with increased strength, "the more needful is it that I should know now what is being done. Where is Habid Barbara?"

"He is in the dungeon," cried Otho, no longer able to restrain himself, "under sentence of death."

"Oh, most wretched blunderers are you all!" and for a few moments the sufferer was so agitated that he could say no more.

"My lord," interposed the physician again; but the Emir waived him aside:

"Wretched blunderers are you! God be merciful! what cruelty! Bring him to me without delay—instantly. The Afghans are the accursed miscreants. Habid Barbara ventured his life to save his master—to be dealt with so! Bring him to me."

It is impossible to describe the effect of these words. Consternation sat on many faces, but joy and relief on many more. For Otho had won numerous friends in the palace, and his statement, made with positive conviction, had made a deep impression,

When Habid Barbara entered the room—and there was not an instant delay in obeying the imperative command—the sight that confronted all was pitiful, indeed. Half-naked, his body covered with bruises, his pale, gaunt face begrimed with dust and blood—for he had been utterly neglected—and so broken by suffering and exhaustion that he could no longer hold himself erect, he walked feebly into the room, leaning heavily upon the arm of Otho.

"God be merciful!" cried the Emir, strongly agitated and speaking in a loud voice. "Behold him! He ventured his life in defence of his master! This is his reward! Habid Barbara," he continued, addressing the unfortunate man, "nobly have you acted and infamous has been your requital. But your master, to the extent of his power, will return with good, the good thou hast done. Habid Barbara—"

But the effort had been too much. Suddenly, the flush which had mantled his cheeks while he was speaking, faded; he became deadly pale and his voice sank to a whisper.

"My lord," expostulated the physician, "I warn you—"

But the Emir raised his hand with an imperative gesture, commanding silence, and making an extreme effort, again spoke, though in a whisper and with even failing strength.

"Habid Barbara, thou art no longer a slave; from henceforth thou art a free man." Then overcome by the effort, the noble Arab sank back into the arms of his attendants, and the perspiration broke out in beads on his pale face. Yet in his exhaustion, evidently recognizing that consciousness was fast leaving him, he fixed his eyes steadfastly on those of the steward and gasped:

"See that my command is obeyed—he is to go free—with money to take him—to his own land. Swear that you will obey!"

"By the beard of the Prophet, I swear it!" said the steward, solemnly, sinking to his knees.

"As a friend," whispered the Emir, "whom—whom—whom your master loves—tend him. Supply—his—every—want."

He tried to say more, but speech failed him, his eyes closed, and he sank into a deadly swoon; yet even as darkness came into his eyes he kept them steadfastly fixed on the steward, as if warning him not to disobey his command.

(*To be Continued.*)

The Family.

LIFE'S RIVER.

"Remember now thy Creator in the days of thy youth," Eccles. xii: 1.

If we could linger here awhile!
But we are floating down the stream;
Though nature wears her brightest smile,
And sparkling waters dance and gleam,
Here could we stay forever.
Life's river answereth—Never!

Straight on, O Lord! guide Thou our way,
Against the stream or with the tide,
By flow'rets crowned this summer day,
Safe in Thy care whate'er betide.
Though life is passing ever,
The river waiteth—Never!

Oh, gather blossoms as ye glide,
And gently scatter as ye go;
They may be carried by the tide
To soothe another's bitter woe.
We may not stay here ever,
Time passing, crieth—Never?

So, fan in hand, still bright and gay,
In pensive thought fair childhood dreams;
'Neath cloudless skies ye pass away,
While through the trees the warm sun gleams,
Till rest ye find forever
Where Time's voice crieth—Never!

MOODS IGNORED.

It was a very warm day. Long before nine o'clock in the morning the locusts began to sing vehemently in the grass, and Milly knew by that how oppressive it would be for hours before the sun should decline. The flies were so persistent and so hard to catch. Milly was quite expert in "popping them over" with a folded newspaper, and she kept her bedroom free of them by this means, but this morning they were so alert and evasive that she couldn't catch them, and she knew by that that it was not only a warm day, but an irritating, exasperating day. She

knew that last item in other ways. She felt cross. The sun wakened her long before she got her sleep out, and when she dozed off for a precious morning nap, her mother called her and told her it was time to get up and dress the children, and help set the table for breakfast.

The children were not in the best humor. Johnnie had nettle-rash broken out all over him from the effects of heat, and patient little fellow that he was, he was fretful and cried at every little thing. Mary had had the ear-ache the night before, and was far from being her usual playful self. Paul was fortunately all right.

Milly was quite a philosopher. She had thought more deeply than some girls of fourteen, and to good purpose. She reasoned with herself on this particular morning in this wise:

"It is true that I feel cross inside, but why should I inflict my moods on these innocent children? Mamma was up in the night seeing to poor little Mary, and I'm sure she can't feel very well this morning, though it is just as sweet as can be. Johnnie has reason to feel badly, and I don't wonder he is fretful. I won't make matters worse by giving way to my bad feelings. I'll seem just as pleasant as I can, and perhaps no one will guess that I am cross inside."

Milly got the starch-bag, and applied it to the stinging blotches on little Johnnie's transparent skin. She told Mary a queer fog story while she was dressing her; she gave her some of the things that couldn't be broken to put on the table; she anticipated her mother's wants, and was at hand to help whenever and wherever she could be of service; and in this self-forgetful devotion to others she forgot that the day was warm, that the locusts were singing ever louder, that the flies were troublesome, and that she felt cross. She didn't feel cross any more, but really very happy and content.

Why should we inflict our moods upon those around us? Why should we take advantage of the privacy and sanctity of family life to make those nearest us and really dearest suffer because we happen to feel out of sorts? "In society" we restrain ourselves and wear a garment of courtesy, knowing full well that if we do not society will brand us; but how many at home think nothing of acting out the irritability they happen to feel, and inflict undeserved and needless pain on innocent victims!—*Christian Advocate.*

KNOWING HOW TO DO THINGS.

Even though labor for pay is not necessary, there is a feeling of pleasure in being able to criticise or to order intelligently what one wants done. Beside this, there is strength and satisfaction in knowing that one knows things, and can do them if need be. Some years since, while a party of ladies were visiting at a country house, it so chanced that none of the "men folks" were at home, with the exception of a farm-hand, a young man lately imported from the Fatherland. In attempting to cut some grass upon the lawn, this man tripped and fell across his scythe, severing the arteries of his wrist and cutting his hand seriously.

One of the ladies fainted; another went into hysterics; the third caught up a towel from a nail in the kitchen and ran to him. The fourth hastened to the laundress for some strips of cloth, and the fifth, catching up a hat and wrap, made the best of her way to the stables, tucking up her dress and ruffled skirts as she ran, and, regardless of slippers or silken hose, harnessed the fastest horse, and in a twinkling was on the way to the nearest physician. The young lady who had first reached the injured man had tied the arm with the towel, passed a stick through it, and twisting with all her strength, had stopped the flow of blood. The other examined the wound, removed some bits of grass from it, closed the edges and bandaged it firmly, and with a fair degree of skill.

When the physician arrived, the trio of intelligent young women had the satisfaction of knowing that their presence of mind and promptness had saved a life.

It was to be able to meet just such emergencies as this that two of them had given a little attention to medicine and surgery, and the other to the best and safest way of managing and harnessing a horse. "Some one might die while I stood wringing my hands," one of them said, when asked why she studied the physician's art. "I spend my summer in the country. Suppose some accident happened, and it were necessary to send a messenger, how would I feel if I were the only one to go, and couldn't go near a horse without trembling?" said the other to a like inquiry.

Which best did women's work: the ladies who were overcome by terror, or those who saved a life?—*N. Y. Ledger.*

Youth's Department.

THE LITTLE LAD'S ANSWER.

Our little lad came in one day
With dusty shoes and tired feet;
His playtime had been hard and long
Out in the summer s noontide heat,
"I'm glad I'm home," he cried, and hung
His torn straw hat up in the hall,
While in the corner by the door
He put away his bat and ball.

"I wonder why," his aunty said,
"This little lad always comes here
When there are many other homes,
As nice as this and quite as near?"
He stood a moment deep in thought,
Then with the love light in his eye,
He pointed where his mother sat,
And said, "She lives here; that is why!"

With beaming face the mother heard;
Her mother-heart was very glad.
A true, sweet answer he had given—
That thoughtful, loving little lad.
And well I know that hosts of lads
Are just as loving, true and dear;
That they would answer as he did;
"'Tis home, for mother's living here."

—*Christian Advocate.*

MAKING ROOM.

Jack and Charley sat on the kitchen doorstep, in the shade of the big willow tree, eating their morning lunch of crisp soda crackers. Jack's pet bantams, forgetting for the time their important little strut, scrambled so eagerly after the crumbs that every now and then the boy's bare toes got a vigorous peck from their greedy little bills.

Little four-year-old Matty, hearing the boys laugh, wanted her share of the fun. She ran to the door, cracker in hand, and said, eagerly:

"Let me sit there, too."

But Charley's blue flannel knees were so wide apart that one of them touched Jack's gray jeans and the other lay against the door casing. Against the opposite casing leaned Jack's head and shoulders, so it happened that Charley said hastily,

"There is not any room."

And in the same breath Jack said crossly:

"Oh, go 'way, Matty, and find some other place. It is too crowded with you."

Matty put her little blue gingham sleeve up to her eyes and left a trail of cracker crumbs across the kitchen floor, as she ran to lay her curly head on mamma's lap and sob out that the boys had not any room for her to help feed the chickies. But in a minute Charley's voice rang out in the kindest of tones: "Come on, Matty; here's room for you."

And Jack called also: "Yes, plenty of room, right between us."

Matty brushed away her tears and ran back to the kitchen door. Sure enough between the blue flannel and the gray jeans there was room enough for two such little mites of girls as she was.

"How did you happen to find room so quickly?" asked mamma, smiling.

"We made it," said Charley, putting his arm lovingly about Matty's shoulders, and throwing a big crumb for Mr. and Mrs. Bantam to scramble after.

"Remember, dearies," said grandma from her corner, "there is plenty of room in the world for every kindly deed, if we only choose to make it."

TEMPERANCE BOYS AND GIRLS.

I wish to give three reasons why all these boys and girls ought to be on the side of temperance. First, because they know enough about the evils of rum and the meaning of the pledge. Some one who thought boys and girls ought not to sign the pledge, asked a little boy: "What does the word 'drunk' mean?" He answered: "Getting crazy on purpose." Then he asked: "What does 'pledge' mean?" He answered; "To promise something, and then stick to it." The man saw the boy understood it, and so he let him sign the pledge and work for temperance. The second reason that I want the boys and girls on the side of temperance is because men by-and by will be in character what we get the boys to be now. Bad boys will most likely be bad men, and good boys, good men. In France, when wicked tyrants were kings, some of the boys had a band of hope, and when they marched they had on their flags the words: "*Tremble, tyrants, we shall grow up.*" They intended to drive the wicked rulers out of the country when they were men. So temperance boys can say, "Tremble, intemperance and rumselling, we shall grow up and put a stop to it." The third reason is because everybody can do something to help the cause of temperance, even the boys and girls. If there were only two temperance people in the world to-day, and each of them should get one more every year to be for temperance and each of these new temperance people one more every year, it would be but thirty years before all the people in the world would be on the side of temperance. Let us all sign the pledge and keep it, and get everybody else we can to let rum entirely alone.—*W. F. Crafts.*

Pleasantries.

"An old colored preacher was asked how his church was getting on, and his answer was: 'Mighty poor, mighty poor, brudder.' 'What is the trouble?' and he replied: 'De 'cieties' 'cieties. Dey is jist drawin' all de fatness and marrow out'en de body an' bones ob de blessed Lord's body. We can't do nuffin,' widout de 'ciety. Dar is de Lincum Ciety, wid Sister Jones and Brudder Brown to run it; Sister Williams mus' march in front ob de Daughters of Rebecca. Den dare is de Dorcases, de Marthas, de Daughters of Ham, and de Liberian Ladies. 'Well, you have the brethren to help in the church,' we suggested. 'No, sah, der am de Masons, de Odd Fellers, de Sons of Ham, and de Oklahoma Promised Land Pilgrims. Why, bruder, by de time de brudders and sisters pays all de dues, an' tends all de meetins', dere is nuffin' left for Mount Pisgah Church but jist de cob; de corn has all been shelled off, an' frowed to dese speckled chickens."

NOTICE.

☞ *Editorial Correspondence address to* THE REFORMED CHURCH MESSENGER, *907 Arch Street, Philadelphia.*

☞ *Letters pertaining to subscriptions and other business, address* REFORMED CHURCH PUBLICATION HOUSE, *907 Arch Street, Philadelphia.*

☞ *No notice taken of anonymous communications.*

For Terms, see page 11.

THE REFORMED CHURCH MESSENGER,

907 Arch Street, Philadelphia, Pa.

THURSDAY, JULY 23, 1891.

As a member of a Committee of Classis we were once urging a party of foreign Germans to organize themselves into a congregation and build for themselves and their families a new church. They asked us how that could be done by a few people, none of them well off in worldly means. We told them to do it by prayer, faith and charity. They undertook the work and in the course of time built for themselves a fine church and paid for it. Their faith was, of course, not without works. The more earnestly they prayed, the greater was their faith, and the stronger their faith, the more active and industrious they were in the good works which they had undertaken. There is no form of activity so energetic as that which springs from charity. So it was with the Apostle Paul.

As the harvests are gathered into our barns, our congregations will now begin to assemble together into their churches to thank the Lord for having crowned the year with His blessing upon the labors of the husbandman. It is quite natural that he should rejoice and be thankful, but why should not every body else be equally thankful? All alike share in the results of his labors, in the wheat, the corn and the various kinds of fruit that grow out of the earth, in response to his industry. It is then a befitting time for us to begin to think of what kind of return we ought to make to the Lord for His kindness shown to us all when the harvest festivals of thanksgivings come round, and we get an opportunity to throw something into the treasury of the Lord for the promotion of the cause of Christ in the world.

PROGRESS AN ETERNAL LAW.

By progressive sanctification after death we understand the normal growth or expansion of the saints in the other world. It is quite natural to suppose, as it seems to us, that after they have gained the victory over death and left this carnal, sinful nature behind them in the grave, they will go on advancing in holiness forever, from one step to another, increasing in knowledge, in power and in conformity to Christ, their living head, the vanishing point of their entire spiritual life. Such a view of the case would seem to be required by reason; and the chastened spirit of modern science would lead to the same conclusion. It would be very difficult for any one moderately familiar with the true science of the day to be satisfied with the supposition that the righteous, when they die, by one vast leap—*per saltum*—become at once perfectly sanctified or glorified. That savors of magic, a something which the broom of science has swept out of the door long ago. It is a libel against the truth, and an obstruction in the way of all spiritual or intellectual progress.

The tenor and spirit of the Scriptures undoubtedly favor the idea of a normal evolution in eternity as well as in time. In the one there is a universe as well as in the other. Moses and Elias appeared on the holy mount to converse with Christ about His decease which He was about to accomplish at Jerusalem. They were in need of further knowledge on this subject, so that their faith might be strengthened; and when they had themselves gained it, they no doubt strengthened their brethren in the other world. When they returned, therefore, we may believe that they had eager listeners, on the heavenly hills, or along the flowing streams of the heavenly Paradise. According to the Scripture "these saints above" are standing in an objective order of things, or a universe, more real than our own; and if so, it must, like ours, be intended for their sustenance, their further progress and their final glorification. Unlike our own, however, it cannot be described by the pen of science, and we must depend on the figures employed by the sacred penman, which at best are only a human language, although best adapted to our present limited capacities.

But such progress beyond the grave savors of an intermediate state, it is said, and it may land us, it is alleged, before we are aware of it, into the horrors of purgatory. That there is such a state between death and the judgment, whatever our opinion in regard to it may be, it would be absurd to deny; but to suppose that purgatory can ever be revived in the Protestant Church is to deny all history, which never goes backwards. We used to be told by Puritan ministers that the observance of Christmas or Easter involved a Romanizing tendency. But we German Christians have been keeping these days for the last three hundred years and they have not as yet led us backwards to Rome; and so we predict that progressive sanctification after death is not likely to lead any persons of good common sense to embrace purgatory, certainly not as a logical sequence.

Synodical Editors.

(Elected by the Synods.)

Eastern, ...	REV. JONATHAN H. PANNEBECKER.
Pittsburgh, ...	" DAVID B. LADY.
Potomac, ...	" J. SPANGLER KIEFFER, D. D.

KEEPING FAITH.

The importance of keeping faith with one another in the matter of endowing additional chairs in the Theological Seminary at Lancaster, on which the writer had an article in the MESSENGER, a week or two ago, as regards the three Synods which promised themselves and each other to do this work, is capable of a still more extended application. It will hold as between charges, or congregations and individuals, as well as between Synods.

At the meeting of the Synod of Pittsburgh, for example, every charge was represented by the pastor and a delegate elder; or, if not, it was by no fault of the Synod itself or any other charge. At that meeting the pastors and delegate elders, mutually pledged themselves, and the charges, and congregations which they represented, to raise $30,000 for a new professorship in the Seminary. This pledge was of a mutual character. That should be emphasized. It was a virtual engagement by each charge, through its representatives, to do its share in contributing to make up the proposed sum of money. One charge did not propose to raise this amount, nor did two, or a dozen, but all the charges of the Synod proposed to do it, and that certainly meant, if it meant anything at all, of a practical character, that each charge in the Synod proposed, resolved, promised, engaged itself to all the other charges of the Synod, to do its share in raising the whole sum.

It was upon this assumption that the work was begun. It was with this understanding that certain charges welcomed the committee into their midst, and that they contributed, as they did, their full share to the object presented to them and commended to their liberality. They did it with the understanding that it was to be a general movement, that every charge and congregation, large or small, rich or poor, would be visited, that the subject would be laid before them and that all would come up to the work, according to the degree of strength given them, nobly and manfully. A number of charges having contributed liberally, on this understanding, it is evident that the remainder are under a double obligation to do so also. To fail in this would be to break faith with those who have honestly carried out the resolution of Synod; and this would be most unbecoming, not to characterize it by any stronger term, in a congregation or charge of Christian people.

It is not to be inferred for a moment, that the writer apprehends any difficulty in this matter, or that he fears there may be charges or congregations in which the committee or their representatives may not be welcomed. No such charge, in this Synod, is known to the writer. What is said here is said to strengthen the purpose of the people not yet visited to say to the committee: come and see us on your special mission, and not to counteract a contrary purpose. There is no contrary purpose, at least none has yet made itself known, in any of our charges.

The same thought—that of keeping faith—may be applied to the individual members or families in the Synod. This is something in which we are all interested—in which we all have an interest. Some one recently wrote the writer: "the establishment of this professorship will be of as great benefit to the Synod, as the building of a new church is to a congregation." He might have said, to the Synod and to every individual church member in the Synod. The Synod, that is all the members of the Church in the Synod, undertook to do this. The body that meets in Synodical sessions—a minister and delegate elder from each charge—represents and acts for and in the name of all the people whom it represents. Hence all who are represented there are bound by the action of the representative body. The charge virtually says in sending an elder to Synod, you legislate for us, who are your constituency, and we will stand by what you do. Now quite a number of the people represented in the Synod, when it was resolved to endow a professorship, have contributed their portion of the amount. They have assumed that the other people who go to make up the Synod would do so too. On that understanding they gave what they did. Will any one now "lie down on that contract?" Can there be found one who will not keep faith with those who have done their duty? There will certainly not be many.

Nor is this a mere matter of sentiment. Rights, representing values in money, are involved. Suppose you give $100, or $50, or $10, to the endowing of a professorship, which professorship is to contribute one-sixth of the instruction given to the future theological students, some of whom will in the course of time be your pastors, on the understanding that others will also contribute and that the full sum needed will be raised, and that after you have done that, the others refuse to do anything, you will then be deprived of the just fruits of your giving. $100 will go but a little ways in endowing a professorship. It was given on the assumption that many hundred dollars would be given and that each contributor would enjoy the good secured by the whole sum. If some do not give, they deprive those who do of what they have a right to look for.

L.

For Reformed Church Messenger.

WHAT IS DONE IN JAPAN.

The following letter from our missionary, Rev. W. E. Hoy, we publish in the Church papers, as well as in the *Guardian*, that it may reach a wider circle of readers. It will be found to be intensely interesting, and ought to incite our Church to redoubled effort to spread among that interesting people, the Gospel of the Son of God.

Dear Reformed Friends:—There is a sad cry

ringing in my ears. It seems like the voice of a despairing soul calling for help where there is no one to save. A broken-hearted maiden, in the beauty and purity, in the tenderness and holiness of unsullied chastity, is fighting against the powers of hell and the lusts of hell's hounds.

The story is a simple one. But in its simplicity is involved a pain of heart that is unto death. A father and mother wish to remove to a distant part of Japan. Where and how to get the money for the journey, becomes daily more and more serious. The personal beauty of their daughter, who is now seventeen years of age, suggests the means of obtaining money. But the laws of the land no longer permit base-minded parents to sell their daughters to houses of pleasure. In Japan, as elsewhere, laws may be evaded in various ways. Under the pretext of having their daughter adopted into another family, these parents make arrangements, the daughter in her ignorance innocently consenting to marry the son of the supposed family into which she is to be adopted, and obtain from two men and two women, agents of the house of hell, the desired sum of *one hundred yen*, or, as silver now exchanges, about eighty dollars United States gold. And the maiden unwittingly is become the property of a harlot house. The four agents make merry over their cups while waiting in a hotel for the cars. The maiden, meanwhile, is a little bewildered, but does not yet discern the evil in store for her. Train time arrives. The girl accompanies the family into which she believes she has been adopted. As the entrance into the station is made, one of the men, in drunken glee, tells the poor maiden *where* they are going. The strength of a chaste soul! The appeal for help! She cannot, will not, go! The base mother stands out on the street at a short distance from the railroad station. Unto her the girl flees. Unto her who bore her and nursed her she clings in an agonizing appeal. The hounds of hell, like dogs after a hare escaping from their mouths for the last attempt for life, follow her and tear her away and bring her back into the station. The outraged maiden will not of her own accord enter the cars that are to take her ten miles to Sendai, to the new life of her degradation. One strong man tugs away at her arms and another pushes with drunken force and rudeness from behind. And thus she is driven, like dumb, driven cattle, along her way to the house that can never be the home of an innocent soul. The cars start. Above the noise and bustle of starting, above the rolling and rumbling of car-wheels in rapid motion, are carried forth the wailing and weeping, the shrieks and lamentations of the miserable girl. Is there no help? Will no one save her? A band of Christians, and with them Brother Oshikawa, whose loving heart goes out to this girl in sympathy, and to God in prayer, do what they can to learn the circumstances of the case and hope to help the girl when they arrive in Sendai. But the agents of evil are too sharp to be caught napping, and before proper measures can be taken to rescue the maiden, she is hurried off by previous and secret arrangements to the place where her spirit is to be broken for accursed trade in lust that feeds on body and soul. Some one has made an offer to pay the redemption money of this particular girl, but it is very doubtful whether she can be found by those who care for her soul.

Some one has recently said that such traffic of girls in Japan is a thing of the past. Would to God it were so, indeed. The new law of the land against this crime is one thing; the continued practice, under evasive arrangements, as obtaining among base-minded people, is quite a different affair. I have personal knowledge of three of these abominable sales during the last three months. As Brother Oshikawa said in a powerful sermon on this subject, this morning, nothing but the life of Christ in the hearts of the people will save them from this social evil. The upper classes do not sell their daughters, it is true; but some of the upper classes are willing to use and degrade the daughters that are sold by the poor and low-born classes to the houses of pleasure. In Japan, as in other countries, east or west, I can find, after careful study and inquiry, very little distinction between the upper and lower classes of society in these questions that concern the bodies and souls of thousands of girls. Even the Bible points out, in unmistakable language that a man of the birth, the rank, the glory, the wisdom of a Solomon, may not in his own strength be above this hell-inspired traffic in lust. He that *buys* in any shape or form the person of a girl, be he ever so high in the upper classes, is not a whit better than the low-born parents who *sell* their daughter for a trifling sum. It is mere nonsense to aim at the lower classes only in this trade in sin. And oh! Europe and America have done much to teach and encourage these abominations.

In the name of Christ and for Japan, I ask that the present apathy to Foreign Missions in the Reformed Church be speedily overcome. We have enlisted in this work of bringing this people to a saving knowledge of Christ; and the Lord will not hold us guiltless if we neglect our part of the labor. For the sake of women, in gratitude for what our wives, our mothers, our daughters, may become in Christ, let us, brethren, help the women to help us in saving the girls of Japan from bondage worse than death. Don't keep on theorizing about the work and position of our sisters in the Church; but help the women of our Church, who are practically putting to shame many of you, my brethren, in the cause of Christ. The New Testament has a striking instance of [illegible] loving ministry to Christ—and Christ *commended* the woman. No theory there, but *life*.

Let *Mother*, *Wife*, *Daughter*, be thoughts to inspire all for greater deeds in the cause of Christ for the homes of Japan. The homes of Japan, high and low, need Christ.

Yours in faith, W. E. HOY.

Sendai, Japan, June 14, 1891.

Extract from the Contract between the Publication Board of the Reformed Church in the U. S., and the Proprietor of the Reformed Church Publication House.

"It being distinctly understood and agreed between the parties that the Synods of the United States, Pittsburgh and Potomac in consideration of the terms of this lease agree that they jointly or any one of them will not establish or themselves conduct or have conducted for them a publishing house or houses, nor publish any books or periodicals, nor endorse any periodicals that may be published by any private party or individuals either within or without their respective bounds."—Minutes of Synod, 1888.

For the Reformed Church Messenger.

DR. GERHART'S INSTITUTES.

OPINIONS OF THE PRESS.

From the Herald and Presbyter, Cincinnati:

"We welcome the volume as a contribution to general knowledge. It is constructed on the Christocentric theory, which starts from the historical Christ. This method does not require that a system of dogmatics should begin with the doctrine of the person of Christ. The center is not the beginning, but it throws light on the beginning and on the end. Christology, therefore, furnishes the key for theology and anthropology, the doctrine of God and the doctrine of man. It is certainly an able presentation of that system of theology which is constructed on the divine-human personality of Christ as its fundamental principle."

From the National Baptist, Philadelphia:

"The author's spirit is, throughout, most admirable. If in any sentence or word, from first to last, there is a shade of unfairness or a drop of *odium theologicum*, it has escaped the somewhat careful scrutiny of the writer of this notice. There is no lack of positive and emphatic rejection of the theories antagonistic to his own. Indeed, a large part of the volume is occupied in exposing the defects and positive errors of other forms of doctrine, but it is always done with not less of kindness and candor than of clearness and force.

"The method of discussion is noteworthy. It may, perhaps, be fitly called the authoritative method. The self-evidence and self-consistency of the doctrines of faith, as held and stated by him, are his main reliance for securing their acceptance.

"His expositions are natural, progressive and comprehensive. They are also eminently constructive and synthetic. Even when he antagonizes other forms of doctrine, it is rather to eliminate error in order to show the residuum of truth, and then to make clear the place of this truth in his own system and to show how, from the false and defective, to pass into the true and complete.

"That for substance of doctrine he is thoroughly and profoundly evangelical becomes clear throughout this volume, and will, doubtless, be more abundantly evident in the next, when the doctrines of grace will be more immediately his theme.

"Gerhart's 'Institutes' is in its first volume a significant and valuable contribution to theological literature, and all thoughtful men will welcome it as such and await with interest the second volume."

From the Presbyterian Observer, Baltimore:

"The work is able, scholarly, and comprehensive, evincing research and care in its preparation; and contains valuable material."

From the Pittsburgh Christian Advocate:

"It is clear that from which he takes all the views or which he writes —is the Christological. Christ is to him all and in all in the system of doctrines, in the faith and in the experiences of God's people. From Him all truth proceeds, and to Him all doctrine must lead. For these reasons we admire this author and his book. It is evangelical, scholarly, reverent and able. It will help both the faith and the experience of the reader."

From the Pacific Volks Bote, Astoria, Oregon:

"Der Verfasser desselben, Prof. Dr. Emanuel V. Gerhart, bietel hiemet der reformirten Kirche dieses Landes einen werthvollen Schatz in Gestalt dieser christlichen Glaubenslehre. Die gauze Kirche is ihm hierfuer zu Dauk verpflichtet. Esführt keine schwerfaellige, dem Laien unverstaendliche Theologensprache, wie die meisten Werke dieser Art."

From the Examiner, (Baptist), New York:—

"Dr. Emmanuel V. Gerhart's Institutes of the Christian Religion is the most important of the recent publications in this department."

From the Standard, (Presbyterian,) Chicago:

"We are led to regard this as one of the epoch-making books in theological science. It is not a work to be easily or lightly perused. The present reading has absorbed the better part of a week, a week full on that account of new and stimulating reflection in divine things. The Christ idea is regarded as the true principle of Christian doctrine, and this is demonstrated by a careful examination of both Old and New Testament proof texts, the Gospel of John and the Epistle to the Colossians being especially appealed to. The conception formed of the Christ is a lofty one, and yet simple and beautiful."

"Dr. Gerhart's treatment is profound and in some respects abstruse, but he is dealing with the deepest truths of life, and if his speech be sometimes difficult to follow it must be remembered that he is uttering new and unaccustomed verities. The pages are full of strong and original declarations regarding the truth as it is in Jesus. We look to see much accomplished as this volume falls into the hands of the leaders of Christian thought. It is published in excellent form."

Poetry.

HAVE YOU EVER NOTICED THAT?

Have you ever noticed when you're buying berries by the peck
That those on top are large and ripe, without a spot or speck,
While those beneath are small and green, not worth the looking at,
And altogether worthless—have you ever noticed that?

Have you ever noticed in the summer when the days are cold,
The iceman leaves a larger chunk than your ice box will hold;
But when the days are scorching hot and nearly fry your fat,
He leaves the merest trifle—have you ever noticed that?

Have you ever noticed that the man who's always telling you
About the wondrous things he's done and what he's going to do,
Is loafing at the present time—his purse is busted flat,
And "won't you loan a fiver?"—have you ever noticed that?

Have you ever noticed fishermen all have such awful luck,
The mammoth fish they nearly get fall back into the brook;
And while of great fresh water whales they ever widely chat,
They bring home tiny minnows—have you ever noticed that?

Have you ever noticed office-seekers, ere election day,
Grasp everybody's hand and something kind and fetching say,
But who when safe in office, with a salary big and fat,
Forget the humble voter—have you ever noticed that?

—*The Helper.*

Selections.

The soul has no pillow on which to repose so soft and sweet as a good conscience.—*St. Gregory.*

Good books, like good friends, are few and chosen; the more select the more enjoyable.—*A. Bronson Alcott.*

Do not wait for extraordinary opportunities for good actions, but make use of common situations.—*Goethe.*

Were I, O God, in churchless lands remaining
Far from all voice of teachers and divines,
My soul would find in flowers of Thy ordaining,
Priests, sermons, shrines.
—*Horace Smith.*

All the possible charities of life ought to be cultivated, and when we can neither be brethren nor friends, let us be kind neighbors and pleasant acqaintances.—*Burke.*

Do not go out in search of crucifixions; but, when God permits them to reach you without your having sought them, they need never pass without your deriving profit from them.—*Fenelon.*

Thou that hast suffered, brood not o'er thy woes,
But to thy tasks! Thy losses and thy pangs
Forget in cheerful toil; thyself forget.
There be who love thee yet; whom thou dost love;
For God and these still be it thine to live;
And all unwearied, in love's ministries,
Go labor on and in thy works rejoice.
—*Ray Palmer.*

Science and Art.

Shavings from the oiled wood used in the manufacture of planes at an eastern factory were recently put into a barrel, and twenty-four hours later were found to be almost on fire, their temperature being over 300 degrees Fah. Before night the shavings were found charred and smoking a few inches beneath the surface. This is a practical demonstration of spontaneous combustion, and illustrates how many mysterious and destructive fires may have originated. Oiled rags and waste operate in the same way.

It is stated that in various military districts of North and South Germany, as well as in Holland, trials have been made of wire soles covered with a substance resembling India rubber. These soles are said to be more durable than those made of leather. These soles have hitherto been made at Nuremburg, where they were invented by a retired glove manufacturer named Linder. It is asserted that some important capitalists have associated themselves with the commercial development of this invention.

Items of Interest.

Ex-Vice-President Hannibal Hamlin died suddenly on the evening of July 4th at Bangor, Me.

A quarter of an acre in extent and twelve feet deep is the size of the great Treasury vault at Washington.

Crop reports from Minnesota, Dakota, and Montana continue most favorable. Wheat is in fine condition. Other grains are also above the average.

President Harrison issued a proclamation announcing that copyright has gone into effect between France and Switzerland.

Among the new arrivals to our shore recently was that of Prince George, of Grece. This is the first time that a member of the royal family of Greece has ever visited our country.

General Booth announces that he has received the £100,000 he wanted for his social reform scheme, and £10,000 in addition; but of the £30,000 wanted for annual working expenses only £2,000 had come to hand.

The "Empress of Japan," C. P. R. steamer, made the passage from Yokohama, Japan, to Vancouver, in ten days, twenty-one hours, twenty-four minutes, thus making the swiftest voyage ever made across the Pacific.

Ex-City Treasurer John Bardsley was sentenced by Judge Willson, in the New Court House, Philadelphia, to fifteen years imprisonment at hard labor and solitary confinement in the Eastern Penitentiary, and to pay a fine of $237,530.

According to the Paris correspondent of the New York *Herald*, an old lady has just died at Spa leaving one hundred thousand francs as a prize to astronomers, French or foreigners, who within ten years shall be able to communicate with any planet or star.

The statistics of the average size of families in the various countries of Europe, which are of considerable interest for the status of public morals, are the following: France, 3.03 members; Denmark, 3.61; Hungary, 3.70; Switzerland, 3.94; Austria and Belgium, 4.05; England, 4.08; Germany, 4.10; Sweden, 4.12; Holland, 4.22; Scotland, 4 46; Italy, 4.56; Spain, 4.65; Russia, 4 83; and Ireland, 5.20.

Susi, the black servant of Dr. Livingstone, the explorer, recently died in Zanzibar. He and another servant carried Dr. Livingstone's dead body 1,500 miles through a hostile country and restored it to his friends in England, where the body lies in Westminster Abbey to-day. Susi was thanked by vote of Parliament, and received a handsome and substantial recognition from the Queen and British Government for his faithfulness and devotion to Livingstone.

Hints and Recipes.

Galvanized articles may be cleansed by a solution of one part of borax in sixteen parts of water, which is rubbed on with a brush or sponge. Afterward wash with clear water and dry with a linen cloth.

To make fruit salad take one box strawberries, one pineapple (cut fine), four oranges (small pieces), three bananas (sliced). In a deep glass dish alternate layers, well sugared. Just before serving, cover with whipped cream. Grated cocoanut can be used when strawberries are used.

To preserve pears, pare, cut in halves, core and weigh; allow three-quarters of a pound of sugar to a pound of fruit. Make syrup and drop fruit in it. Cook slowly; when done, take up and place in glass jars. Boil the syrup low, pour over and seal.—*Ladies' Home Journal.*

MATTRESSES.—These hot summer days give fine opportunity for making over mattresses. For hours the hair can be sunned and made lively and good as new. Rip open the mattress, put the hair through two or three waters to remove the dust, and after draining it pick it over before it becomes dry. Conduct the operation out-of-doors as much as possible to lessen its tedium. Have the tick washed and boiled till it is perfectly clean, and when hair and tick are sunned to dryness, return the hair, and tack it in place. An extension table makes a good mattress rack, and needles may be bought of any upholsterer at about 3 cents an inch.

Farm and Garden.

It ruins farm tools about as quickly to be left exposed to the hot sun of midsummer as to be left out in rain and snow. Heat dries and shrinks the wood work, so that tools and machines become shaky, and it makes openings for the moisture to get in and complete the work of destruction. If you must leave the tools out, at least keep them well painted. The paint fills the pores, and to some extent will prevent spreading and cracking. Paint is a good preservative, and a coat applied every spring or fall will double the life of a tool.

Whether it will pay to grind grain for feeding purposes, says an exchange, can best be told by the pocket book and long experience, as the experiments on that point are so conflicting as not to settle it. By long experience we have found that to grind grain as fine as possible would save one-third; that is to say, that 300 bushels of whole grain will last no longer than 200 bushels ground. This applies to all animals except poultry. Meal should be fed in shallow, broad troughs so that the animals cannot gulp it down. The best way to give it to horses is moistened on cut feed.

It is estimated that an acre of good clover will produce, by pasturing, 600 pound of pork. On this basis clover is a more profitable crop than corn, as the labor of one bears no comparison with that required for the other. To allow animals to harvest the crop and to carry it to market for you on their own feet means a very great saving of labor and expense. The clover, from an acre, if cut and fed, would doubtless make much more than the foregoing weight of pork; but while we have so much land, and while labor costs so much in proportion to the rental value of the land, there would probably be no profit in doing it. Under ordinary circumstances, as yet, the best profit in stock feeding will be found where the largest results are attained with the least labor. If the acre of clover will produce the 600 pounds of pork—we need more exact experiments to determine this—it is as much as 60 bushels of corn will do. It does not need very close calculation to show the wide margin of difference in cost of the two crops. Again, the 600 pounds of pork are worth vastly more than any possible hay crop that the acre of clover could yield, with no expense for cutting and hauling. Hogs and clover are a profitable combination.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch St.

THE ANDOVER REVIEW, July, 1891. The present number contains several excellent aricles. Professor Le Conte writes on the relation of the Church to modern scientific thought. He maintains that it is the mission of sclence to elevate the plane of religious thought and test the validity of religious beliefs. With much that is true he combines much that, in our opinion, is fundamentally false. Rev. Charles Carter has a sensible paper on the opposition that is often set up between the preaching of "the simple Gospel" and the preaching of what by distinction is known as "Christian Ethics." Miss Scudder discusses Socialism in its bearing on spiritual progress. She wishes to know its ethical value, and does, not whether it is practicable, but whether it is desirable. The article which will have most attraction for readers in our Church is that on John Williamson Nevin by Rev. William F. Faber. It is an admirable sketch of Dr. Nevin by one, who, though never a pupil of his, has yet been a close student of his writings. We are glad to see it in a Review having so wide a circulation. It will help to make the Doctor better known than he is.

Houghton, Mifflin & Co., Boston. Yearly subscription, $4.00; single numbers, 35 cents.

"Elizabeth Tudor," by the author of "A Little Oxford Maid." opens the July number of the GIRL'S OWN PAPER. Other interesting features are: "Our Tractarian Movement," "Tales of Great Families," "Pain, a Friend and not a Foe," and "Professional Pianoforte Playing." $2.00 a year. Fleming H. Revell Co., New York and Chicago.

In the July number of the LEISURE HOUR, sent out by the Fleming H. Revell Company, New York and Chicago, the table of contents is—The Recovered Aristotle, Two London Prisons, Under Discussion—The Burdens of Life, Sea Perils in Instance and Percentage, Field-Marshal Count Von Moltke, and Statesmen of Europe. $2 a year.

In the July SUNDAY AT HOME, issued by the Fleming H. Revell Company, New York and Chicago, the table of contents is—Towers and Walls, Black America, Religious Life and Thought in France, Protestantism in Relation to the Nation, The Devotional Poems of John Greenleaf Whittier. $2 a year.

THE BOY'S OWN PAPER for July, issued by the Fleming H. Revell Company, New York and Chicago, contains—Chivalry, Tiger Chief of Burmah, Toys Worked by Electricity, Stories of Bravery and Peril. $2 a year.

LITTELL'S LIVING AGE. The number of The Living Age for July 18 contains—Jewish Colonies in Palestine, Blackwood's Magazine; Two Old Men, Temple Bar; Social Aspects of American Life, Nineteenth Century; On the French-Swiss Frontier, Cornhill Magazine; Moltke as a Man of Letters, Macmillan's Magazine; Melissa's Tour, Longman's Magazine; The Bombardment of Iquique, Nineteenth Century; Richard Jefferies, Temple Bar, Longman's Magazine. Poetry—The Consolations of Art, A Homily, Sorrow, A Highly Valuable Chain of Thoughts.

$8.00 per year. Littell & Co., Boston, are the publishers.

LITERARY NOTES.

A very valuable Supplement will accompany the next number of HARPER'S WEEKLY. It will be devoted to some special features of the eleventh census.

"Girls on Horseback" is the title of a series of papers to be begun in the next number of HARPER'S BAZAR.

"Lydia Heresy, of Bridgewater," a new story by Mary E. Wilkins, will be published in the next number of HARPER'S BAZAR. The same number will contain the first instalment of a series of papers entitled "The House Comfortable," by Agnes Bailey Ormsbee.

The first instalment of a three-part story called "Dick of Diamond Rock," by J. Macdonald Oxley, appears in HARPER'S YOUNG PEOPLE for July 14th.

"The Chautauquans" is the name of a serial which will be begun in the NEW YORK LEDGER of July 25. It was written for the *Ledger* by John Habberton, the popular author of "Helen's Babies." Mr. Habberton is an enthusiastic supporter of the famous Chautauqua educational enterprise, and the characters in his "Chautauquans" are all interested in that movement.

Deaths.

Obituaries to be inserted must be no longer than two hundred and fifty words.

DIED.—June 26th, 1891, at Laurelton, Elder Solomon S. Miller, aged 71 years, 2 months and 29 days.

The Consistory of Laurelton Reformed church adopted the following resolutions:

WHEREAS, It has pleased Almighty God to remove from our midst, Elder Solomon S. Miller, our benevolent friend and brother, who for many years has been a faithful member and officer of this congregation, therefore,

Resolved, That we submit to the will of Almighty God in this dispensation, knowing that He doeth all things well.

Resolved, That because of his constant willingness to labor in the cause of Christ, and because of his wise counsel in all the affairs of the church, we deeply and sincerely feel his loss to us.

Resolved, That we extend to the bereaved family our heartfelt sympathy in this affliction, and tenderly commend them unto Him who healeth all our sorrows.

Resolved, That these resolutions be published in our church papers and recorded on the minutes of the consistory, and a copy be sent to the bereaved family.

L. D. STECKEL,
MINOR BROWN,
J. E. HARTMAN,
Committee.

DIED.—Departed this life, June 10th, 1891, in her home, at Jonestown, Pa., Mary Alice, wife of Dr. J. A. Capp, aged 37 years, 10 months and 17 days.

This young mother was baptized in her infancy by the late Rev. Dr. Kremer of Lebanon, Pa., and at the age of 16 years became a member of St. John's Reformed church, Jonestown, Pa., where she actively spent her short period of life.

In "falling asleep," she gave hopeful evidence that she departed in death "to be forever with the Lord." To the question of her pastor, "Do you feel that you can depart safely and leave all in faith with the Lord," her answer was, "In Him I can safely go."

She was reconciled to God's will. To her, as mother of a young family, the trial was a severe one, but she was able to respond submissively out from the sunny days of her youthful womanhood and the anxiety of a mother's solicitude for her beloved children, the companionship of a devoted husband, brother and sisters.

She was an active member in the bosom of her church. Under depressing effects of bodily weakness, she yet found time and energy to take an active part in church work. For years past she conducted the Infant Sabbath-school, and to the time of her sickness she taught in the school, was a member of the choir, and of the Missionary and Ladies' Benevolent Societies.

The congregation, with the sorrowing family, mourns her early loss, but also rejoices that she has endured in faith her "night of weeping," and left the hope that "an entrance abundantly has been ministered unto her into the kingdom of the Lord."

A large concourse of relatives and frlends attended her obsequies. The sermon was preached by the pastor from the text Psalm 30: 5. W.

RESOLUTIONS.

At a meeting of the Ladies' Benevolent Society of St. John's Reformed congregation, Jonestown, Pa., the following resolutions were adopted:

WHEREAS, It has pleased our Heavenly Father, in His wise providence, to call from our midst our beloved sister, Mrs. Dr. J. A. Capp, therefore be it

Resolved, 1. That we bow in humble submission to God's holy will, striving to work more diligently for the Master "while it is day," and "the night cometh when no man can work."

Resolved, 2. That we will cherish the memory of our departed sister and friend, while we miss her gentle spirit, and feel her loss in the home, the church and in the bosom of our society.

Resolved, 3. That we extend our heartfelt sympathies to her sorrowing husband and dear children, and in faith commend them to the God of all comfort and consolation.

Resolved, 4. That these proceedings be placed upon the minutes of our society and a copy be presented to the family of the deceased, and also that they be published in the REFORMED CHURCH MESSENGER.

MRS. ADAM YAEGLEY,
MRS. ELIZABETH WICKERT,
MISS ANNIE SORG,
MISS ANNIE BROWN,
Committee.

DIED.—Entered into the rest of God, Saturday, June 20th, 1891, at Gettysburg, Pa., Mrs. Hannah Winebrenner, aged 75 years and 2 months.

For forty-five years she was an active member of the congregation and a teacher in the Sunday-school. Her life was full of deeds of kindness and love to the poor and the distressed. Her sweet Christian character shone as a bright light in the entire community. We bless God for her life of devoted, uninterrupted service, and for the manifestation of the Lord's presence and living favor in her death. Surely, "Blessed are the dead who die in the Lord." Comfort one another with these words.

PASTOR.

DIED.—At his residence, near Middleway, West Virginia, April 9, 1891, Hiram C. Senseny, aged 77 years and 2 months.

He was formerly of Chambersburg, Pa., brother of the late Dr. Senseny, and his father before him was the able physician, Dr. Jeremiah Senseny.

He was a Christian, strong in faith and hope and love; earnest and cheerful, and at his hospitable home the minister always found a hearty welcome.

He was for many years a member of the Reformed church, belonging, at the time of his death, to the little congregation of Reformed people at the village near which he lived. He was always hopeful for the prosperity of that little band of Christian people. We buried him there in the cemetery near the church beside his beloved wife, who preceded him to the heavenly world some years since.

A large family of children and grandchildren mourn his loss, but they weep not as those who have no hope.

"Call not back our dear departed brother,
Anchored safe where storms are o'er,
On the border land we left him,
Soon to meet to part no more."

J. W. R.

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Miscellaneous.

For Reformed Church Messenger.

A BRIEF SUMMER OUTING.

A short ride of about five hours brought us to the growing mountain city of Altoona, under the shades of the Alleghenies. After a day's rest among friends we were refreshed for the Sunday service in Trinity Reformed church, morning and evening, with a baptismal service in the afternoon. This mission was started by its present pastor, Rev. Lloyd E. Coblentz, about three years ago, with 65 members mostly, if not entirely, from the First Reformed church of Altoona. For several years they worshipped in a public hall, but they now worship in the basement of their own new church building. The upper audience hall is not yet finished, but the room in which they worship is very pleasant and will seat over 350 persons. The membership now number 214, and if the church was finished the congregation would, no doubt, be self-supporting. The Sunday-school, including officers and teachers, numbers 277. It required much hard work for a young man just from the Seminary to carry this mission to its present stage of prosperity, but Rev. Coblentz was the right man for the place, and he now has the pleasure of seeing his mission congregation an assured success, and looks forward to the time within a few years when the church will be completed and paid for, and the congregation able to support itself without aid from the Mission Board. Altoona is a stirring city, its population is imbued with a spirit of activity and energy, and the churches there appear to perform their full part for the religious wants of the people. The First church deserves great credit for starting this mission at the right time, and the members of the mission deserve great credit for the spirited, energetic manner in which they have presented the interest for-

We preached twice for the mission on Sunday, both times to large and attentive audiences. To show the spirit of this young mission we may mention the fact that, whilst struggling to establish their own congregation, they have already secured a lot in a new and growing portion of the city for a third church in the near future. The spirit of missions is always the spirit of activity and progress in behalf of others. Trinity mission is just embarking in the building of a parsonage also, by which they will save in part the high rent now required for the pastor. It is business policy to build a parsonage, and the Altoona people always have an eye to business, in religious as well as in secular affairs. Aid given to this growing mission, so industrious, active, and self-sacrificing in helping themselves, will be wisely bestowed and thankfully received.

But all this is merely introductory to our "brief summer outing." The interesting situation of Altoona in a general way is known to all travellers who pass through it, up by the Horse-Shoe-Bend, and on over the summit of the Alleghenies, to Pittsburgh and the West. As such we were well acquainted with it before, but we had never stopped long enough to explore the many features of interest in the city and the beauties of its surroundings. So on Monday we started out with a small party to visit first the beautiful and grand elevation on the mountains called *Wopsononock*, sometimes called for short, *Wopsy*. The city electric street cars, complemented a portion of the distance by the horse cars, carried us to the foot of the mountain, and from thence the locomotive moved the car up to the summit, an elevation, we were told, of about 2600 feet. The view from this summit is truly grand. A large new hotel stands on the summit, and a short walk of a half mile leads to a look-out, from whence one can see the mountains spread out in all their grandeur. So strong (symbols of strength) and yet so quiet and peaceful these mountains are, that it is a rest for the spirit, and at the same time an inspiration, to sit and rest the eyes upon them. The ocean is a symbol of power also, but it is of power in a state of constant unrest, whilst the mountains give one the feeling of *reserved force*, even to the degree of sublimity. For the weary, jaded spirit, give us the mountains above the ocean, above it, of course, in a double sense. Had we space we might fill our article with the laughable and comic incidents of this trip, going and coming, to the Wapsononock. The place needs only to be known in order to attract many visitors to see and enjoy its scenery. We had with us the pastor of Trinity Mission, and Rev. J. W. Pontius, a member of the Classical committee of supply for the First church, now vacant, who had preached for that congregation the day before, besides several ladies closely related to several of us. We all voted that it was a rich treat on preachers' blue-monday to visit Wapsononock, even with all the delays of the electric, horse and steam railways in getting there.

On the day following we spent several hours of the morning in visiting *some* of the workshops of the Pennsylvania R. R. Company in Altoona. This also was a sight we had never witnessed before. As the towering mountains reveal the workmanship of the great Creator, here we beheld the wonderful works of man. This also is truly inspiring. It reveals the greatness of the human intellect in bringing the powers of nature under man's control. Some five thousand workmen are engaged in these workshops and their surroundings, and it is an interesting spectacle to look in upon this centre of industry, and see how human heads and human hands control the machinery which equips the great Pennsylvania railroad with its locomotives, cars, etc. One might spent a week in these workshops and yet not see all that is to be seen.

We did not overlook the fact, however, that Trinity Mission is so largely represented in these company shops, some occupying higher, some lower, positions, and all making good wages. The mission pastor knew just where to find his members, and he did not fail to exchange a word or two with each one. Those laboring men have given the greater portion of the money already raised for the new church. They are liberal in heart and in purse. They left a comfortable home in the First church in order to build up a new congregation for the Reformed denomination, knowing that this step committed them to years of hard work and sacrifice. Ought not such noble spirits receive help from other sections which have not such a burden resting upon them? Let the pastor, Rev. Lloyd E. gation to collect money for the flourishing mission in Altoona.

On the afternoon of the same day our little company started at 2 o'clock for Cresson, on the summit of the mountains, about which it is not necessary to write, as it is so well known among our first-class American resorts. Here the President of the United States and his family took a part of their summer outing last year. For pure air, pure water, and beautiful mountain scenery, it is not surpassed on the Atlantic seaboard. The beautiful, cultivated, forest-grounds are dotted over, besides the grand hotel, with numerous fine cottages, and the walks and drives are all the summer tourist could desire. Seated in one of the shady spots we read from a daily paper a racy description of the Quintet Club's journey up the Rhine and through Heidelberg and Strasbourg, and as we read of those scenes which we had twice travelled over in former years we felt up there on the summit of the Alleghenies that one need not go abroad to find something interesting in the way of natural scenery.

We should like to write something more of this stirring, active, mountain-city, but our space does not allow it in this article. When once the streets, avenues, and sidewalks, are properly paved, as some of them are now, Altoona will take its place among the most beautiful of our inland cities. The city has the freshness of youth literally about it, for besides being of so recent a growth, its population is made up, more than other cities and towns in Pennsylvania, of young and growing families. This gives it its peculiar air of activity and push. It is inspiring to be among such a busy population, where labor receives its true respect and honor. Labor is ennobling because it always carries with it a service done for others, a service for the general good of society. It has been left for America to teach the gospel of labor, and to honor the laboring man as the peer of those in any other class. If Mr. Arnold had looked properly upon the position of the laboring men in this country, and properly appreciated it, he would not have made the criticism that "one sees nothing *interesting* in America."

Surely it is an interesting fact that in this land of the future the greatest good to the greatest number should be the object of legislation, and not the elevation of the few by the sacrifice of the well-being of the many. All that old-time feudalism and class distinction is losing ground even in Europe. The Emperor of Germany, that military despotism, feels the necessity now of looking after the interests of the laboring people, and in England the distinction of class by birth is losing its power every year. Mr. Arnold, no doubt, was engrossed with a certain class of our population only, otherwise he could not have overlooked the comfortable living and the independent bearing of the laboring population in America.

But we cannot enlarge upon this now, and close, even though somewhat abruptly, this short description of our *brief summer outing*. X.

SPECIAL MEETING OF GOSHENHOPPEN CLASSIS.

Goshenhoppen Classis held a special meeting on Tuesday at Pennsburg, Pa.

Licentiate H. A. I. Benner, from Lehigh Classis, was received and his call to the Hill charge confirmed. A committee to arrange for his installation was appointed.

Rev. John Leinbach, of Reading, has been supplying the Amityville congregation for some time. A committee that had been appointed to look after the supply of the charge, reports that Rev. Leinbach does not recognize the committee, and he, a member of the Lehigh Classis, continues to supply a church under the control of Goshenhoppen Classis. This is irregular under the rules of the church. Rev. C. S. Wieand, of Pottstown, the stated clerk, was instructed to request Rev. Leinbach to withdraw from the charge immediately.

Revs. S. M. K. Huber, L. K. Evans and C. H. Herbst, the committee on organization of a new congregation at Royersford, reported that a Reformed church had been formally started there on June 11th. The membership is 27. Licentiate Ernest Clapp, a graduate of Ursinus College, has been called to the new charge and Classis confirmed the call. The sum of $150 was voted by Classis toward the support of the Royersford church for this year. The committee on organization of the congregation was continued to arrange for Rev. Clapp's ordination and installation.

For Reformed Church Messenger.

PHILADELPHIA CLASSIS.

Philadelphia Classis convened in annual session in Trinity Reformed church, Collegeville, Montgomery county, Pa., on Thursday, May 28th, 1891, at 8 o'clock, P. M.

Opening sermon was preached by the retiring President, Rev. S. U. Snyder. Twenty-four ministers and twenty-six elders were in attendance.

Following-named officers were elected:

Continued on Page 13.

Dyspepsia

Makes many lives miserable, and often leads to self destruction. Distress after eating, sick headache, heartburn, sour stomach, mental depression, etc., are caused by this very common and increasing disease. Hood's Sarsaparilla tones the stomach, creates an appetite, promotes healthy digestion, relieves sick headache, clears the mind, and cures the most obstinate cases of dyspepsia. Read the following:

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Rev. James Crawford, D.D., president; Rev. Jerome B. Henry, vice-president; Rev. Francis C. Yost, corresponding secretary; Hon. Hiram C. Hoover, treasurer; Rev. John H. Sechler continues stated clerk.

The sessions of Classis each day were begun with singing of a hymn, reading of Scripture, and prayer. On Friday afternoon Classis attended in a body the public meeting of the Woman's Missionary Society. In an address of welcome the pastor loci, Rev. J. H. Hendricks, gave much valuable information relating to the local church and its history. Rev. S. R. Bridenbaugh delivered a stirring address on Woman's Work. Friday evening was devoted to the discussion of agencies in church work. Services preparatory to the Holy Communion were held on Saturday evening, Classis uniting in the celebration on Sunday morning. Sunday evening was given up to the discussion of Sunday-school topics.

Classis received Rev. Dr. G. W. Williard from Tiffin Classis, Ohio Synod; Revs. H. Hilbish, J. B. May, and Lic. I. C. Fisher, from Lebanon Classis; Lic. J. L. Fluck from Tohickon Classis; Lic. C. U. Derr from German Philadelphia Classis, German Synod of the East.

Classis licensed Messrs. Henry Tesnow, Wm. H. Stubblebine, Ernest Clapp, and O. H. E. Rauch.

Lic. Clapp was dismissed to Goshenhoppen Classis.

Calls were confirmed as follows—To Rev. Hilbish from Brownback's charge; Lic. Fluck from St. Matthew's charge; Lic. Fisher from East Vincent and Pikeland charge; Lic. Derr from Spring City charge.

In response to an overture Lebanon Classis ceded St. Paul's Reformed church, Birdsboro, to this Classis, which church was received and joined to Shenkel's Reformed church, to constitute a pastoral charge.

A memorial on the deceased brethren, Revs. Feete, Bomberger and Kremer, was adopted with a rising vote, followed with prayer by Rev. Dr. Williard.

Following report on Church Hymnal was unanimously adopted:

"Hymnal Committee of the Reformed Church Hymnal," as prepared by order of General Synod, to be a collection of 795 church hymns and tunes of the highest order; and,

WHEREAS, This collection has been most carefully and judiciously selected and arranged, not only according to the "seasons of the church-year," but also according to "subjects," and to add to its convenient use, is condensed under six different indices; and,

WHEREAS, It is neatly bound in becoming and pleasing style, is printed in clear type, on good paper, and is to be sold at a reasonable price; and,

WHEREAS, It would be well for all congregations of our denomination to sing the praise of God from the same collection; therefore,

Resolved, That this Classis approve of the Hymnal, and recommend to her several charges its adoption by them.

Resolved, That we express our appreciation of the work of General Synod's Committee in compiling the Hymnal, and that we forward this action to the chairman of said committee.

The Classis "commends the project of holding a reunion of Reformed people of Eastern Pennsylvania in connection with the anniversary of Bethany Orphans' Home this summer, and urges it upon the attention of the people."

The third Tuesday in May, 1892, 8 o'clock, P.M., St. Luke's Reformed church, Trappe, Montgomery county, Pa., were selected as time and place of next annual meeting.

The Woman's Missionary Society of Classis is requested to hold its annual meeting in connection with the annual meeting of Classis on Tuesday morning at 10 o'clock.

It was resolved, that in connection with the opening sermon at the next annual meeting, the Classis observe the communion; that Wednesday evening be devoted to the discussion of Church Work topics, and Thursday evening to Home and Foreign Missions.

Delegates to Synod:

Primarii, Revs. Jno. H. Sechler, G. W. Williard, D.D., LL.D., F. C. Yost, H. T. Spangler, R. C. Zartman, and Elders Robert Patterson, John W. Bickel, Esq., Hon. H. C. Hoover, Andrew J. Baker, Isaiah C. Gerhart.

Secundi, Revs. J. B. Henry, J. A. Mertz, C. H. Coon, S. R. Bridenbaugh, J. D. Detrich, and Elders A. D. Simpson, Henry Francis, Wm. Carl, Abr. B. Fry, Jacob Y. Dietz.

Statistics.

Ministers, 30; licentiates, 5; congregations, 28; members, 5,433; unconfirmed, 1,367; baptisms, infants, 155; adults, 140; confirmed, 248; certificate and reprofession, 259; communed, 4,441; dismissed, 125; erasure of names, 98; deaths, 85; Sunday-schools, 28; officers and teachers, 624; Sunday-school scholars, 5,473; students for the ministry, 10; contributions for benevolence, $20,667; for congregational purposes, $61,698.

STATED CLERK.

For Reformed Church Messenger.

LAYING OF CORNER-STONE.

The corner-stone of the new Hampton Union church, composed of the Presbyterian, Methodist Episcopal, and Reformed denominations, was laid on Sunday, July 12. Being a delightful day, a large and devoted audience was in attendance.

The main service was held on the foundation-site of the church grounds, and the sermon was preached by Rev. Prof. W. E. Krebs of Littlestown, in his usual earnest, practical and impressive manner, selecting for his text, Eph. 2: 20. The East Berlin choir of the Reformed church rendered excellent and appropriate music, and received as well as merited the thanks of the congregation.

In the afternoon, at 2 o'clock, a Sunday-school service was held, when appropriate addresses were made to children by Rev. Krebs, and Rev. Schreiver of the Presbyterian church of Hummelstown. The music was furnished by a female quartette.

The service in the evening was held in the U. B. church. It was filled to its utmost. Rev. J. W. Forrest of the M. E. church, preached an appropriate sermon, taking for his text, 1 Cor. 15; 34.

The offerings during the day amounted to seventy dollars. Long may we cherish the memory of the event.

O. F. SCHAEFFER.

For Reformed Church Messenger.

WICHITA UNIVERSITY.

From Wichita *Eagle*, July 17th:

"Prof. E. L. Mathes, of Heidelberg College, arrived in Wichita yesterday. He comes here to take charge of the Wichita University, having recently been elected to the presidency of the same. Rev. S. A. Alt of Fulton, Mich., another of the newly elected professors, will arrive in a few weeks, and others before the opening on September 2. Prof. Mathes, the new president, comes most highly recommended. The prospects for the university were never so bright as now."

From the above notice it will be seen that Wichita University is still alive, and in a promising state of literary existence, notwithstanding rumors in the East to the contrary. We admit that it is somewhat difficult to maintain a healthy life on western breezes, even with a good attendance of live western young men and women, but we are doing it. Whatever our eastern friends may think about it, we believe there is a Divine call for an institution of learning in the West—in fact, that it is the main hope of our missionary work. What we now need above all else are educated men and women—especially ministers—"to the manor born." Those reared and educated in the West are, as a rule, the best adapted for western work, and no great progress will be made until we have a "native" ministry, as they have in most other well established denominations. In order to meet this want it is all important to maintain this school. It ought to have a fair endowment, both for the literary and for a theological department. We are discussing and planning how to establish a training school for ministers. Will not some wealthy member give us $25,000 or $30,000 to endow a theological professorship for the Synod of the Interior, in connection with Wichita University? This with $10,000 or $20,000 for the literary department would set us up comfortably, and put us in a position to do great things for the Reformed church in the West. The writer believes there are scores of eastern friends who could do this thing, and get to themselves a name and a fame worthy of their Christian enterprise, inspired by love of the Master's cause, as represented by the Reformed church in the great West.

Come, brethren and sisters, open your hearts and your purses to bless the generations now living, and to succeed us, in the West.

Though a little late permit me yet to add, that our late commencement exercises were quite a success. The writer preached a baccalaureate sermon the last Sunday of the session to a large and appreciative audience; one of the literary societies gave an excellent entertainment, including an able address by W. H. Rauch, Esq., of this city; Mrs. M. E. Nuss and daughter, Miss Laura, gave a delightful musicale; the business department graduated ten young men and ladies, and the music department one young lady.

The institution has already done much good in fitting young people for useful lives, and it is hoped may go on uninterrupted in its career of usefulness. In order to do this, we need greater endowment. Will it be forthcoming?

Yours in the faith,

J. W. LOVE.

Wichita, Kansas, July, 1891.

Church News.

☞Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

PENNSYLVANIA.

Philadelphia.—Bethel, 21st and Tasker, Rev. Wilson Delaney. This church was well filled Sunday evening, July 5th, to witness the ordination and installation of elders and deacons, when the following named persons were inducted into office: As elders, James Arbuckle, William McHenry, Joseph Martin, Wm. B. Jackson and George Barnett; as deacons, Jos. Hoffner, Edward Tully, Samuel C. Wisegarver, John V. Armstrong and Lewis of the consistory.

East South Bethlehem.—The cornerstone of the Shiloh Reformed church in the eastern part of South Bethlehem was laid with appropriate services on Sunday afternoon, July 12th. The main part of the service was held in the adjoining grove. It was an occasion of much joy to the small but active congregation under the pastorate of Rev. A. B. Koplin, D.D. They have chosen a good location and the work promises well for the future. The Reformed are the first on the ground. The church is on a corner lot with a convenient slope. The building is 28 by 47 feet, with a recess on the east, an entrance from Fifth street on the north into the basement, and a tower entrance into the main auditorium at the south-west corner. The whole is so arranged that the church can be extended in such a way that what is now the length can be made the width of the prospective edifice.

Rev. N. Z. Snyder, pastor of the First church, preached the sermon from 1 Peter 2: 6, "Behold, I lay in Zion a chief corner stone, elect, precious; and he that believeth on Him shall not be confounded." The pastor conducted the opening services and performed the official act. The choir from Christ church, Hellertown, with Hon. J. S. Hess at the organ, sang three beautiful and appropriate anthems. May the work so auspiciously begun continue to prosper under the benign influence of a smiling Providence.

N. Z. S.

Bath.—Rev. George J. Lisberger of Hegins, has accepted a call to the Plainfield charge, for many years served by the late Dr. Reinecke. He will enter upon his labors in his new field the beginning of next month.

Mt. Pleasant.—First, Rev. C. R. Ferner. The midsummer communion was cele-

Continued on Page 14.

Make two cakes, one with Cleveland's baking powder; the second with any other.

Note the difference.

The Cleveland cake is fine grained, keeps its natural flavor and moisture; "the other" is coarse grained, as if the sugar was too coarse, soon dries out and becomes husky.

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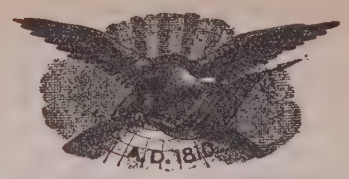
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brated in this place on the 12th inst. Rev. D. N. Dittmar, of Greensburg, Pa., preached the preparatory sermon on Saturday previous. The communion was the smallest under the present pastor. This is owing greatly to the demoralization caused by the recent strikes in that region.

Everett.—Rev. F. M. Line. The present pastor entered upon his duties here the first Sunday in June. The Holy Communion was celebrated on Sunday, July 12th, and the attendance upon the service was very good. The offerings amounted to $14, and were for classical apportionment.

Allentown.—Salem's, Revs. A. J. G. Dubbs, D.D., and G. W. Richards, assistant. Communion was celebrated on Sunday, July 12th. The number of communicants was 340. The collection for benevolent purposes amounted to 46.13 The congregation is gradually increasing and hopes in the near future to extend its labors.

Millbach.—Rev. A. J. Bachman held at Millbach, on the 12th inst., a reunion of those whom he confirmed during his pastorate of thirteen years. There were 106 confirmed—five of these died, and five were dismissed to other churches. Of the 96 still members 68 were present at the reunion.

Littlestown.—Licentiate George P. Stem was on Sunday, 5th inst., ordained to the holy ministry and installed as pastor at this place by a committee of Gettysburg Classis, consisting of Revs. Professor J. C. Bowman, Professor W. E. Krebs and F. S. Lindaman. The first-named preached the sermon.

Pittsburgh.—Rev. John Koracs and bride arrived recently in this city as missionaries among the Hungarians in Western Pennsylvania. He is the second missionary among these people. It is expected that his presence and labors among them here will do much towards preventing strikes on their part. The church should come to the help of the General Mission Board in maintaining these missionaries.

Perkasie.—The congregation at Perkasie, Bucks county, one of the most prosperous boroughs on the North Penn R. R., thirty miles from Philadelphia, last week paid their pastor, Rev. J. G. Dengler, a visit. Their kind feelings towards him were expressed in the gift of a very fine wrapper and a number of other articles. The evening was very pleasantly spent.

Altoona.—Trinity Mission, Rev. Lloyd E. Coblentz. Holy Communion was administered July 12th, both at the morning and evening services. The sermons were preached by Rev. T. G. Apple, D.D., of Lancaster. The attendance at both services was good. The offering for Home Missions amounted to $31.89. Eight persons were received as members.

Mann's Choice.—On July 12th, the licentiate, Albert S. Glessner was ordained and installed in the Sulphur Springs charge, Mann's Choice, Pa. The committee appointed for this purpose was Revs. R. L. Gerhart, J. B. Stonesifer and S. C. Stover. Rev. Gerhart preached the ordination sermon, which was highly appreciated by all who heard it. Rev. Glessner begins his work with much encouragement. He has already won the confidence of the people, and we pray that he may continae to enjoy such blessings and grace.

Hanover.—Rev. Geo. B. Resser was installed pastor of Emanuel's church, this place, on Sunday, June 28th, by a committee of Gettysburg Classis, of which Revs. Professor J. C. Bowman and J. H. Hartman were present.

OHIO.

Akron.—Trinity, Rev. E. D. Wettach. At the midsummer communion eleven persons were received into church fellowship with this enterprising mission. The Sabbath-school, too, is growing; enrollment, 276; attendance on July 12th, 216. We already feel we must have more room. The outlook is hopeful.

New Madison.—Rev. R. B. Richard was installed as pastor of the New Madison charge, June 25th. The committee consisted of Revs. J. H. Steele, H. L. Hart and W. E. Ludwick. The sermon was preached by Rev. Steele, of Alpha, Ohio, upon the text, "He that winneth souls is wise," Prov. 11: 30.

INDIANA.

Linton.—On Sunday, June 7th, the new Reformed church at Linton was formally dedicated. The church is erected of brick, 42x42 feet in size, in the form of a Greek cross. A debt of only $300 remains unpaid. Rev. Wm. Grether preached in English and several brethren during the day in German.

PERSONAL.

Rev. H. A. Bomberger, pastor of Heidelberg church, York, Pa., sailed last week with his brother in company, for a trip of several months in Europe and through the Holy Land. His many friends will wish him a bon voyage, and a safe return home.

Mr. Thomas A. Fenstermaker, who is a graduate of Franklin and Marshall College and of the Theological Seminary, Lancaster, Pa., and was duly licensed to preach the Gospel, having been unable to enter upon the profession for which he prepared by reason of throat affection, has been engaged in reporting in the courts of this city and other places with great success. Recently he passed a very creditable examination and is now practicing attorney. To give up the ministry has been a struggle on the part of Mr. Fenstermaker, and that which he has been engaged in necessarily led him to the legal profession. His many friends will congratulate him upon his enrollment among the attorneys of this city, and wish him advancement and great success as such. His office is No. 625 Drexel Building, this city.

MISCELLANEOUS.

Entered into rest at his residence, 6 Alder St., East, End, Pittsburgh, Pa., on the 16th inst, J. George Wolff, son of the late Barnard Wolff of Chambersburg, Pa., and brother of B. Wolff, Jr., of Pittsburgh, Pa. The deceased for a number of years was connected with Dunn's Mercantile Agency in Pittsburgh, Pa., and recently was obliged to retire on account of declining health. From that time down to the day of his death he was confined to his residence and his day of release from all sufferings came at last.

He leaves a wife, who was Miss Theresa R. May of Chambersburg, Pa., and two sons, Edward C, and Clarence M, to mourn his departure. His remains were interred on the 18th inst., in the God's Acre of Zion's Reformed Church, Chambersburg, Pa.

Change of Address.

Rev. W. J. Muir from Lancaster, Pa., to *Tremont, Schuylkill Co., Pa.*

Rev. Geo. J. Lisberger from Hegins to *Bath, Northumberland Co., Pa.*

RE-UNION.

The first annual re-union of the Reformed people of Somerset Classis will be held at Rockwood, Pa., Thursday, August 20th. An interesting programme has been prepared for the occasion, and a pleasant time is anticipated.

THE SPIRITUAL CONFERENCE.

The new Hymnal recently published by the Church will be brought into use at the Spiritual Conference to convene at Lancaster, Pa., on Wednesday evening, July 29th. The brethren are requested to bring each a copy along. Such as have not yet purchased a copy can be supplied at Lancaster at the same prices charged elsewhere.

D. W. G.

For Reformed Church Messenger.

SECOND ANNUAL RE-UNION.

The Committee having been appointed to make arrangements for the Second Annual Re-union of the Reformed Church at Pen-Mar, have decided to hold the Second Re-union at "Pen-Mar Park." Thursday, August 13th. There will be special music, and addresses by prominent men of the church. The Congregations of Pennsylvania, Maryland, and Virginia, are cordially invited to come and spend a pleasant and enjoyable day in the mountain at Pen Mar Park. For particulars of trains, and Programme, consult the following committee of arrangements.

J. W. Homrich, Martinsburg W. Va., D. M. Henley, Hagerstown Md., J. H. Berger, Chambersburg Pa., N. M. Fissell, Carlisle Pa., P. C. Weist, York Pa., C. S. Stahle, Gettysburg Pa., Samuel Dutrow, Frederick, Md., W. H. Morningstar, Union Bridge Md., F. D. Miller, Westminster, Md., Ed. H. Shafer, Baltimore, Md., B. F. Borden, Toms Brook, Va.

JUNIATA CLASSIS.

At a special meeting of the Juniata Classis held on the 14th inst, in the Reformed Church at Loysburg, the pastoral relation between Rev. Robert O'Boyle and the Yellow Creek charge was dissolved and Mr. O'Boyle was dismissed to the Schuylkill Classis, Eastern Synod. Revs. F. M. Line, John W. Pontius, and C. H. Reiter were appointed a committee of supply. As to the action of Classis with reference to the connection of the Loysburg congregation with the Hickory Bottom charge, the following modus vivendi was adopted—that the Loysburg congregation remain in the Yellow Creek charge until the annual meeting of Classis in June next.

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A CARD.

The following books from the library of the late Rev. John Derr, can be had at reasonable prices from David Derr, Catawissa, Pa.

8 vols. Lange's Commentary.
1 vol. History Apostolic Church, by Dr. Schaff, 1853.
1 vol. History Christian Church, by Dr. Schaff, 1858.
Vols. II. and III. History Ancient Christianity, Dr. Schaff.
1 vol. Complete Analysis of the Bible, by N. West, D.D., 1868.
1 vol. Alexander Cruden's Concordance, 2 parts, 1843.
1 vol. Commentary Dr. Zacharias Ursinus Translated, 1851.
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1 vol. Tercentenary Monument in Commemoration of Heidelberg Catechism, 300th Anniversary, 1863.
1 vol. Jahn's Biblical Archæolgy, by Thos. C. Upham, A.M., Andover, 1823.
1 vol. Life and Epistles of St. Paul, by Rev. J. S. Howson, A.M., 1866.
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ACKNOWLEDGEMENT.

The following moneys have been received since April 1st, by the treasurer of the W. M. S. Eastern Synod:

April 2,	W. M. S. Schuylkill Classis,	$50.00
" 9,	Manheim congregation,	10.00
May 6,	W. M. S. Wyoming Classis,	64 00
" 14,	W. M. S. Wyoming Classis,	20.21
" 20,	W. M. S. Classis,	58.00
" 20,	W. M. S. Ref. churches Lancaster city,	25 00
" 21,	W. M. S. Ref. Ch. Harrisburg,	15 00
" 28,	W. M. S. Schuylkill Classis,	96.09
June 26,	W. M. S. Lebanon Classis,	91.00
" 26,	First Ref. Sunday-school, Lebanon,	26.35

SARAH E. P. MOSSER,
Treas. W. M. S. Eastern Synod.

Acknowledgments.

Statement of moneys received by the undersigned for Home Missions and Church Building Fund since last acknowledgment, viz.:

Rec'd per Rev Wm M Deatrick, D D, treas of Mercersburg Cl, from St Thomas chge,		$24 25
From Ladies' Miss Soc, Greencastle ch,	80 00	
Waynesboro chge,	60 00	
Greencastle ch,	21 00	
Heidelberg ch,	14 24	
Mercersburg ch,	9 03	
Upton ch,	1 26	
	185 53	
First ch, Chambersburg,	165 00	
Mercersburg ch,	7 81	
Little Cove (com alms),	6 64	
	179 45	
Woman's Miss Soc, Upton, Pa, (per Rev Whitmer),		12 00
Mercersburg Cl,		26 31
Per Rev A C Whitmer, on account of the 1000 tens		
Rev C B Heller, Heilig's Mills, N C,	5 00	
Henry M Schmuck, Hanover, Pa,	10 00	
Miss Mary Forney,	10 00	
Catawissa Ref cong,	14 00	
Frank J Faesig. Lan, Pa,	10 00	
Elders Brown & Dunkle, Lewisburg, Pa,	10 00	
"One who gives the tenth,"	20 00	
Dr B F Boyer, Springtown, Pa,	5 00	
Mission at Astoria, Ore,	10 00	
		94 00

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Grace Mission, Washington, D C,	10 00	
Rev D M Wolf, Spring Mills, Pa,	10 00	
Miss H J Smith, St Joseph, Mo,	10 00	
S S, Blandon, Pa,	12 00	
Mrs F B Herr, Ridgely, Md,	5 00	
Emanuel S S and cong, Hanover, Pa,	100 00	
Rev A R Bartholomew, Pottsville,	10 00	
		157 00
Women's Miss Society, Ashland, Pa,	10 00	
Rev A Houtz, Orangeville, Pa,	10 00	
English S S of Bethlehem, Pa,	10 00	
Orwigsburg, Pa, chge,	10 00	
Schaefferstown, Pa, chge,	50 00	
		90 00
Trinity S S, Pottstown, Pa,	20 00	
S Easton Ref cong,	5 00	
Mite Soc. Timberville, Va,	15 00	
Millersville, Pa, chge,	10 00	
Ridgely, Md, Ref cong,	5 32	
Knecht Bros, Parvin, Pa,	10 00	
Miss A M Kieffer's Bible class, Allentown, Pa,	10 00	
W M Society, Upton, Pa,	12 00	
Society of Inquiry, Lancaster,	10 00	
Shepherdstown, W Va, S S,	20 00	
		117 32
Lincoln Ref Mission, Neb,	10 00	
Ref cong, Mechanicstown, Md,	12 00	
A C Whitmer, Lan,	10 00	
		32 00
Per Rev W A Haas, treas of W Susq Cl, from		
St John's Ref ch, Williamsport, Pa,	50	
Boalsburg chge,	39 34	
Bellefonte chge,	11 39	
		51 23
Centre Hall chge,	62 85	
Mifflinburg chge,	56 69	
Aaronsburg (a ten),	10 00	
Ref S S of Selinsgrove,	7 96	
Infant department of do,	2 70	
		140 20
From Treasurer of Classis,		266 73
Jesse Bollinger, treas, etc, for use of Rev		
A M Schmidt, Baltimore,	25 00	
Do, do, do,	25 00	
Do, do, do,	25 00	
Do, do, do,	25 00	
		100 00
Per Rev U Henry Heilman, treas of Md Cl, from		
Jefferson chge,	17 00	
Faith Mission, Baltimore,	13 00	
		30 00
Middletown cong,	32 70	
Wolfsville Ref S S,	4 00	
Zion's, Hagerstown,	7 00	
S S of Evang Ref ch, Frederick,	50 00	
1st church, Baltimore,	43 27	
		136 97
3rd church, Baltimore,	81 00	
Cavetown,	10 00	
Miss Society, Mt Pleasant,	82 00	
Middletown,	6 30	
Christ church, Baltimore,	15 00	
Middletown S S (1 ten),	10 00	
1st church, Baltimore,	10 00	
Mt Moriah church,	11 31	
		175 61
Glade chge,	13 50	
Silver Run,	86	
Christ ch, Hagerstown,	7 38	
Manor ch,	10 50	
St Paul's, Baltimore,	78 00	
Weymer Miss Soc, Zion's ch, Hagerstown,	42 11	
Evangelical church, Frederick,	46 64	
" " S S, "	58 86	
" " Miss Soc, "	50 00	
Manchester chge,	75 00	
		382 85
Per Mrs J J Vandersloot, treas of Ladies' Soc of Trinity Ref ch, York,		55 00
Rev U Gerhard, Seattle, Wash, per the pastor,		
Per H A Forney, treas of N C Classis, from Rebate to Treasury,		00
St Paul's Mission,	2 00	
East Rowan chge—		
Grace cong,	17 80	
Bethel cong,	8 95	
	26 84	
Central Rowan church,	8 15	
Lincoln chge—		
Daniel's congregation,	7 00	
Massiden "	7 00	
Salem "	4 50	
Matthew's "	4 00	
	22 50	
Catawba chge—		
Newton congregation,	16 90	
Smyrna "	3 00	
St Paul's "	5 00	
St John's "	2 05	
	26 95	
Alamance chge,	6 50	
Blowing Rock Mission,	2 50	
Hickory chge—		
Hickory congregation,	11 00	
Bethel "	5 50	
	16 50	
Upper Davidson chge—		
Hebron cong,	6 25	
Concord Miss S S,	3 00	
	9 25	
		122 07
Rec'd of Do, Upper Davidson chge,		
Bulah congregation,	4 75	
Pilgrim "	6 75	
Bethany "	2 25	
		13 75
Catawba chge—		
Smyrna congregation,		2 85
Hickory chge—		
Grace congregation,		6 60
Per Miss Emma R Lefever, treas of the Miss Soc of 2d Ref ch, Harrisburg,		20 00
Per Rev A Thos G Apple, Easter offerings of S S of Grace Mission, Washington, D C,		11 00
Per Rev Wm E Shaley, pastor of Iola, Kansas, charge,		4 00
Per Rev S M Roeder, pastor of Ref church of Elizabethtown, Pa,		5 12
Per Rev D E Schoedler, pastor of Trinity Ref S S, Turbotville, Pa,		2 53

To be continued.

WM. H. SEIBERT, Treasurer.

Bethany Orphans' Home, Womelsdorf, Pa.

Received from June 7 to July 2, 1891,

From Ref S S, New Berlin, Pa, per S E Gross,	$4 25
Jefferson charge, Rev F A Guth, pastor, per Rev T J Barkley, treas Gettysburg Cl,	15 00
Zion's S S of Newburg charge, per Rev Jos N Bell, pastor,	3 32
Per Rev Thos M Yundt, Supt., as follows:	
Per Rev W G Engle, a Christmas gift from Sunday-school,	1 00
Salem's Ref S S, Pillow, Pa, per J A Laudenslager,	5 10
Infant S S, Easton, Pa, 3rd St cong, per Mrs Matilda Chidsey.	58 04
Ladies' Willing Workers Aid Soc, St Clair Ref cong. Rev F J Bower, pastor,	20 00
Friend, Friedensville, Pa,	1 00
Total,	$107 71

Thankfully received,

C. G. GROSS, Treasurer.

3716 Haverford Ave, Philadelphia, Pa.

Goods Received.

Mrs Chidsey, Easton, Pa, 14 dozen cakes, lot of candy, fancy work and books.
Ladies' Aid Society, St Paul's church, Reading, seventeen shirts.
Love Circle of King's Daughters, 3rd Ref ch, Baltimore, Md, 12 skirts and 11 dresses.
St John's Mite Soc, Allentown, Pa, one quilt.
From O P Noll, Womelsdorf, 1 wheelbarrow, $7.

Thankfully received,

THOMAS M. YUNDT, Supt.

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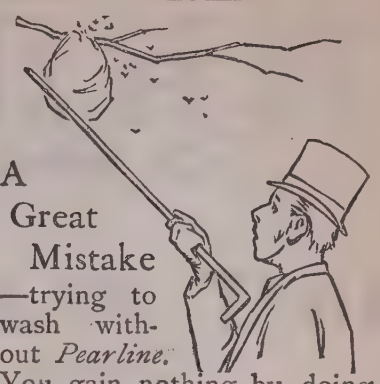
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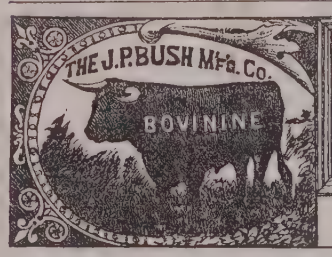
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BOVININE By its powerful and concentrated food properties alone will permanently relieve or mitigate the worst features of Nervous Prostration, Consumption, Wasting of Old Age, Weakness from any cause, Brain Fatigue, Dyspepsia and all Intestinal Troubles. Its wonderful blood-making qualities will insure perfect nutrition, increased appetite and better digestion. Use BOVININE in all conditions of acute or chronic illness.

TO BE ADVANCED AUGUST 1 TO $4.00,

OR WITHDRAWN FROM SALE AND ADVANCED TO PAR.

AN INVESTMENT

THAT WILL DOUBLE IN TWELVE MONTHS.

Paying Semi-Annual Dividends April and October.

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Capital Stock, $4,500,000. Shares, $10 each, par value, Full Paid and Subject to no Assessments.

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Hon. LOGAN H. ROOTS of Arkansas.
J. W. CASELDINE, Cashier Merchants & Miners' Bank, Tallapoosa, Ga.
Hon. JAMES W. HYATT, ex-Treas. of U. S., of Conn.
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E. R. TRUE, Cash. U. S. Treasury, Washington, D. C.
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SUFFOLK TRUST COMPANY, Transfer Agents, Exchange Building, Boston, Mass.

THE PROPERTY OF THE COMPANY CONSISTS OF

FIRST. 8000 City Lots, or 2022 acres of land in the city of Tallapoosa, Haralson county, Georgia, the residue remaining unsold of 2500 acres, on the centre of which the city was originally built. Estimated value on organization of company Oct. 1, 1890, $1,084,765, but largely increased in amount and present value since that time by additional purchases of city lands and improvements and development added.

SECOND. 2458 acres of valuable mineral land, adjacent to the city of Tallapoosa, all located within a radius of six miles from the centre of the city. Present value, $122,900.

THIRD. The issued Capital Stock of the Georgia, Tennessee & Illinois Railroad Company, chartered for the purpose of building a railroad from Tallapoosa, Ga., to Stevenson, Ala., 120 miles, that will net the company nearly $2,000,000 of the capital stock of railroad paying 7 per cent. dividends.

FOURTH. The Tallapoosa Furnace, on the line of the Georgia-Pacific railroad, in the city of Tallapoosa, Ga.—the said furnace being of 50 tons capacity, manufacturing the highest grade of cold and hot blast charcoal car-wheel iron. Present value, $250,000.

FIFTH. The Piedmont Glass Works, situated on the line of the Georgia-Pacific railroad, in the city of Tallapoosa, Ga., said plant being 12-pot furnace capacity, and manufacturing flint-glass flasks and prescription ware. Present value, $100,000.

SIXTH. The Tallapoosa Reclining Chair Factory on the line of the Georgia-Pacific railroad, in the city of Tallapoosa, Ga., manufacturing hammock, reclining and other chairs. Present value, $25,000.

SEVENTH. Sundry interest bearing bonds, notes, mortgages, loans, stocks, &c., acquired since the organization of company in securing the location on its property of new manufacturing industries and from sales of its city lots and cash in bank, received from the sale of treasury stock for improvements not yet invested.

There is already located on the property of the company, in the city of Tallapoosa, from 2800 to 3000 inhabitants, three-quarters of whom are Northern people, who have settled there within the last three years, about 700 houses, 40 business houses and blocks, public parks, free public schools, churches, hotels, water works, electric lights, $75,000 hotel, now building, to be open in October. Street railway and 12 new manufacturing industries under contract and building that will employ fully 1000 additional operatives, requiring 500 new dwelling houses, and increase the present population of the city from 3500 to 5000.

THE INCOME OF THE COMPANY

Is derived principally from six sources:

FIRST. Earnings of its manufacturing establishments, now in operation and to be built (now $76,235.04 yearly).

SECOND. Rentals of its farming lands and sales of timber in "stumpage" (estimated $3000 yearly.

THIRD. Sales of its city lots in Tallapoosa, Ga., for improvement and investment (estimated $250,000 yearly.)

FOURTH. Working of its mines and quarries, by themselves or on "royalties" (estimated $10,000 yearly).

FIFTH. Profits on mineral, timber and town site options and purchase on line of Georgia, Tennessee & Illinois R. R. (estimated $50,000 yearly).

SIXTH. Earnings of stock of Georgia, Tennessee & Illinois R. R. (estimated $186,408 yearly).

4 ADVANTAGES OF THE STOCK AS AN INVESTMENT.

PRINCIPAL absolutely secure under any circumstances, the property being paid for in full.

DIVIDENDS, to include earnings and all receipts from sale of city lots, paid regularly April and October.

PROBABILITY of a large increase in each semi-annual dividend by increased earnings and sales.

CERTAINTY of a rapid increase monthly in the intrinsic value and selling price of the stock itself.

Total estimated yearly income of Company after construction of railroad, $525,633.04.

Total estimated yearly income of Company prior to construction of railroad, $339,235.04.

UNTIL AUGUST 1 $3.60 PER SHARE.

THE COMPANY OFFER TO THE PUBLIC, UNTIL AUGUST 1, A SPECIAL REGISTERED ISSUE OF FULL PAID SHARES OF ITS CAPITAL STOCK, FOREVER UNASSESSABLE, AT

PRICE OF STOCK TO BE ADVANCED SATURDAY, AUG. 1 TO $4.00 PER SHARE.

Right Reserved to Withdraw Stock from Sale Without Notice after Aug. 1, or advance price to par.

The Directors of the **GEORGIA-ALABAMA INVESTMENT AND DEVELOPMENT COMPANY** have decided to offer to the public until Saturday, Aug. 1, a limited amount of the full paid capital stock of the company at $3.60 per share (par value $10.00), and after that date to either withdraw the stock entirely from sale or advance the price to $4.00 per share.

If taken as rapidly as was the June issue, the stock will be withdrawn from sale after Aug. 1, and price advanced to par, as only enough will be offered to complete the extensive developments inaugurated on the Company's property at Tallapoosa.

This stock is full paid, and subject to no future assessments under any circumstances.

One million dollars of $4,500,000 capital stock has been placed in the treasury of the company for the development of its properties, and the enhancement and protection of the interests of the stockholders.

Under this plan of the organization of the Company all receipts from the sale of the Treasury Stock of the Company are expended at once for improving and developing the property of the Company, increasing its assets to the extent of the amount received.

The entire properties of the company being paid for in full, all the receipts from the sale of city lots go at once to the dividend fund of the company, in addition to the earnings of its manufacturing establishments in operation and its income from other sources.

The stock of the company will not only earn gratifying dividends for the investor, but will increase rapidly in the market value, with the development of the company's property.

The stock will shortly be listed on the New York, Chicago, Philadelphia and Boston consolidated stock exchanges.

Orders for stocks will be filed as received, in any amount from one share upward, as it is desired to have as many small holders in all sections of the country as possible, who will, by their interest in the company, influence emigration to Tallapoosa, and advance the interests of the company.

THE COMPANY GUARANTEE PURCHASERS IMMEDIATE CASH FOR STOCK BOUGHT

At an advance of 5 cents per share per month (or 17 1-2 per Cent. per annum),

At any time (after the month following purchase) they desire to sell prior to its being listed on the exchanges in October, or will secure a purchaser for the stock at their own selling price, less 2 per cent. commission for making the transfer, as the stockholder may elect.

Stock purchased now and held until after the payment of the October dividend (probably 20c. per share) will net the purchaser an advance equivalent to 40 per cent. per annum.

Stock purchased of the company during May or June at $3.50 per share will be cashed by the syndicate if desired immediately after August 1 at $3.55 per share, and stock purchased during July (also stock purchased in May and June) will be cashed after September 1 at $3.60, or sold for $3.92½ per share, on commission, as the stockholder may elect.

UNTIL SATURDAY, AUGUST 1, 1891,

$7.20 WILL PURCHASE	2 SHARES, OR	$20 PAR VALUE OF STOCK.
18 WILL PURCHASE	5 SHARES, OR	50 PAR VALUE OF STOCK.
36 WILL PURCHASE	10 SHARES, OR	100 PAR VALUE OF STOCK.
72 WILL PURCHASE	20 SHARES, OR	200 PAR VALUE OF STOCK.
108 WILL PURCHASE	30 SHARES, OR	300 PAR VALUE OF STOCK.
216 WILL PURCHASE	60 SHARES, OR	600 PAR VALUE OF STOCK.
360 WILL PURCHASE	100 SHARES, OR	1,000 PAR VALUE OF STOCK.
540 WILL PURCHASE	150 SHARES, OR	1,500 PAR VALUE OF STOCK.
1,080 WILL PURCHASE	300 SHARES, OR	3,000 PAR VALUE OF STOCK.

Orders mailed after August 1 will be filled at $4.00 per share only, or money returned to sender.

Checks for the April dividend, which included earnings of the manufacturing establishments owned by the Company, and receipts from the sale of city lots, for the first six months of business, were mailed April 15, and checks for the October dividend (probably 20c. per share) will be mailed to stockholders by the Suffolk Trust Company, Transfer Agents, October 15.

No orders will be received at the present price of $3.60 per share after 12 o'clock midnight, August 1, and all orders for stock should be mailed as soon as possible, and in no event later than several days prior to that date, to insure delivery at present price of $3.60 per share.

ADDRESS ALL ORDERS FOR STOCK AND PROSPECTUSES, AND MAKE CHECKS, DRAFTS, OR MONEY ORDERS PAYABLE TO

Hon. James W. Hyatt, Treas., Georgia-Alabama Investment and Development Co.,

GLOBE BUILDING, 244 WASHINGTON ST., BOSTON, MASS.

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☞Eighty-page Illustrated Prospectus of Tallapoosa, Stock Prospectus of Company and Plat of City, with Price-List of Building Lots, Mineral Maps of the Section, Engineers' Reports, Particulars of the Syndicate's Plan of Purchasing Stock, etc., mailed free on application to any of the above-named offices of the Company.

Dr A H Strickler 14Feby91

Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

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ISSUED WEEKLY

IN THE INTERESTS OF THE

REFORMED CHURCH IN THE UNITED STATES

BY THE

REFORMED CHURCH PUBLICATION HOUSE,

CHAS. G. FISHER, Proprietor,

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(For Terms, see page 11.)

Editorial Notes.

—Rev. I. H. Reiter, D.D., merits the thanks of the Church for his full, deserved and truthful memoir of the late Rev. Joshua H. Derr, to be found in this issue.

—The Church will sympathize with Rev. B. F. Bausman and wife in the death of their son, Benjamin F., aged fifteen months, which sad event occurred at Lancaster, Pa., on the 23d inst. The God of all comfort sustain the bereaved!

—Those congregations preferring to observe Children's Day in September will notice per advertisement elsewhere, that our House has a full supply of services for which it will be pleased to fill orders. Let specimen copies be sent for at an early date, so the work of preparation for the Day may be begun in good time.

—In case the tenure of the present Superintendent of Public Instruction of this State, Rev. D. J. Waller, Jr., should eventually be decided by the courts, to which appeal has been made, to be illegal, and a new appointment is to be made by Governor Pattison, the name of Rev. N. C. Schaeffer, Ph. D., Principal of the Keystone Normal School, Kutztown, Pa., is very favorably mentioned as one competent and well fitted to occupy that important position. His many friends in the Church would be much pleased, should the way be open, if he should be called to this high office.

—The Serial, "The Young Prophetess," which has been running for the past seven months in our columns, is concluded in this issue. No doubt those who have read it, as its several chapters appeared from week to week, found it pleasing and instructive. The author, Rev. R. Leighton Gerhart, has given evidence of his ability as a writer and weaver of an interesting story. Those who have not read it, owing to their aversion to continued stories, can have the opportunity of reading it as a whole, since it is the intention of our Publication House to publish it in book form, of which due notice will be given.

—The serial just concluded will, in a few weeks, be followed by another, which will be a story translated from the German, by one who has had some experience in that line. We have every reason to believe that it will be of interest, equal to those that have preceded it in our columns.

—In our issue of the 16th inst., we stated that Rev. H. W. Super, D.D., LL. D., had been relieved of duties in the Collegiate Department of Ursinus College, and with his duties as Acting President of the College, to which position he had been re-elected, he would fill only his chair in the Theological Department. It seems, however, that he has insisted upon his resignation as Acting President of the College and absolute retirement from the institution which was the ground of the Board of Directors making the changes announced. Accordingly, on Tuesday last, at another special meeting of the Board his resignation was duly accepted. He thus separates himself from the College, he having been connected with it ever since its organization. His, and the friends of the institution regret that he felt it necessary to take this step. Rev. Geo. W. Williard, D.D., has been elected as Acting President for the year. It is needless for us to say anything more than the experience and abilities of Dr. Williard as President of Heidelberg College will eminently fit him for his new position.

—Some are availing themselves of the special offer of the MESSENGER on trial for six months at *fifty cents*, and we hear that some pastors are arranging for an active canvas among their people who are not subscribers of their church paper. We trust they will meet with good success and that others will imitate their example. An agent might be sent to do this work, but the publisher prefers to give pastors the benefit of any commissions that an agent would be entitled to.

—If pastors will not undertake this work the publisher will be obliged to secure the services of one who is competent and would command the respect of pastors and people, to do it. We are glad to say the MESSENGER commands the support of the Church, and is regarded by its readers as a superior paper, and equal to, and in some respects excels, those of any other denomination. Hence, commending itself, it needs only the aid of those who alone can bring it to the attention of those who are not readers of it, in order to increase greatly its list of subscribers.

—Is a delegate to Synod expected to represent by his vote the prevailing sentiment of the body that elects him, in reference to all important questions that may come up for consideration before the Synod, or vote upon them according to his own views? This is a question that at times arises when the delegate is in the minority of the Classis he is elected to represent in the Synod, when no instructions are given by that body as to how he shall vote upon certain questions. We have always been inclined to think that if a delegate in such a case, finds he is not in accord with the majority of his Classis he should either decline to be a delegate or not represent his own, but the views of those he represents. There may be exceptions to this rule, we admit. It is a question that needs ventilation. A discussion of it in our columns would do no harm, but no doubt a great deal of good, and a proper understanding of just what is expected of a delegate in such cases would be of untold benefit.

—A correspondent recently informed us that his pastor allowed the agent of a private and unauthorized paper to canvas his charge and secure a large number of subscribers for it. In allowing this that pastor surely could not have read the extract from the contract made by the three Synods with the publisher of the MESSENGER, their property, to be found at the top of the third column of the ninth page of this paper In allowing another paper than it to circulate in his charge, he, in truth, endorses that which his own Synod solemnly covenants and agrees not to endorse, and keeps from his people the regular paper of the Church, and, at the same time, aids and abets that which is a wrong in the eyes of all that would be loyal to the paper which is published by the authority of the Church, and should not be pushed out by any that is cheap, inferior and unauthorized.

—The time for vacation is here. Change, rest and innocent amusements, so much needed by business and professional men, are now in order. Those who are able, hie to the seashore or to the country for a season to secure these. To no class of men is a vacation or a season of rest so helpful and valuable, as it is to the minister, the toiling and earnest pastor. And the congregation can well afford to grant him such a season of rest and furnish him with the means to enable him and those of his household, to take it. It will repay them well in the renewed strength that will come to him through a suspension for a time of worry and care, study and work, which will enable him to do more and better for them and the Master upon his return. Let every congregation thus gladden the heart of its pastor and see what the result will be.

—Through the favor of Rev. T. C. Porter, D. D., we are in receipt of a neat booklet which gives a brief account of the memorial celebration in honor of Mrs. Maria O. Porter, of Alexandria, Pa., and a sermon preached on the occasion by Dr. Porter, her eldest son. The event was the 90th anniversary of the birth of the one who was thus honored, and took place, May 3d, 1891. Her surviving children, four sons and four daughters, with others of the family, were present. It was a pleasant and happy occasion. The sermon was preached on Sunday morning, (3d.) in the Presbyterian church. It based upon the text: "Because I live, ye shall live also." John xiv. 19, and was very appropriate. The booklet forms a beautiful memento of the event.

—The *Christian Patriot* has this to say about payment in advance for papers:

"Some papers discontinue on the expiration of subscriptions and some continue until orders are received to discontinue. If a classification is made it will be found that those papers which appeal mainly to the lower tastes of their readers, to their love of news (daily papers), their love of excitement (story papers), or their love of beauty (literary and art journals), generally do not trust their readers: while those who appeal mainly, to their higher instincts, to their love of home (country weeklies), or their love for God (religious papers), do trust their subscibers. There is no inflexible rule, but the general custom is as stated."

Poetry.

NOT I, BUT CHRIST.

"Not I, but Christ be honored, loved, exalted,
Not I, but Christ be seen, be known, be heard;
Not I, but Christ in every look and action,
Not I, but Christ in every thought and word.

"Not I, but Christ in lowly, silent labor,
Not I, but Christ in humble, earnest toil;
Christ, only Christ, no show, no ostentation,
Christ, none but Christ, the gatherer of the spoil.

"Christ, only Christ, no idle word e'er spoken,
Christ, only Christ, no needless, bustling sound,
Christ, only Christ, no self-important bearing,
Christ, only Christ, no trace of 'I' be found.

"Christ, only Christ, ere long will be my vision,
Glory excelling, soon, full soon, I'll see,
Christ, only Christ, my every thought fulfilling,
Christ, only Christ, my all in all to be."

—*Selected.*

Communications.

For Reformed Church Messenger.

REFORMED HISTORY.

When we wrote our article on The Historical Society of the Reformed Church a few weeks ago we had in mind some specific points of interest as well as the general subject. One prominent case stood out before us, in which we have reason to have some concern for family considerations, which is commonly misunderstood, and the mistake we find is repeated by every successive chronicler. It is simply the elision, at the beginning, of a local history of about seventy years. A pretty big item. We have the facts at hand to set that item right at any time we choose to do it. Doubtless others can think of somewhat similar cases. We know instances too, in which important history lives in large part simply in tradition, which tradition is rapidly disappearing by the death of those who are the bearers of it, or by the removal of the definite landmarks to which it attaches. That history must be saved soon or it never will be. Unless this is done, in a generation or two invention will take its place, and invention often of the wildest sort. Any one who has given the subject some definite consideration knows what a strong tendency there is of that kind. We know instances also where history has been a sort of partnership product (in truth history generally is that), and one party has preserved the record of facts in so far as it is concerned, and only its side, while the other party has failed to do this, and hence has slender evidence, growing more slender with every successive generation, to show in its behalf. This thing, and the many other things which belong to the subject with which a Historical Society ought to deal, should be remedied soon, and yet it cannot be done unless a general historical interest is first awakened and then wisely, persistently cultivated.

There is another point of great importance. What history we do have on record and accessible is often defective in minor parts if not in its main features. There are links wanting here and there. For example, a biography may be defective in presenting the *conditions* amid which the life described was lived and in *locating* definitely leading events which mark that life. Matters of this kind are very important in their place, and they are among the things which make the particularization we often find in old chronicles so interesting and so valuable. But these matters must be put into permanent shape while a knowledge of them is obtainable.

Since the publication in these columns of the article referred to, we have received several letters from wide-awake friends calling attention to historical facts within their knowledge and having a general interest attaching to them. One of them we shall take the liberty of inserting in this connection both for the sake of its intrinsic worth and as a fair specimen of what may be done in this line. It locates a lost link in the biography of one of the founders of the Reformed Church in this country, and it adds somewhat to the historic interest of the town in question. The letter was written under date of July 20, 1891, by Rev. Dr. A. B. Koplin, of Hellertown, Pa.

We quote:

"It may be interesting to *Wyoming* to know the following bit of history concerning the Rev. John Philip Boehme, of the Reformed Church in the United States. In what is now Hellertown there stands an old stone dwelling in which lived one of the oldest, if not the oldest, son of the sainted pioneer. This son had received of his father a large tract of land at this place, and spent his days here. This spring we buried a grandson of this son of the reverend father, who left quite a large family of children, all of whom are members of Christ church, Lower Saucon.

"From what Dr. Harbaugh says of the death of Rev. John Philip Boehme, I think it more than probable that that event occurred in the old stone house on Main Street, Hellertown. Dr. Harbaugh says: 'He died suddenly, May 1, 1749, at the house of his eldest son, after he had yet, on the previous day, administered the Holy Supper in the Egypt congregation.'

"Egypt congregation is situated some five or six miles north of the city of Allentown, Lehigh Co., some forty or forty-five miles from his home in Montgomery Co. It is not likely that he would have left Egypt before one o'clock, P.M., on the day on which he held that service. It would have been more than one would expect that a man of his age would undertake to ride a distance of forty-five miles after having endured the drain which a communion service would entail, especially since he had a son living within a distance of twelve miles. Considering the probability that he had not seen his son for some time, it is more than likely that he spent the last night of his life here, and that he died here. The older Boehmes remember something of his death, as reported to them by their ancestors, and they believe that he died here, and was removed the next day and buried at Boehme's Church."

WYOMING.

For Reformed Church Messenger.

MOUNTAINS OF RIGHTEOUSNESS.

Psalm 36: 6. "Thy Rightousness is like the great Mountains."

BY REV. S. L. KREBS.

Those words of the Hebrew poet contain not only a poetical idea expressed in grand imagery; not only a sublime truth or force present and active in the moral world to-day; but also a strong hint as to the nature of heaven. They give man a glimpse into the beautiful landscape of the future world. They reveal unto us an important element in the GEOLOGY OF HEAVEN.

Our English word "Righteousness" is a translation of the Hebrew "tsedheq," which means "compactness," "fixedness," "firmness" in some physical thing, as a tree or rock. Hence when applied to moral matters it indicates solidity of character, adherence to principle, unswerving loyalty to justice. Thus the very inspired *word* for "righteousness" means something immovable, unchangeable, firm and fixed; something to which a man can come with the confident assurance that it will *be* where he last saw it, and that it will be the *same* as when he last saw it. That's the way the mountains are, and that's the way God's righteousness is. How long is it since you last visited the great Rockies? Ten years? Well if you go west to-day again you will find them still there, and you will recognize them to be the same as years ago. You will see the same peaks piercing the clouds, and the same camel-back contour mapped out against the sky. How long is it since you saw the righteousness of God act? Commending the good, condemning the guilty? Ten years? Yesterday? Under the same circumstances forever in the future you will find God's righteousness always the same. You will recognize its mighty and divine outlines as soon as you see them. Have you ever heard of the Himalayas or the Alps bowing or stooping to pauper or prince? Their gigantic and rocky summits are no respecters of persons. So God's righteousness cringes and bows before no man, be he Mwanga, prince of Uganda, or Albert Edward, prince of Wales. Immovable! Unchangeable! "Tsedheq!"

Many years ago the mysterious Mound-builders constructed a series of mounds or hillocks in the Ohio and Mississippi valleys, some of which are large enough perhaps to be dignified with the name of hills. The Aztecs and Toltecs of Mexico built pyramidal structures of masonry some of which cover acres of ground. The Egyptians erected even larger pyramids, some of the stones of which are so huge and heavy as to baffle the skill of modern engineers even with all their steam power electric and contrivances. But what are these, the greatest structures of man's power, in comparison with the gigantic masonry and huge bowlders of the mountains of God which He has constructed out of the solid rock on the continents of this globe?

Similarly, nations and individual men have constructed their mounds and hillocks of righteousness, their systems of social and religious justice, their ideas of truth and right, which, standing by themselves, seem great and grand. Confucius wrought out his system of righteousness for China; Guatama for India; Mohammed for Arabia; Solon for Greece and the Senatus for Rome; all of which seem to be admirable affairs in themselves; but when brought alongside the righteousness of Jesus Christ they dwindle into unspeakable insignificance. The righteousness of the life and precepts of the Prophet of Nazareth towers gigantic and mountain high above the mounds and mole hills of Confucianism, Buddhism, Mohammedanism, Madame Blavatsky-ism, Spiritualism, or any of the Isms of heathenism. These mounds and lesser hills of human thought when brought close up under the shadow of the high mountains of divine thought, serve to make more imposing the majesty of those loftier peaks of divine revelation whose summits stretch up and are lost in the heavens.

As man has never constructed mountains but only mounds, so man has never destroyed mountains but only mounds. True, man blew up the rocks in the channel at Hell Gate with electricity and dynamite, and he has tunneled mountains and digged into their depths, and beautified them as in Switzerland, but he has never leveled nor destroyed them.

So the higher critics to-day are putting the dynamite of reason and common sense and scholarship under certain forms of traditional confessionalism and dry conservatism and exploding accumulated errors one by one, and they are tunneling and digging into the depths of divine truth and righteousness in search of concealed treasures; but they can never undermine or destroy the great mountain range itself of God's justice and truth. The higher critics are simply blasting on the surface to remove certain ugly and objectionable mounds which man has built there during the centuries, and they are digging in the depths in search of the hidden treasures of God. They are not seeking to undermine the

inspiration of the Bible, which is one of the mountains of God, and a tremendously strong and indestructible one too ; nor are they seeking to destroy God's justice or existence. This they could not do even if they would. It is only such absurd people as atheists, skeptics and certain rationalists who are silly enough to try to do these impossible things. How senseless for any man or set of men to stand off and hurl marbles, bullets or even cannon balls at the great Himalaya mountains under the sweet hallucination that they will batter them down eventually ! Equally senseless for poor human beings to hurl their theories against divine realities ! Inexpressible silly for them to hurl their brilliant ideas like iridescent bubbles against the unchangeable righteousness of God, for "His righteousness is like the great mountains," like the "everlasting hills," eternal and indestructible as the foundation of the great deep, and the danger and likelihood is, not that those pigmy men wise in their own conceits will ever batter down or deface God's mountain of justice and power, but that a bowlder will eventually roll down from this mountain and crush them.

Mountains subserve geographical and political purposes. They constitute natural boundaries between nations, and states and districts, and very frequently between types of thought and degrees of civilization. Eastward of the Ural Mountains, for instance, lies the great pool of oriental stagnation and despair. West of those mountains we find occidental civilization and activity. South of the Alps are the entrenchments of Roman bigotry, ignorance and superstition. North of that range lie the lands of Protestant liberty, liberality and enlightenment. South of the Pyrenees is the country of dead conservatism. North of those rocky ridges is the land of live alertness. Thus the Ural and the Caucasus ranges separate Christian Europe from heathen Asia, the Alps, Swiss Protestantism from Italian Romanism, and the Pyrenees, French progressiveness from Spanish retrogressiveness.

Similarly, God's righteousness, like the Ural Mountains, is the mighty demarcation between heathenism and Christianity. For the pagans, however clear their conscience be by nature, have the righteousness of men only. They claim to possess the righteousness of such men as Zoroaster, Lauotse, Gautama, Mohammed and others, whom they follow as leaders of right living and thinking, in whom dwelleth not the "fullness of the Godhead bodily," but the vanity of human weakness and sin, and this imperfection materializes in their systems of righteousness, stamping them as human and fallible. But Christians rely not on human but on divine righteousness, on the righteousness of the Son of God, which becomes the possessor of the believer through faith, for "Christ is the end of the law unto righteousness to every one that believeth." God's righteousness, therefore, is the mighty range of spiritual rock which, like the Ural Mountains, separates Christianity from paganism.

God's righteousness, like the Alps, separates Protestantism from Romanism. Romanists teach that men are justified and accepted in God's sight by the works they do : sins forgiven by acts of penance, soul saved by number of Ave Marias repeated before death, etc., by all of which men gain that righteousness for themselves in turn for which God is obligated to reward the doer with eternal life and bliss. But Protestants teach that men are justified by faith in Christ primarily ; that faith is still reckoned unto men to-day for righteousness as it was to Abraham centuries ago. "So then they which be of faith are blessed with faithful Abraham, not having a righteousness of their own, but that which is through faith in Christ, which is acceptable, well pleasing unto God."

The Pyrenees separate progressive France from retrogressive Spain. So God's righteousness is the lofty characteristic which distinguishes a progressive man or nation from a retrogressive one. God's righteousness is the right relation which He unchangeably maintains 1) with Himself ; 2) with angels ; 3) with men ; 4) with devils and lastly with the universe in summa. In all those relations God is forever right, never wrong, not for a second. Unchangeably forever condemns He the evil and commends He the good. His righteousness is perfect. Now the man who is made partaker of His righteousness through faith in Christ, stands in right relation 1) to God ; 2) to himself ; 3) to his family and friends ; 4) to his nation and daily avocation and lastly to the kingdom of Satan. He also condemns the evil and commends the good. In all his relations he stands approved of by God and man. He is the truly progressive and happy man. He advances not only in temporal life, but also in spiritual life, which is eternal life. But the man who is right in all his relations *except* in his relations to himself and to His God, although he amasses fortunes, honors, friends and power, is nevertheless at heart unhappy, and in matters of eternal importance is retrogressive instead of progressive. He is not right in his deepest and sublimest relations.

Thus God's righteousness constitutes grand, immovable boundary lines in the geography of the moral world, separating Christianity from heathenism, Protestantism from Romanism, progressiveness from retrogressiveness, and the 25th chapter of Matthew clearly indicates that it will forever separate the true from the false, the sheep from the goats. For these shall go away into everlasting punishment, but the righteous, because they were right in all lines of love and attended to the needs of those who were near and dear to the Saviour's heart, shall go into eternal life, where God's righteousness will be forever and forever the changeless moral rock that will bear all falsehood from truth, all diabolism and hell from contact with deity and heaven.

(*To be Continued.*)

For Reformed Church Messenger.

REV. JOSHUA H. DERR, A.M.

Rev. Joshua H. Derr was born in Lower Milford township, Lehigh county, Pa., December 9, 1822, and died of Bright's disease and dropsy at Bellevue, Huron county, Ohio, on Sunday, June 21, 1891, aged 68 years, 6 months and 12 days.

His parents * were David and Mary Magdalene Derr, whose maiden name was Harlacher. His father was a member of the Reformed and his mother of the Lutheran Church, and both were devoted to the cause of Christ and the interest of His kingdom. His father while cultivating a small farm, was by occupation a manufacturer of pumps. About the year 1836, when Joshua was in his fourteenth year, his parents removed from Lehigh county to Montour county, Pa., settling on a small tract of land in the vicinity of Washingtonville. Here the later years of his youth were spent on the farm with his parents, and under their care and religious influence, and in assisting his father at his chosen occupation.

He was received into covenant relations by baptism in infancy by Rev. John T. Faber, Jr., then pastor of the "Great Swamp Church," or New Goshenhoppen charge (1819–1833), and in early youth, after having been instructed in the doctrines of Christianity, he was received by confirmation into full communion of the Reformed Church by Rev. Daniel Gring, who was then pastor of the Paradise charge (1835–1853).

* His parents died at their home near Washingtonville, Montour county, Pa., at an advanced age. At the time of their death his father was 79 years, 1 month and 11 days, and his mother was 82 years and some months.

He was piously inclined from boyhood and in youth he became impressed with the duty of consecrating himself to the service of God in the Gospel ministry, and therefore adhered firmly to this purpose. His primary education was received in the common schools of Lehigh and Montour counties, and by diligent application he made such progress in his studies as to become enabled in course of time to teach. He therefore either before or during his higher preparatory studies taught at the "Blee school-house" in Columbia County, and in the "Paradise schoolhouse" in Northumberland county, being regarded as "a well-informed and apt teacher." From boyhood he was "a diligent and voracious reader," faithfully improved his time and opportunity for the improvement of his mind, and having a remarkable memory he treasured up much of what he read. His course was onward. As he possessed an active and inquiring mind, he aspired after better educational advantages and higher attainments, in order to become properly fitted for the responsible duties of the sacred office.

To this end, he, in 1841, became a student in the Preparatory Department at Marshall College, Mercersburg, Pa., then in charge of Rev. Andrew S. Young. In 1843 he entered the Freshman Class of Marshall College, and after having taken a full course, graduated with honor September 8, 1847. The subject of his oration at graduation was, "Vocation of Genius." In the fall of 1847 he commenced his studies in the Theological Seminary there, and graduated in 1850.

On a call from the Selinsgrove charge, he was licensed and ordained by Susquehanna Classis, March 27, 1850, at a special meeting held at Freeburg, Union (now Snyder) county, Pa. He now entered upon the practical work of the ministry, extending through a period of forty-one years, and during these years (without entering into details for want of space), he ministered to the following eleven pastoral charges, besides doing some educational work, viz. :

The Selinsgrove charge in Union (now Snyder) county, Pa., was his first field of labor, composed of four or five congregations, which he served with acceptance from April 1, 1850 to April, 1853. During a part of this time, in connection with his ministerial duties, he was also principal of a select school in Selinsgrove.

After resigning this charge he became Rector of the Preparatory Department of Franklin and Marshall College, at Lancaster, Pa., having been elected to this position by the trustees, April 20, 1853, and resigning it December 20, 1854. While Rector he also for about one year was pastor of the Elizabethtown charge in Lancaster county.

Then from 1855 to 1857, a period of about two years, he was pastor of the charge in the vicinity of Sellersville, Bucks county, Pa., which had long been served by Rev. Peter. S. Fisher of blessed memory.

In 1857 he became assistant pastor to the venerable Rev. Joseph S. Dubbs, D.D., in the Zion's Reformed Church of Allentown, Pa., and for a year or two the two pastors preached alternately, as collegiate pastors of the same congregation. About 1859 the congregation was divided, and the adherents of Rev. Derr were organized as St. John's congregation, while the major part retained the name of Zion's with a pastor of its own. The two congregations, however, continued to worship in the same house until 1863 when both pastors resigned and the St. John's congregation was re-united with that of Zion's under the pastorate of Rev. N. S. Strassburger. Rev. Derr, while pastor here, was spoken of "as a preacher of unusual force and power."

He now removed with his family to Wooster, Wayne county, Ohio, and became pastor of the

Wooster charge, consisting of four congregations, and served it with varied results from April 1, 1864, until July, 1869.

His next charge was that of Louisville, Stark county, Ohio, which he served with acceptance and a good degree of success, from the spring of 1870 to November, 1872, when he resigned.

He then accepted a call to the Bellevue charge in Huron county, Ohio, to which he was elected October 6th and began his labors there December 1, 1872, and preached his last sermon June 3, 1877, having served the charge four and one-half years.

From Bellevue he removed with his family to Henry, Marshall county, Ill., and engaged in teaching in "Henry Seminary" for a period of about two years, from 1877 to 1879. While thus engaged he also did some preaching as a supply to Reformed congregations in that region.

And from here he went to Spring Bay, Woodford county, Ill., and took charge of two small congregations numbering about seventy-five (75) members, serving them about one year.

He now returned with his family to the East, and in the early part of 1880 took charge of the Reformed church in Williamsport, Lycoming county, Pa., and continued there until April 1, 1882.

His next field of labor was East Berlin charge, in Adams county, Pa., where his pastorate continued from 1882 to 1886, a period of nearly four years. Here, as elsewhere stated, he was bereft of his wife through death.

His last regular charge was that of the St. John's Reformed Church of Catawissa, Columbia county, Pa., of which he became pastor in April, 1886, and served it until December, 1890. He relinquished his labors here because of failing health. Already in 1888 he made a trip to Europe with the view of improving his health, and in July of that year attended the Alliance of Reformed Churches holding the Presbyterial System in the city of London. But neither travel nor medical skill brought relief. His bodily afflictions increased and he was necessitated to abandon the practical work of the ministry in December, 1890. Soon after he removed to his daughter, Mrs. Mary Magdalene Dimick, at Bellevue, Ohio, where he received the needed care of tender affection and kindness, but where, notwithstanding, after great suffering, he happily passed to his blessed rest!

On the 14th of May, 1850, he was married to Miss Jane Mary Bobst*, and the fruit of this union was six children, three sons and three daughters, one son having died in infancy, while the others survive to mourn his departure.

In 1854, in view of his progress in study and advanced attinments, the degree of Master of Arts in course was conferred upon him by Franklin and Marshall College at Lancaster, Pa.

And what as to his general traits of character, ability and activity in the ministry? He doubtless was not without his faults and imperfections. And who is perfect? No one. But whatever may have been his peculiarities, mistakes and shortcomings in his life's work, he was through grace by faith in Christ a Christian man, and honestly consecrated to the service of God. This was evidenced in the tone of his sermons, preaching and teaching, as well as in his pastoral work and social intercourse.

He possessed excellent *natural endowments*, and being improved by diligent study, he developed considerable force and grasp of mind which was clear, vigorous and logical. And having a very retentive memory, he was enabled at all times to turn his fund of acquired knowledge to good practical account in preaching, teaching and discussion, proving himself a man of rather marked ability. Indeed he grew into a respectable scholar and theologian, and perhaps in this respect deserved more recognition than he received.

He was in different respects a *strong* man. He was this physically, being large, heavy built, firmly knit and commanding. He was strong in intellect, in countenance, in voice, in spirit, in purpose and in action. He thought for himself, and seemed to be made to lead rather than to follow.

He was a *positive* character, and had the courage of his convictions, which he candidly and fearlessly expressed. In this respect he was at times in danger of losing self-control and of being carried to an extreme position, tending to make him appear arbitrary or stubborn. But, viewed in the light of a charitable interpretation, he was honest in his purposes and sincere in his actions. He had some zest for dialectics and controversy. He was a ready debater, a forcible reasoner and a strong opponent; and in the course of discussion he stood firmly for the truth and the right as he apprehended them.

He was a good *parliamentarian and counsel*, had an intelligent comprehension of the organic law of the Church, and may be ranked among the best of our ecclesiastico-constitutional lawyers, dead or living. He had a legal cast of mind, and was regarded a safe exponent of constitutional questions. Hence in cases of appeal and complaint coming before our ecclesiastical courts, he by request frequently acted as counsel, and evinced decided legal ability in the prosecution of a case.

He was thoroughly *Reformed* in his views and official practice. As such he was devoted to the interests of the Reformed Church, in point of doctrine, government and cultus, but in no sense a narrow sectarian or bigot. But while he was honest and liberal in his religious views and practice, and manifested a liberal Christian spirit to all who loved the Lord Jesus Christ in truth and sincerity, he had little patience with ecclesiastical or religious frauds, shams or charlatans.

It was generally accorded to him that he was an *able and instructive* preacher; for while he was earnest, laborious and efficient as pastor, his main power was made to appear in the pulpit. His carefully prepared sermons were logical in order, evangelical in sentiment, pointed in application, and delivered with a good degree of unction. His preaching was strongly doctrinal and argumentative, tending to indoctrinate and instruct, especially the more intelligent hearers. In view of his preaching ability, he was at times selected to preach the main sermon at meetings of Classis and Synod. He also was in demand at church dedications, not only to preach, but to raise funds to pay the remaining indebtedness on the building, and in the latter respect he had few superiors. He spoke equally well in the German and in the English language, and preached fluently and impressively in both.

* * * * *

And as a teacher in the sphere of Christian education combining mental and moral discipline, he was thorough, analytical and successful, having a clear comprehension of the subject taught, logical in his reasonings, definite in his deductions and practical in his illustrations.

Thus, during a period of about forty-one years, he as preacher, pastor and teacher performed a great amount of work, and had a varied experience of life's labors and trials, of its fears and hopes, of its sorrows and joys, and of its suffering and rest. This experience was enlarged and intensified by frequent removals and changes of fields of labor, and by severing old and forming new relations. The sweet and the bitter of the aggregations of life were realized in its various phases and realities.

* * * * *

But amid all these mutations, he remained true to his covenant vows, and stood firm in the faith and the hope of the gospel. For several years, especially during the last six months, he was much afflicted in body, but he bore all with patient resignation to the Divine will.

* * * * *

In his affliction and suffering, he committed his all to the Lord, believingly trusting in Him, and through grace realized divine favor and support; and as the closing hour arrived, he calmly fell asleep in Jesus on the Lord's Day, and passed to the enjoyment of the blessedness of an eternal Sabbath of peace and joy.

* * * * *

And what were the *results* of his ministry of forty-one years? Eternity alone can reveal the true answer to this question. He kept no record of his labors, as far as known at the time of writing this, and even recorded figures in any case, however honestly made, are not always indicative of the real results achieved; for no doubt the conclusions of God are often very different in this respect from those of men. The variety and extent of his labors, whatever imperfection there may have been, afford tangible evidence of energy and activity, and of self-denial and devotion; and therefore, under the divine blessing, of having accomplished commensurable results for the cause of Christ and of human salvation, he deserves to be held in honored remembrance on account of his ability and abundant labors.

The funeral services took place on Tuesday, June 23d, in the Reformed church at Bellevue, under the general direction of the pastor, Rev. G. H. Souder. By request of the deceased brother, the sermon on the occasion was preached by Rev. I. H. Reiter, D D., from Psalm 116: 7: "Return unto thy rest, O my soul." Rev. Drs. H. Rust and L. H. Kefauver assisted in the services in the church, at the close of which the remains were laid to rest by the side of those of his wife in the cemetery adjoining the church. The services at the grave were conducted by the pastor, and prayer by Rev. Dr. D. Van Horne. The other ministers present, in addition to those already named, were Revs. Dr. J. I. Swander, I. A. Sites and F. H. Keller of the Reformed Church. Rev. Dr. D. L. Leonard of the Congregational Church, Rev. C. Gallimore of the M. E. Church, and Rev. M. Hamilton of the Protestant Episcopal Church. Eight of the ministers acted as pall-bearers.

May the rich consolations of the gospel comfort and sustain the bereaved and sorrow-stricken, while we, by the removal of our brother in the ministry, are solemnly admonished to be also ready when the Master calls. And may the Lord keep us faithful unto the end, and ever direct our hearts into the patient waiting for Christ unto eternal life. I. H. R.

For Reformed Church Messenger.

MISSIONS.

We this week sent out several hundred statements on postal cards asking a contribution from Missionary Societies, Sunday-schools and Congregations in order to meet a shortage of some $600, under which the General Board found itself at the last meeting of the Executive Committee. In sending out this statement, we took the liberty of sending to some of the pastors in the Eastern Synods. We are aware that those

* Mrs. Derr, *nee* Bobst, was born in Gettysburg, Pa., August 28, 1822, and died at East Berlin, Adams county, Pa., December 26, 1885, aged 63 years, 3 months and 29 days. After appropriate services at East Berlin, her remains were taken to Bellevue, Ohio, and there laid to rest with proper religious ceremonies in the cemetery adjoining the Reformed Church. She was a woman of intelligence and refinement. Her parents were Michael and Jane Ried Bobst. It is said that her ancestors, both paternal, were distinguished for talent, intellectual culture and piety; and that they hold a conspicuous place in the history of our country, and were prominent actors in the War of the Revolution and of 1812.

Synods are not exactly in our territory but, as this debt was incurred by the General Board using funds contibuted for its own missions, with which to pay the Harbor and Hungarian Missions—we felt that it would not be wrong to ask some of the brethren, in the other Synods to help make up this deficiency. It is but right for us to state here—that these two Missions now owe the Board more than the deficiency amounts to. Some may ask, how can this thing be? If these Missions are under the General Board why should that Board not pay the missionaries? True, the Treasurer of the General Board is to pay these missionaries—but with the funds sent in by the entire Church for that purpose. But the Church at large did not send in sufficient funds—and the Board used funds to pay them—that were sent in by the Synods of Ohio and Pittsburgh for their missions that is the reason why these missions owe the Board.

It is hoped, however, that now, since the apportionments were made for these missions at the meetings of the Classis this Spring, money will be coming in to sustain them hereafter. But that will not pay the indebtedness that the Board has incurred. Hence the request sent out. It is bad policy for any Board to go right ahead while a debt is continually accummulating. The General Board does not propose to do a business of that kind. But, as can be seen, in this instance the Board must either pay these two Missionaries out of its funds for the time being or the missions must be abandoned. To abandon them, thus early, would have been a disgrace upon the Church. No doubt both the Harbor and Hungarian Missions are doing a good work and should be liberally sustained by the Church.

The Church should also understand that the second missionary for the Hungarian work is now on the way, and before this appears in print, may have arrived in this country. It is expected that he will settle in Pittsburgh, and will minister to his countrymen in that city, and to some extent to those in the Connellsville Coke regions. Rev. Johann Rovaisz is a married man. Consequently his traveling expenses will be more than were Bro. Yavany's. His salary must be promptly met so that he may not be embarrassed in any way, in his work. The Church at large must remember that the Board sent for these men by order of the action of her highest body and she must now see that the money is at hand to fully sustain them. So far the Hungarian work promises well and we need only do our duty as a Church and we shall doubtless see the fruits of our labor.

Finally, brethren, those of you to whom the statement has been sent please do not lay it aside, but let your congregations, missionary societies and Sunday-schools hear of it and we believe that there will be such a response that the full sum will be raised. To do this very little will be needed from any charge. A small sum will suffice if all give. The many small sums will give us the amount but if only a few respond, the amount will not be raised though the few may pay quite liberally. Let those who do not receive the cards still remember the cause, and send in their funds.

The last meeting of the Executive Committee was one of encouragement to the Board. The missions, with a few exceptions are doing well. Indeed, some are moving forward at a rate unexpected by the most hopeful member of the Board. The need to be done is to awaken a still greater interest in the good work.

Lisbon, Ia., July 22d, 1891. D. S. F.

To be always intending to live a new life, but never to find time to set about it—this is as if a man should put off eating and drinking and sleeping from one day and night to another, till he is starved and destroyed.—*Tillotson.*

Our Serial.

For Reformed Church Messenger.

THE YOUNG PROPHETESS:

A TALE OF THE CHILDREN'S CRUSADE.

BY REV. R. LEIGHTON GERHART.

CHAPTER XXXI.

CASTLE HEILBRUN.

Sixteen weary years had gone by since Baron Von Heildrich set out for the Holy Land, and six since Otho marched on his fatal Crusade. For a time, after the departure of her son, bits of information concerning the progress of the army reached the Countess through the children who had forsaken the enterprise and turned back to seek their homes. Though the news she received was never very full or complete, for the hapless little wanderers could tell only in a vague way where they had been and what they had done, yet what they said served only to increase her anxiety, for it was little else than a tale of suffering and privation.

Several months went by, and then, to the surprise of every one, Serena suddenly returned. Accompanied by a splendid retinue of servants and spearmen, the Margrave of Baden by her side, she rode up to the great portal of the castle. Beautiful, exultant, full of life, she had much more to tell of her own triumphs and the brilliant future opening before her through her engagement with the Margrave, than of the progress of the Crusade: on that subject she was reticent. But the Countess learned enough to deepen her fears for the happiness and welfare of her son. For one year Serena remained in her old home, and then came the festivities and merry-makings given in honor of her marriage with the Margrave, closed by her final departure for Constance.

A deep, monotonous quiet settled down on Heilbrun after the wedding. Neither from Serena nor from Otho was any word received for a long time. But at length rumors reached the castle to the effect that, after incredible suffering and toil, which cost the lives of thousands, the children had reached the sea and set sail for the Holy Land; but whether they landed safely on that far shore, or perished at sea, or met with some other fate, good or bad, none could tell. There was nothing the poor mother could do but hope, and pray, and wait.

The Countess, naturally very devout, began, soon after the departure of Otho, to withdraw herself more entirely from the world and surrender herself more unreservedly than ever to the services of her religion. With her thoughts fixed on her husband and her son, she prayed and fasted, spending all the time she could spare from her devotions in visiting the sorrowing and suffering, and in caring for the poor and destitute. Her sanctity gradually began to awaken attention, and penitent men and women appealed to her in their own behalf for intercession with Heaven, whilst her boundless liberality drew multitudes of the needy to the gates of her castle.

For years her face, grown thin and wan from fasting, long midnight vigils and continued anxiety, had filled the castle with sorrow, but as the years drew to a close, a confirmed conviction that her prayers and alms had ascended to heaven and would be answered by the return of her husband and son, gave peace to her heart and put the light of hope in her eyes. She had, however, lost all other interest in life. Save the attention absolutely required for the government of her house and the general management of her vast estates, it was difficult to induce her to give any thought to earthly matters. As a consequence, the great fortress and all its surroundings, the roads, the fields, the forests and hedges, quickly began to wear an appearance of desertion and neglect.

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This was the condition of affairs at Heilbrun, when one morning, in the spring of the year 1218, two palmers, one old and infirm, the other strong and vigorous, could have been seen slowly wending their way along the road that led to the castle.

"Courage, father! 'tis but three miles further. From the top of the hill beyond the bridge in the valley, we should be able to catch a glimpse of the towers," spoke the younger.

"It becomes us to bear with fortitude every event that Heaven sends upon us," replied the elder of the two, "but I cannot altogether overcome the foreboding that rests on my heart. I fear it is a presage of impending ill. See, the signs of decay and neglect change even the appearance of the hills."

"Years have elapsed since I was led to link my fortunes with that ill-fated Crusade—blessed to me, dear father, in that it took me to your side!—but even then the signs of neglect were beginning to show themselves. Dear mother's thoughts were too much engrossed with the affairs of Heaven to give much time to those of earth. And did we not learn from the peasant, a few minutes ago, that all was well at the castle?"

"Ay, the boor knew little," answered the other, "and even if his report was based on truth, events come quickly. But 'tis weak to yield to such thoughts," and the speaker, by an effort of the will, assumed a more cheerful expression of countenance.

"Here, Otho," he said, pausing and surveying a swamp to their left, "have we often flown the falcon."

"Ay, father, and here often—so please God!—will we fly our falcons again. Believe me, sir, happy days and prosperous lie before us."

"God grant it! They will be bright if it is but given me once more to take thy mother, my most dear and faithful wife, in my arms. Sweet soul! such patience and faith as she hath is given to none but those who walk with God."

"Lean on my shoulder, father, the hill is steep," cried the younger, for they had crossed the bridge and began to ascend the hill; and eager to gain the top from whence the towers could be seen, the young man began to press forward rapidly.

"There!" cried he at length, as the two stood together on the summit of the hill, "there are the towers of Heilbrun!"

"I see them not, my son," answered the elder, gazing steadfastly in the direction indicated by his son. "Dost thou, indeed, see the towers?"

"Ay, ay, my father! Look! under the great limb of yonder beech by the way! Seest thou them not?"

"My eyes are dim, my son, or 'tis the glare of light, but I see them not," was the answer. "Is the banner set?"

"No; I see not the banner. 'Tis early, father, and the lazy churl hath not yet roused himself."

"It was wont to wave day and night from the highest tower. I hope its absence bodes no ill."

"No, no, father; of that I feel sure. It hath been rent by the wind and is being repaired, or, perchance, 'tis forgotten," said the son, eager to find a reason that might allay the fears of his father.

It was, indeed, Baron Von Heildrich and Otho. Like countless numbers of others, who, with trumpet sounding and pennon waving, in all the pomp of war, had left their estates to do

battle for the Holy Sepulchre, they were returning to their home on foot, in the guise of palmers.

The command of the Emir to care for the Baron, was obeyed to the letter. The unfortunate man was carried off to the bath; his wounds dressed, his shaggy beard and unkempt locks trimmed; he was provided with an attire that bespoke as well the wealth of the Emir as the gratitude that noble-hearted man felt for the service rendered him by his former slave; and was feasted and waited upon with sedulous care. Such ostentatious gratitude, largely unknown to us, was quite in keeping with the warm feeling and rich imagination of the Arab. He loved display, surprises and marvels, and was as unbounded in his hospitality as he was relentless and cold-blooded in his enmity and resentment. So, from the condition of a criminal scarce granted the mockery of a trial, the Baron was transformed into a guest, and treated with princely regard.

The improvement in the condition of the Baron, quickly revealed itself in his whole appearance and manner. No longer compelled to consort with menials, that repellant haughtiness which had made him so many enemies, vanished; and gentle of speech and gracious in manner, he gave all with whom he came in contact the impression that he was, indeed, a man of noble rank and high lineage. One thought gave him anxiety—Otho was still a slave. But this was relieved by the reflection that the Emir would, upon learning the relation of the two, consent to allow the young man to be ransomed. That the ransom would be heavy, he felt assured, but if his large estate and the still larger estate of his wife had not gone to ruin during his long absence, he believed that, large as the ransom might be, it could easily be paid. Months would have to go by and weary journeys would have to be taken before such an arrangement could be carried into effect, but with the hope before him of seeing his family re-united, that would be a comparatively light burden.

Though the swoon into which the Emir sank was deadly, yet under the skillful treatment of the physician, he again revived, and from that moment began slowly to mend. One morning when, still feeble, he reclined on the soft cushions of the divan in the beautiful saloon, the Baron seized the occasion offered him by a remark of the Emir, to make known his hope with regard to the future of his son.

"You will soon, noble sir," said the invalid, "set out on your return to your own land."

"It was my desire, my lord, to begin my journey at an early day. But there is a wish in my heart that I desire to have fulfilled, if it meets with your gracious consent."

"What wish can one still have who from slavery has been raised to freedom—from confinement in a foreign land is given permission to return to his own—ay, who is not only permitted to return, but who will be provided with means for his journey?" and the latter looked the surprise his words so plainly expressed.

"My lord, the kindness you have shown one who was absolutely in your power, would seem indeed to leave little that my heart could desire, and yet my wish is of such a nature that, if it remains unfulfilled, even freedom itself will have few charms."

"Now God be merciful!" exclaimed the Emir, a frown of well affected displeasure gathering on his face, "the cupidity of you Franks, who from your own lands have come weary leagues by land and sea to seize a narrow strip of rocky soil belonging to the domain of a foreign monarch, is boundless. But let me hear, noble sir," he concluded, the frown relaxing, "this wish."

"Sir," said the Baron, "Alhadan, who as thy slave stands by thy side, is, wonderful as it may seem, my son,—ay, my lord, my only child. A strange fortune has brought him here."

"God's ways are inscrutable," replied the Emir. "I have heard the story from your son's lips, and have never ceased to marvel at it. But would you rob me of a servant for whom I paid no less a sum than 4000 gold pieces, and whose faithfulness and wisdom have made him invaluable? Ungrateful man!"

"My lord," replied the Baron, "I wish not to cause you any loss, and will ransom my son by the payment of 8000 gold pieces."

But the Emir shook his head and answered:

"Not 8000 gold pieces, nor any number, can buy your son's freedom."

"Then, freedom to me is nothing. Let the old man stay, and set free the one whose life is all before him. 'Tis but a few years more that I can, at best, spend on earth, and my labor for my God and my country can be little. I beg you, my lord, set free my son and let me remain."

Otho stepped forward to protest against such a proposition as that suggested by his father being accepted, but the Emir motioned him back.

"Noble sir," he said, the severe expression which during the early part of his conversation rested on his face giving place to a beneficent look, "you have not yet sounded the depth of Emir Aboulias' gratitude! You know not his heart. Small reward would it be, indeed, to give freedom to a father, and let his heart be pierced as with a dagger by the knowledge that his son remained the bond-slave of another. You have not yet sounded the depth of Emir Aboulias' gratitude!" Turning to the young man by his side he said, with ill-concealed emotion: "Alhadan, though you have been faithful to me, though I will see you depart with unfeigned regret, though none can altogether fill your place, yet, Alhadan, you too are no longer a slave. From this time you also are a freeman."

And so it came to pass that Baron Von Heildrich and Otho found themselves, one morning in the spring of 1218, slowly approaching their home.

In the castle quietness reigned. The countess, attended by one of her women, was in her own chamber, little thinking, that her long years of faithful waiting were fast approaching their close. For the first time in many months, she had begun work on a piece of tapestry,—a favorite kind of embroidery in mediæval times,—that had long lain in a state of partial completeness in a great chest near her bed. Whether a premonition of the event that was about to transpire had touched her spirit, or because the natural peacefulness of her disposition was more strongly asserting itself than usual, her face wore a more serene and cheerful expression than it had shown for many days; and in her voice there was a lingering intimation of the old joy that had always sweetened it in days gone by.

"What art thou gazing at so intently, Catherine?" she inquired, raising her eyes from her work. For the waiting woman had risen, approached the turrent window, and there stood, gazing at some object that had attracted her attention in the road.

"Little of importance, my lady," somewhat indifferently answered the woman. "In truth, it is a sight so familiar that 'tis scarce worthy of mention."

"And yet thou hast stood full two minutes gazing down the road. Methinks, a thing of so little importance is scarce worth looking at so long."

"Two pilgrims my lady, one old and the other young," now answered the woman. "The old one seems exhausted and weary, and the younger is supporting him on his way most tenderly. I was attracted by the care which the young man showed."

The countess made no immediate reply, then she said, quietly:

"He may be sick. It might be well for thee to go and see that his wants are supplied."

She had scarcely concluded, when, as if struck by a sudden thought, she glanced up, a startled expression in her eyes, and, laying aside her work, she approached the window. Often, through the long years of the past, the Countess had, in imagination, seen two men approaching the castle, one of whom was old and the other young. Sometimes they came as knights in full armor, attended by a strong body of followers; sometimes as two knights unattended, but frequently it was as two palmers that she saw them. Sometimes in one character, sometimes in another, they appeared, but there were always two, and those two, her husband and her son. Sometimes they were mounted and traveling like merchants; sometimes they were ill and wounded and were being born on their way in litters; sometimes they were on land and then on the deck of a ship at sea; sometimes they were desperately fighting, and then beset by storm and tempest; sometimes they were suffering and in want, and then again they were in health and strength. But there were always two, her husband and her son, and their faces were always turned toward castle Heilbrun. On more than one occasion as she caught sight of two men approaching, or was told that two had come,—for in the constant throng to the castle of mendicants and travelers this was not an unusual occurrence—the thought had sprung into her mind: "My husband and Otho!" Then with a strange light in her eye, and a quickening of hope in her heart, she would hasten to satisfy her conjecture;—and return to her chamber saddened by disappointment.

With this thought in her mind she now approached the turret window. No sooner did she catch sight of the two than her eye became steadfastly fixed upon them. There was much that was strange about them, but something in the manner, the gait, in the general contour of form and face impressed her with a sense of familiarity. A sudden thrill of conviction dilated her eye and made pallid her cheek. But the poor lady had been often deceived, so repressing the cry that sprung to her lips, she stared fixedly at the two palmers a moment longer. Then the belief that she indeed beheld her beloved ones became too strong for her restraint, and she said, speaking as one in a dream:

"It is my lord! it is Otho!" Yet she remained standing at the window as though not crediting the words her own lips had spoken.

"It is my lord! it is Otho!" again she exclaimed, turning to the waiting woman, every feature of her fine face tremulous with emotion.

"Oh, my lady, my sweet lady!" expostulated the woman, "do not think of them so much! Why weary yourself with disappointment? They will never come again! we will go to them, but they will never come to us."

The Countess, staring at her as in a daze, stood irresolute an instant longer, and then, uttering a cry of joy from which all doubt had gone, flew from the apartment, down the long corridor to the great portal. There under the shadow of the ponderous arch she paused. And the two palmers paused also, for they had caught sight of her. Then the younger of the two waved his hand, shouting in a loud, excited voice:

"Mother, I have brought father back! we have come home!"

Immediately the two began to run toward her. She sprang to meet them. An instant later, and the arms of her beloved ones were around her.

With that quickness with which any exciting

news spreads through a house, word that a startling event had transpired drew the servants and retainers to the gate in an incredibly short time. Streaming through the gates, they surrounded the weeping and rejoicing group, and with shouts and tears testified the joy that all experienced at the return of the wanderers. Finally, taking the Countess, the Baron and Otho in their strong arms, in a tumult of joy, they carried them on to the moat, over the drawbridge, under the great arch, into the quiet, the comfort, and the security of Castle Heilbrun.

THE END.

The Family.

THE CAREFUL MESSENGER.

A pound of tea at one and three,
And a pot of raspberry jam,
Two new-laid eggs, a dozen pegs,
And a pound of rashers of ham.

I'll say it over all the way,
And then I'm sure not to forget;
For if I chance to bring things wrong
My mother gets into a pet.

A pound of tea at one and three,
And a pot of raspberry jam,
Two new-laid eggs, a dozen eggs,
And a pound of rashers of ham.

There in the hay the children play—
They're having such jolly fun!
I'll go there, too—that's what I'll do,
As soon as my errands are done.

A pound of tea at one and three,
A pot—of—new-laid jam,
Two raspberry eggs, with a dozen pegs,
And a pound of rashers of ham.

There's Taddy White flying his kite;
He thinks himself grand, I declare;
I'd like to make it fly sky-high,
Ever so much higher
Than the old church spire,
And then—but there—

A pound of three and one at tea,
A pot of new-laid jam,
A dozen eggs, some raspberry pegs,
And a pound of rashers of ham.

Now there's the shop, outside I'll stop,
And run through my orders again;
I haven't forgotten—no, ne'er a jot—
It shows I'm pretty cute, that's plain.

A pound of three at one and tea,
A dozen of raspberry ham,
A pot of eggs, with a dozen of pegs,
And a rasher of new-laid jam.

—*Christian Woman.*

PERNICIOUS SELF-SACRIFICE.

There is a fruitless and blamable self-sacrifice which bears the same relation to the enlightened and well-directed self-sacrifice that superstition bears to faith. It hurts the subject of it beyond telling. It is reponsible for an incredible proportion of the disagreeable characters one meets, and of the material and spiritual failures which strew the paths of life.

Mothers are the chief sinners in this respect, though maiden aunts are not seldom guilty in the first degree as well.

Who has not seen the frail, gentle mother wearing herself out in the service of a house full of vigorous boys and girls; loading herself with unnecessary tasks, depriving herself of needed rest and relaxation, not for their ultimate good, but for their immediate and permanent injury? She is in very modest circumstances, and cannot afford a servant; but with her modest position and two or three growing-up daughters, she would scarcely feel the need of one if she divided properly the household duties. But Jennie has pretty hands, and their satin surface might be a little roughened if she were to wash the dishes, and Maria's delicate complexion might be injured if she ventured as near the kitchen fire as her share in the family ironing or the preparation of the meals might bring her. Then they both must be dressed at least as well as the school companions they prefer to consort with, and this lays on the already overburdened mother the care of endless fripperies and furbelows, quite beyond their means, and out of countenance with their home and way of living.

And Jennie and Maria grow up, preserving their delicate hands and fine complexions, selfish, useless, indolent girls, with hardly a thought for the poor drudge who has so foolishly sacrificed herself for them.

By and by, perhaps, friends and lovers begin to come; but "mother" is seldom visible. She is too tired after her day's labor to help to entertain visitors, and moreover, she knows, sorrowfully enough, that her daughters will enjoy themselves much better in her absence. She has fallen woefully behind the times during all these years. She has no time to read. She rarely gets herself a new dress. She is prematurely old and faded and nervous.

Such mothers often grieve over the indifference or ingratitude of their grown-up sons or daughters. But, after all, what good have their sacrifices accomplished for their children? What have their children to be grateful for? An abnormal development of selfishness; an utter unfitness for the duties of their state; tastes and aspirations which, in the ordinary course of events, never can be lawfully gratified. It was not of the foolishly indulgent and weakly sacrificing mother that the inspired writer said: "Her children shall rise up and call her blessed."—*The Pilot.*

Youth's Department.

A LITTLE GARDENER.

He was hard at work in the garden,
Though the day was very hot,
Busy planting and watering something
With his little sprinkling pot.

But he came in warm and breathless
As the clocks were striking noon,
And he startled me with the query:
"Will my cookies be up soon?"

Then, before I had time to ask him
What his funny question meant,
He went on and told me the labor
On which all his thoughts were bent:

"I broke some cookies in pieces
And picked out the little seeds,
And I planted them in my garden
When I'd pulled up all the weeds.
I watered them *very* often—
Perhaps they're a little *too* wet—
For though I've watched every minute
Not one has come up yet!
I put on the dirt very lightly
So they'd hurry and come through,
And the very first cookie that blossoms
I'm going to pick for you.
I've got a few seeds left over,
Here in this little tin cup.
Mamma, don't you think by to-morrow
A *few* cookies will be up?"

Such an earnest little gardener
It was hard to tell, indeed,
That the world has never tasted
Cookies raised from caraway seed.

Little Men and Women.

LITTLE JOE'S GIFT.

Grandpa and Grandma Stebbins had the Bible in their home, but they seldom read it. It lays upon an upper shelf, and the dust was often allowed to collect upon it. They were so intent upon gathering together this world's goods that they found little time to think of the world to come. Joe, their little grandson, was a brave little boy and they laid by every cent they could spare in order that they might educate him. It was for Joe that they toiled early and late. When he first went to the district school, how proud the old couple were of the reports of his behavior! No boy gave less trouble to his teacher, nor was more loved by her.

The teacher was a Christian and she told him about Jesus and the boy's tender heart was touched, and that evening he ran all the way home in his haste to tell grandpa and grandma the story. The aged parents had long been familiar with it and they listened, not untouched by the boy's enthusiasm.

Joe kept the story in his heart and pondered often of the blessed Jesus who died for sinners.

While Grandpa Stebbins was never idle yet he had not prospered as many another and his heart hardened as he thought of what he would, but could not, do for his boy. When vacation came, Joe, who was bright and active in word as well as study said:

"Grandpa, I am not too young to lend a hand."

So, when grandpa went to the woods with his axe to hew down trees, Joe went down, too, determined to help. The old man was proud enough of the little man who ran by his side and grandma, as she watched their departing forms from the window, smiled as she resumed her knitting, a pair of warm stockings for Joe.

Grandpa never could tell how it happened, but when the oak at which he was hewing fell, Joe fell, too, crushed beneath its trunk. One leg must be taken off, the surgeon said, and the little fellow clung to grandma's neck, striving vainly to smother the sobs that shook his frame.

It was a sad household and Joe, as he lay upon his bed, strove vainly to cheer the hearts of his grand-parents. "Don't cry, grandma," he would say; "I can get around on one leg and there is lots of things a boy with one leg can do."

He made a rule to speak to them each day of Jesus. In his sufferings the dear Lord was very near to him and he thought often and wonderingly of the life and death of the Saviour.

One day his teacher brought him a mission paper and in it was the story of a child who worshipped idols and when told of Jesus wept for joy and said, "Tell father, too," and turning from the wooden image, he bowed his knee to the living Jesus.

Joe's form daily wasted and his dear ones saw that his earthly life was short. "Grandpa," he said one day, "have I cost you much?" The old man hid his face and sobbed. "I want to know, grandpa," Joe continued, "just how much I cost a year."

"Not much, my boy, not much; not more than one hundred dollars."

"Well, grandpa, I am going home soon, and I want you to give that money to some other boys to teach them of Jesus, that they may come to the same home where I am going."

Grandpa sobbed "yes" and the boy, stroked the white hairs of his head, said: "Won't you and grandma come too?"

This is how Joe performed his work for missions, and brought his grandparents into the kingdom.

Soon the wasted form was laid to rest, but the old couple never forgot their promise to little Joe. The Bible was brought down from the shelf, and each year into the mission fund there came the offering of one hundred dollars, bearing the words "Little Joe's Gift."

Pleasantries.

Customer (to overworked clerk at crowded soda fountain)—"You have no sinecure." Clerk—"No sir, we have just run out of that flavor."—*The Sun.*

NOTICE.

☞ *Editorial Correspondence address to* THE REFORMED CHURCH MESSENGER, *907 Arch Street, Philadelphia.*

☞ *Letters pertaining to subscriptions and other business, address* REFORMED CHURCH PUBLICATION HOUSE, *907 Arch Street, Philadelphia.*

☞ *No notice taken of anonymous communications.*

For Terms, see page 11.

THE REFORMED CHURCH MESSENGER,

907 Arch Street, Philadelphia, Pa.

THURSDAY, JULY 30, 1891.

SPIDERS.

Spiders belong to a large and interesting tribe of Acatines. The general class, the Arachnida, is composed of various orders or sub-tribes, each of which is then divided into various families. They therefore have an extensive relationship, that is, many cousins and second-cousins, the scorpion belonging to the latter. Naturalists have studied their different families very carefully and brought to light many striking facts in regard to their habits, their industry and struggles for existence. Dr. Rauch in his lectures on natural history told us all about them, a long time ago, and we thought that what he said about them was quite as interesting and instructive as what he said about the ants and the bees. Their webs spun from numerous strands, each one of which is composed of numerous filaments or threads. As an eminent naturalist has said, it would take several millions of them to form a thread as thick as a hair of his head. Some spiders shoot out long lines of silk, and on these they float about in the air like a balloon, suggesting the possibility of aerial navigation. Thus one was observed coming across the Susquehanna three hundred feet above the water towards a cliff that was high up in the air.

But spiders have never been generally popular. Outside of scientific circles they are looked upon with detestation and manifest disgust. They are intruders in our houses, and the good house-wife, with an eye to cleanliness, pursues them with a broom and in a moment sweeps away their fine-spun speculations of a home above her head. Moreover it is believed that their sting is poisonous or at least dangerous. Sitting at the opening of their funnel-shaped retreats they resemble bandits or robbers, watching for their prey. They look at you for a moment, and if you move towards them, in a moment they disappear. In the animal creation they are probably the best speciments that illustrate the character of the supremely selfish man. He sits watching the course of events around him, takes no interest in anything except what he can turn to his advantage, by putting a penny in his pocket or a feather in his cap. He looks also upon his fellow-men around him with the same spider's eye. If he can use them in any way as his instrument, as a tail to his kite, or as a source of profit or his own aggrandizement, he is quite affable to them or even courts their society. In this way the animal nature in man asserts itself among high and low, among cultured and well dressed people, no less than among the degraded slaves of passion. But human beings have a higher mission than spiders, which live merely for themselves. Endowed with a moral nature, they rise immeasurably above the cattle of the field. With social instinct, and the help of divine grace, they live for others as well as for themselves, and they are never so happy as when they are even more ready to give than to receive. This brings them into a holy fellowship with other men, with the race, with history, with the good and great of all ages, with the heavenly world, with their heavenly Father and with Christ, His Son. Thus no longer a mere animal or worm of the dust, man fulfills his mission and attains to his final and eternal destination in the skies. They that live in the flesh perish in the flesh.

RIVER OF TEARS.

The prophet Jeremiah once uttered sad lamentations over the destruction of Jerusalem and the devastation of the Holy Land. In the most touching and plaintive language he gives utterance to the nation's sorrow. At first view it might appear as if he grieved simply on account of the outward desolation of his own people, as men do now over the ruin of their own country. But a careful reading of his Lamentations will show that his sorrow was mainly of a spiritual character. It was excited because wickedness seemeth to be everywhere triumphant, whilst righteousness and truth seemed to be banished from the earth. Righteous men and women are always sad at the prevalence of sin and iniquity around them. It is said that the righteous soul of Lot was vexed with the filthy conversation of the wicked, when he was compelled to see and hear their unlawful deeds from day to day. 2 Pet. 2 : 7, 8. The Psalmist in still stronger language expresses his profound grief at the prevalence of sin when he says, Rivers of waters run down mine eyes, because they keep not thy law. Ps. 119 : 136.

The violation of the Divine Law inflicts pain upon the upright soul just in the same way as men of right feeling would be saddened by the ruthless destruction of towns, villages, industries or works of art at the hands of savage hordes, breaking through the barriers of civilization. The law of God is just and holy ; the statutes of the Lord are more to be desired than gold, yea, than much fine gold ; and if they are despised or contemned, such conduct lacerates the tenderest feelings of the heart, or the law of God itself which rules and reigns in the heart. But the sorrow is so much the more intensified by the thought that the transgressor, without being conscious of the fact, is inflicting upon himself unspeakable sufferings and pain—rushing with fury down to hell. This is not only the case with the gross transgressors of whom we read in our daily papers, but with all who wilfully reject the Gospel. Thus men, women and children around us are perishing daily for lack of knowledge. The contemplation of such wholesale destruction occurring under our eyes wherever we go, is well calculated to awaken our sympathy for these poor human beings, intended to be like God Himself, godly, and to cause our tears to flow for them—like rivers of waters. It is not strange, therefore, that Christians are trying to do something to pluck them as brands out of the burning fire ; but it is certainly very strange that they are not doing more to rescue their fellow-men everywhere from the death that never dies.

HARVEST HOME.

For the last two or three years, our farmers have realized a sore experience in their business interests. Prices for their produce have been low, their crops, whether of cereals or fruits, have been short. Foreign demand has been light which served to depress rates, so that as a class our agriculturists have been oppressed with a shortage in their receipts, which while seriously embarrassing them in their business affairs, has materially lessened their ability to contribute liberally to the advancement of our Church work. The Reformed Church, whose membership is largely up made of farmers, has keenly felt the effects of this depression, in carrying forward her organized work. The treasuries of her Boards have been depleted, so that in some instances they were enabled to refrain from contracting their operations, only by allowing the formation of debts, while onward movement, and aggressive operations, were effectually prevented.

In contrast with this our late experience, the outlook for the future, we are happy to say, is cheering even to excitement. The depressing conditions of the late past have nearly all been exchanged for those of promise and greatly increased revenues. The present prospect indicates an unusually large demand for our breadstuffs and fruits, while for our cattle an enlarged demand with improving prices is already realized. Besides, our improved facilities and arrangement with foreign countries, give promise of an additional demand for our food products. In harmony with their improved conditions, it has pleased a kind Providence to open largely His liberal hand. We are just gathering in the largest crop of breadstuffs which has ever been produced on this continent. Those in a growing state are in a most promising condition ; while our fruits are in almost overflowing abundance. Everything almost indicates a year of more than average production, while the consumers are congregating with enlarged offerings, to take what we can spare.

Soon our membership with its pastors will congregate to observe their praiseworthy festival of Harvest Home. We bespeak them to recollect the source of these cheering prospects—to distinctly recognize their bountiful crops, as the gift of God—that they receive them with thankful hearts—and that with liberal hands they lay enlarged thankofferings upon the altar of the Lord. Then will gladness enter into the house of the Lord, and famishing souls be fed with the bread of everlasting life, and the Church replenished in means, will go forth to the accomplishment of the work, lately neglected, because of her empty treasuries.

JOHN BULL.

Some time ago an English officer, wishing to arrange the soldiers of his regiment in such a way that he might be able to send them in companies to their respective churches on Sunday morning, thus addressed them : "Fall in ! The Church of England to the right ; Roman Catholics to the left, and all fancy religions to the rear." We should have been much gratified to have been present and seen which was the largest platoon. It would not have been surprising to us if the fancies had turned out to be the strongest in able-bodied men. In that event they should have been located in a more prominent position to do the hard fighting. No fault can be found with the officer for placing his own Church side by side with the Church of Rome, because most likely he had been taught to do so in his youth in some country parish, or possibly in some cathedral. If he had been better instructed, he would have called the "fancy religions" to the front, the Presbyterians or Puritans and the Methodists to the centre, the Baptists somewhere along the water, to protect the boats, and some of the minor divisions might have been employed to do the scouting through the forest, or been placed on guard at exposed points. Our Anglican friends manifest due consideration for the old Greek and Latin Churches, in which they may be right or wrong, but they certainly make a huge mistake when they order the Evangelical Church to the rear. Some of them seem to have a dim conception of the existence of such a Church. Others of their number no doubt have better ideas, or else they would not have been so anxious to appropriate to their Church the title of "Bulwark of Protestantism," which originally belonged to the Dutch Re-

formed in Holland. The spirit of John Bull still lives, and it seems he has not yet repented of the sins he once committed against his brother Jonathan a long time ago. Once when this brother with streaming eyes exhorted him to flee from the wrath to come, he got angry, took him by the collar, marched him out of the gate of his park, and what else he then did, history fully records. Jonathan is now quite as respectable as his brother John, has a much larger park than he has, lives in as handsome a house, clothes and educates his children just as well, and they know about as much here in America as their cousins in England—if not a little more. John's family ought to take these things to heart and change their tactics.

Synodical Editors.

(Elected by the Synods.)

Eastern, ... Rev. Jonathan H. Pannebecker.
Pittsburgh, ... " David B. Lady.
Potomac, ... " J. Spangler Kieffer, D. D.

TRANSITION.

A period of transition is a very interesting, it is also a very difficult and trying, period to live in. It is interesting, because it is always interesting, in any process of development, to observe the meeting, the temporary apparent collision, and the eventual adjustment and reconciliation, between the Old and the New. It is difficult and trying, because, at such times, men are easily bewildered, distressed and alarmed. Clearness of vision is dimmed by the smoke of conflict and controversy. It is not possible to recognize the forces that are at work. A friend is mistaken for an enemy. The darkness breeds terrors; imagination is at work; men grope about in agitation and fear. Legitimate and necessary change is misjudged as breach of continuity and violation of history. A natural and beneficent evolution assumes to men's minds the guise of an unnatural and destructive revolution. The whole situation is full of confusion and misunderstanding. The Old seems at times blindly to repudiate the New, not knowing it to be its own child. And the New is not always tender, and reverent, and loving toward the Old, as it ought to be toward its own parent.

It is such a time of transition, as regards religious belief, through which we are at present passing; and it possesses all the interesting features, and also all the perplexing and distressing qualities, which belong to such critical periods in the history of the Church. The explanation of the present ferment and agitation is contained in our Saviour's words: "No man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved." The Church is a living Church; the Holy Spirit has never departed from her; her faith and life, while immemorially old, are nevertheless truly of to-day. The Past lives on in the Present; without this, the Present could not even exist. But the Present is not destroyed, or in any wise enslaved or degraded thereby; it has its own life, without which the Past could not perpetuate itself. "*Der Lebende hat Recht*," as Schiller says, in one of his most beautiful poems. The living Church has its own rights, which may not without danger be disregarded. The Church is as a vine of perennial and indestructible vitality, from which, out of the depths of old life, "new wine" is continually being produced. The new wine is not a denial or repudiation of the vine's old life; on the contrary, it is the product of it.

New wine has not been wanting in these last three hundred years of the Church's history; but, being contained as yet in the bottles provided long ago, it threatens to burst them. The old expressions are no longer found to be sufficient; the old statements and definitions are felt to be inadequate. New wine requires new bottles. The life of to-day must be allowed to express itself in its own way. It is not a different faith, but the same faith asking the liberty of making its own confession. It is not a different kind of substance, but the same kind of substance claiming only to be placed in a receptacle adapted to its own peculiar needs. Let no one be alarmed at what is going on. Even if bottles should be broken, the perishing of bottles is of small moment in comparison with the testimony which is thereby borne to the continued and invincible vitality of the old vine.

Nevertheless, many are offended and alarmed. There are those who feel that the ground on which they have stood is giving way beneath their feet. Finding themselves compelled to give up certain views, which have been among their cherished beliefs, and unable to distinguish between the circumstantial and the essential, they fall more and more into doubt, grope about in darkness, feel themselves bereft indeed, and wonder whether there is certainty anywhere. How far a soul may fall into this forlorn condition, many a pastor knows. The writer knows, by personal intercourse, and also by correspondence, through what difficulties more than one noble and sorrowful soul is, in these days, fighting its way. There are probably many such. They deserve, not our condemnation, but our tenderness and our sympathy. And it is with reference to such, or, more particularly, with reference to those of them with whom things have come to the worst, that we beg leave to quote a certain passage to which our attention was called a long time ago, and which has been to more than one a mountain-peak for guidance at such a time. It seems opportune to call attention to it now, and, indeed, the citation of it was our object in beginning this article. It is from F. W. Robertson, and is a part of the address delivered by him to the working-men of Brighton, in 1848:

"It is an awful moment when the soul begins to find that the props on which it has blindly rested so long are, many of them, rotten, and begins to suspect them all; when it begins to feel the nothingness of many of the traditionary opinions which have been received with implicit confidence, and in that horrible insecurity begins also to doubt whether there be anything to believe at all. It is an awful hour—let him who has passed through it say how awful—when this life has lost its meaning and seems shrivelled into a span; when the grave appears to be the end of all, human goodness nothing but a name, and the sky above this universe a dead expanse, black with the void from which God Himself has disappeared. In that fearful loneliness of spirit, when those who should have been his friends and counsellors only frown upon his misgivings, and profanely bid him stifle doubts, which for aught he knows may arise from the fountain of truth itself; to extinguish, as a glare from hell, that which for aught he knows may be light from heaven, and everything seemed wrapped in hideous uncertainty, I know but one way in which a man may come forth from his agony scathless; it is by holding fast to those things which are certain still,—the grand, simple landmarks of morality. In the darkest hour through which a human soul can pass, whatever else is doubtful, this at least is certain. If there be no God, and no future state, yet even then, it is better to be generous than selfish, better to be chaste than licentious, better to be true than false, better to be brave than a coward. Blessed beyond all earthly blessedness is the man who, in the tempestuous darkness of the soul, has dared to hold fast to these venerable landmarks. Thrice blessed is he who,—when all is drear and cheerless within and without, when his teachers terrify him and his friends shrink from him,—has obstinately clung to moral good. Thrice blessed, because *his* night shall pass into clear, bright day.

"I appeal to the recollection of any man who has passed through that hour of agony, and stood upon the rock at last, the surges stilled below him, and the last cloud drifted from the sky above, with a faith, and hope, and trust no longer traditional, but his own, a trust which neither earth nor hell shall shake henceforth forever." J. S. K.

Extract from the Contract between the Publication Board of the Reformed Church in the U. S., and the Proprietor of the Reformed Church Publication House.

"It being distinctly understood and agreed between the parties that the Synods of the United States, Pittsburgh and Potomac in consideration of the terms of this lease agree that they jointly or any one of them will not establish or themselves conduct or have conducted for them a publishing house or houses, nor publish any books or periodicals, nor endorse any periodicals that may be published by any private party or individuals either within or without their respective bounds."—Minutes of Synod, 1888.

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

ANNOUNCEMENTS FOR ANNIVERSARY AND BETHANY DAY.

To Pastors and Sunday-school Superintendents:
Let all pastors and Sunday-school Superintendents consider themselves invited to attend the Anniversary and Bethany Day on Thursday, August 27th. It has been our custom heretofore to send out special notices and invitations to the pastors, but this year we will simply do it through the Orphan's Home Column in the Church papers. Please make announcement of the date and the occasion as early as possible.

We will again prepare to entertain the people and provide refreshments. Regular dinner will be served for 50 cents. Those who do not wish to take a regular dinner can purchase sandwiches and coffee at a special counter, or, if our friends prefer to do so, they can bring their lunch along, purchase coffee here and take their meal in the grove.

The Philadelphia and Reading Railroad will run a general excursion to Womelsdorf on the day of the Anniversary (August 27th) from the following named points (tickets will also be sold at intermediate points at corresponding rates):

	Fare.	Tr'n leaves, A.M.
Bridgeport (Norristown),	$1.80	8.24
Pottsville,	1.50	9 00
Harrisburg,	1.30	7.55
Tremont,	1.45	7.15
Columbia,	1.50	7.35
Bowers,	.90	9.22

Full schedule of fare and trains can be seen at railroad stations about one week before Anniversary.

A special excursion will be run from Allentown, fare, $1.00, for the accommodation of persons living along the Lehigh Valley, Lehigh & Susquehanna, Bath, North Penn and Perkiomen Railroads. Announcement about fare, etc., from Philadelphia will be made later. If persons desire to run a special train from any given place they can possibly secure special rates. Address, W. R. Lawfer, Allentown, chairman of Committee on Railroad arrangements.

Human happiness has no perfect security but freedom; freedom none but virtue; virtue none but knowledge; and neither freedom, nor virtue, nor knowledge has any vigor or immortal hope, except in the principles of the Christian faith, and in the sanctions of the Christian religion.

Poetry.

A GERMAN TRUST SONG.

LAMPERTUS GEDIKE, 1683.

Just as God leads me I would go;
I would not ask to choose my way.
Content with what He will bestow,
Assured He will not let me stray.
So as He leads, my path I make,
And step by step I gladly take,
A child in Him confiding.

Just as God leads I am content;
I rest me calmly in His hands;
That which He has decreed and sent,
That which His will for me commands,
I would that He should all fulfill;
That I should do His gracious will
In living or in dying.

Just as God leads I will resign;
I trust me to my Father's will;
When reason's rays deceptive shine,
His counsel would I yet fulfill—
That which His love ordained as right
Before He brought me to the light—
My all to Him resigning.

Just as God leads me I abide;
In faith, in hope, in suffering true.
His strength is ever by my side;
Can aught my hold on Him undo!
I hold me firm in patience, knowing
That God my life is still bestowing,
The best in kindness sending.

Just as God leads I onward go;
Oft times 'mid thorns and briers green,
God does not yet His guidance show,
But in the end it shall be seen
‖ : How by a loving Father's will,
Faithful and true, He leads me still. : ‖

Selections.

A sound discretion is not so much indicated by never making a mistake as by never repeating it.—*Bovee.*

Dare to be true; nothing can need a lie:
A fault which needs it most, grows two thereby.

—*George Herbert.*

Be kind to your friends, that you may keep them; be kind to your enemies, that they may become your friends.—*Thales.*

A false report does not last long, and the life one leads is always the best apology of that which one has led.—*St. Jerome.*

A place in the ranks awaits you,
Each man has some part to play;
The past and the future are nothing,
In the face of the stern to-day.

—*Proctor.*

Usually the greatest boasters are the smallest workers. The deep rivers pay a larger tribute to the sea than shallow brooks, and yet empty themselves with less noise.—*W. Secker.*

A man with grace in his heart, and Christian cheerfulness in his face, and holy consistency in his behaviour, is a perpetual sermon, and the sermon differs from others in that it has but one head, and the longer it continues the better.

When you think of it, friends, the worries,
The troubles that wear you out,
Are often the veriest trifles,
That common sense would flout;
They write the forehead with wrinkles,
They bow the shoulders with care,
Yet a little patience would show you, friend,
Just how the weight to bear.

—*Margaret E. Sangster.*

Science and Art.

Dr. B. W. Richardson has found that gutta percha softened in hot water, or in hot water and glyeerine, may be made to absorb almost any desired styptic and antiseptic substances. The mass can then be drawn out or molded into any required shape, and as a surgical dressing will serve the purpose both of adhesive plaster and splint.

The water power of the Rhone in the neighborhood of Geneva is now largely used for driving electric motors, of which 216, with a total of 1,565 horse power, have been in operation during the past year. The smallest motors, of one-third horse power, have been employed for running sewing machines, while the largest one, of 625 horse power, drives the dynamos for lighting Geneva.

At a meeting of the Physiological Society of Berlin, it was given as a fact that when the bee has filled his cell, and has completed the lid, a drop of formic acid, obtained from the poison bag connected with the sting, is added to the honey by perforating the lid with the sting. The formic acid preserves honey and every other sugar solution from fermentation. Most of the insects that have a stinging apparatus similar to that of the bee are collectors and storers of honey, so the sting has a double function—it is a weapon and a pickle.—*Health Monthly.*

Items of Interest.

The new university at Washington City is no longer a possibility, but an assured success. The city of Washington has furnished $100,000 for the land, and $31,500 has been raised toward the endowment.

The female members of St. George's church in Berlin have the privilege of casting their votes at the election of a pastor, according to an old custom; the only church in Germany where women have the right of voting.

Rev. Phillips Brooks is now Bishop of Massachusetts, or will be as soon as consecrated. A majority of the Bishops and 37 of the Standing Committees of the 52 dioceses in the United States have now recorded their votes in favor of his confirmation as Bishop. This settles the question of his election.

The Syrian Orphans' Home in Jerusalem, established by Pastor Schueller in 1860, has, in thirty years, sent out about 700 pupils, the majority of these having been at this Home for a period of from six to ten years, acquiring a good rudimentary education and learning some useful art or trade. About 600 of these young Arabs are now scattered over the Orient. None are allowed to go until they are eighteen years of age.

On a recent Sunday, about 12 o'clock, grasshoppers stopped the Rock Island passenger train east of Lamont Junction, in Colorado, and about fifty miles west of the Kansas State line. They covered the track for a distance of five miles, and the wheels of the engine slipped helplessly. Another engine was procured at Lymon, which pushed the train through, it taking two hours to accomplish this, even with two engines. The "hoppers" were too young to fly.

For twenty-one years, Henry C. Bowen, proprietor of the *Independent*, has had a celebration of the Fourth of July at Roseland Park, Woodstock, Conn., his summer residence. Distinguished statesmen and other persons of note have delivered addresses there, and the recent one was no exception to the previous ones. A reception at "Roseland Cottage" on the previous evening was crowded by a thousand guests, and among the orators of the day were Gens. Joseph R. Hawley, who presided, and O. O. Howard, Chauncey M. Depew, Esq., Hons. N. W. Aldrich, William McKinley, Jr., Murat Halstead, and Rev. Dr. David Gregg. The addresses and proceedings are given in the *Independent* of the 9th inst., and are of great interest and value.

Hints and Recipes.

Lemon juice will whiten frosting, cranberry or strawberry juice will color it pink, and the grated rind of an orange strained through a cloth will color it yellow.

Put camphor gum with your new silverware and it will never tarnish as long as the gum is there. Never wash silver in soapsuds, as that gives it a white appearance.

A good way to discover the presence of moths, and also to destroy them, is to place a lighted candle in a basin of water. The moths will be attracted by the flame, and will drop into the water.

Maple syrup, to be pure and just right to eat, should weigh about 11½ pounds to the gallon. When poured out in a glass, it should be clear and amber hued, without containing dark streaks. If, after it has stood in the dish a few hours, a dark sediment is found in the bottom, it is not pure maple syrup.

A writer in the *Medical and Surgical Reporter* claims that he has successfully treated severe cases of membranous croup by keeping the patient breathing the steam of hot vinegar, produced by putting hot irons or bricks in a pan of vinegar, renewing the hot irons continually, so making a cloud of steam.

To wash Madras curtains, beat and shake out the dust very thoroughly, and then wash in bran water. Boil a quart of bran in a bucketful of water, strain, and put the curtains in while it is yet moderately warm. Rinse in more bran water, and hang up smoothly in the shade to dry. Press them on the wrong side with a not very hot iron.

SUMMER DRINK.—1 ounce of tartaric acid, 1 ounce ginger root, 2½ gallons water, 1 good-sized lemon, 1½ pounds white sugar, 1 gill yeast. Slice lemon, bruise sugar, and mix all, except yeast; boil the water and pour on, letting it stand till cooled to blood heat. Add the yeast and stand in the sun one day. Bottle at night, tying the corks. In two days it may be used.

The following is a cure for bee stings: Take a pinch in the fingers of common salt, put on the place stung and dissolve with water, and rub with the finger. If not relieved in one minute, wet the place with liquid ammonia. For bites and stings, apply instantly, with a soft rag, most freely, spirits of hartshorn. A lump of wet saleratus applied to the spot stung by a wasp will afford instant relief. The alkaline properties neutralize the poison. A bruised leaf of common poppy applied to stings will give immediate relief.

The great secret of cures wrought at the various health-homes throughout the country is as much in the regularity with which all the rules of hygiene are observed as in the rules themselves; hours are allotted for exercise, for rest, for sleep, for eating, and enforced observance of these soon restores the dyspeptic, the hypochondriac, the worn-out and exhausted patient, to health and strength again. The same regimen adopted at home would doubtless often produce substantially the same effect, though change of air and general environment are potent factors in many cures.—*N. Y. Christian Advocate.*

Farm and Garden.

It is estimated that the food of one cow and 100 hens is twenty cents per day on an average. As to which will prove the more profitable depends on the mode of management.

John Kerns, of Clarksboro, N. J., says he has marketed about 17,000 quarts of strawberries from seven acres of land, and has received between fourteen and fifteen hundred dollars for them.

In giving salt to animals it should be done in a manner to allow each animal to partake of as much as it desires and prefers, instead of giving the salt in the food, thereby compelling some animals to use more salt than they wish. Each animal has its individual preference, and the proper mode of allowing salt is to place it where the animals can have access to it at all times as each will use only the amount needed.

Keep down suckers in the raspberry and blackberry plantations, leaving only about four or five new canes in the hill for bearing next year. Treat all others as weeds and cut them down remorselessly with the hoe. Pinch back these new canes when they reach the height of about four feet, which will induce them to become stocky and to throw out laterals. Vacant hills may be filled up by transplanting suckers taken up on a wet day with a spadeful of soil about the roots, and even new beds may be set out in this manner where there are plenty of young sucker plants to be had.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch St.

THE QUIVER for August opens with "A Sunday in Norway," followed by "For Erica's Sake," "Sundays with the Young," "Sweet Voices," "The Sunshine of Smiles," "New Fables with Old Morals," "Tommy," "Through the Closed Gates," "His Perplexing Silence," "An Afternoon at Barnes," "Building and Blundering," and "Short Arrows." It is a good number.

Cassell Publishing Co., New York, 15 cents a number, $1.50 a year in advance.

POPULAR SCIENCE MONTHLY. Edited by W. J. Youmans. Contents for August New Chapters in the Warfare of Science, XIII. From Fetich to Hygiene, The Value of Statistics, The Development of American Industries since Columbus, VII. The Evolution of the Woolen Manufacture, concluded, Hypocrisy as a Social Debaser, The Practical Outcome of Science, Dress and Adornment, I. Deformations, Prof. Huxley and the Swine-Miracle, Illustrations of Mr. Gladstone's Controversial Method, Head-Flattening as seen among the Navajo Indians, The Relations of Abstract Research to Practical Invention, Ginseng in Commerce, Sketch of Friedrich W. A. Argelander, with Portrait; Editor's Table; Literary Notices; Popular Miscellany; and Notes.

Published by D. Appleton & Co., 1, 3 & 5 Bond street, New York.

LITTELL'S LIVING AGE. The number of The Living Age for July 25 contains—The Rise of British Dominion in India, by Sir Alfred Lyall, Macmillan's Magazine; Miss Winter's Hero, Chambers' Journal; The Inns of Court, Gentleman's Magazine; The Simian Tongue, New Review; Statesmen of Europe, Austria, Leisure Hour; Madame la Commandante, Gentleman's Magazine; A Diligence Journey in Spain, National

Review; Extracts from some Unpublished Letters of Charlotte Bronte, Macmillan's Magazine; Archbishop Magee, Fortnightly Review; The Marriage of Frances Cromwell, Temple Bar. Poetry—My Lady's Song, The Garden, To Lord Tennyson. Miscellany.

$8.00 per year. Littell & Co., Boston, are the publishers.

Marriages.

At Lebanon, Pa., June 23rd, 1891, by Rev. Geo. B. Resser, Mr. John J. Lewis, of Mount Carmel, Pa., to Miss Blanche A. Schmuch, of Hanover, Pa.

Deaths.

Obituaries to be inserted must be no longer than two hundred and fifty words.

RESOLUTIONS.

At a special meeting of the Consistory of Wentz's Reformed church, the following resolutions were adopted on the death of Samuel W. Hendricks:

WHEREAS, It has pleased Almighty God in His wise providence, to remove from our midst our beloved brother and member of the consistory, be it

Resolved, That we feel the loss of one whose calm judgment, wise counsel, and deep interest in every thing pertaining to the Church distinguished him and caused us always to regard him with love and respect.

Resolved, That our congregation has lost a valuable officer, and a most worthy member, and that which he did will be spoken of him as a memorial to him.

Resolved, That we recognize his removal from us as a special act of Divine providence, feeling assured that what may seem to us a sad loss is to him eternal gain; bowing in grief and sorrow yet in humble submission to the will of Him who doeth all things well for the good of all His creatures.

Resolved, That we deeply sympathize with the bereaved family, and pray that God may sustain them in this bereavement, and that we may all ever cherish the fond hope of a glorious reunion in heaven.

Resolved, That these resolutions be recorded on the minutes of the consistory, a copy sent to the bereaved family, and that they be published in the REFORMED CHURCH MESSENGER and *Montgomery Transcript*.

GEORGE F. STONG,
LEWIS SCHWENK,
ALBION CUSTER,
Committee.

IN MEMORIAM.

At the family homestead, near McEwensville, Pa., on Friday, June 19, near midnight, Mary E., wife of Samuel Derr, peacefully fell asleep in Jesus, at the age of 49 years.

When the bridegroom came, He found her as one of those virgins with lamp well trimmed, filled with oil and burning.

Although only in her fiftieth year, this sister had for nearly half of that time been in frail health.

During the last sixteen months she was especially afflicted, having been a victim of paralysis in one of its severest forms. All of these bodily afflictions, however, were the means of developing a most sweet and loving temperament, which won not only the devotion of the members of her family, but a host of the warmest friends.

Her whole life was spent in the church of Christ, and the vows assumed were performed in faithfulness. Whenever health permitted, she was an attentive listener to the Word of God and a devout worshipper in the sanctuary.

In her home life she was quiet and unassuming, a faithful wife, and a tender, loving mother, and performed these duties in such a way as to leave an effectual impress. To do or to suffer, as her Lord saw fit, it was all right to her.

The church of which she was a member; the missionary society in which she was ever active and interested; and her husband and two children, though they mourn, yet mourn as those who have faith in the Word of God, and rejoice that she was one of whom it may well be said: "Blessed is that servant, whom his lord when he cometh shall find so doing."

G. S. S.

TRIBUTE OF RESPECT.

At a regular meeting of the Missionary Society of the St. John's Reformed church of McEwensville, held July 4th, the following action was taken relative to the death of Mrs. Samuel Derr:

WHEREAS, It hath pleased an all-wise and merciful Heavenly Father to remove from our midst this beloved sister, who, for four years, was a co-laborer with us; and,

WHEREAS, It is but just that we should pay a becoming tribute to her worth in life, and her memory in death, therefore,

Resolved, By the Missionary Society of the Reformed church of McEwensville, that for the interest and devotion which Sister Derr ever manifested for the best interests of our society and the extension of Christ's kingdom upon earth, we here record our appreciation of her, recognizing in her death not only a loss to the society but also the sundering of a link of pleasant Christian fellowship.

Resolved, That the bereaved family has the heartfelt sympathy of this society in their hour of affliction, and that we affectionately commend them to Him whose strong arm and loving heart can alone sustain and comfort them.

Resolved, That a copy of these resolutions be sent to the bereaved family, published in the REFORMED CHURCH MESSENGER, and entered upon the minutes of the society.

MRS. DANIEL LERCH,
MRS. ALEM MAUSER,
MRS. LIZZIE BAUSH,
Committee.

DIED.—June 25th, 1891, at his home, near Mount Pleasant, Pa., Elder Isaac Shupe, aged 76 years, 9 months and 11 days.

In Elder Shupe the Mt. Pleasant charge lost one of its oldest and most respected members. In 1843 Mr. Shupe was married to Miss Margaret Barnhart. The issue of this happy union was two sons, who remain with the widow to mourn their loss.

In 1846 Mr. Shupe united with the Reformed church, in whose midst he has been an office bearer for nearly 40 years. His life was a model of purity and piety. Of a naturally modest and retiring nature, he never cared to have the world know his inner nature. It was only to a smaller circle of his most intimate friends that his true worth was known. It needed that closer fellowship in actual life to reveal his inner character and purity.

Early in the fall his health began to fail him, but he lingered on through the winter and spring, gradually growing weaker until the end came. Conscious to the end, he seemed to realize from the first that his end was drawing near. Not a word of complaint was heard, but patiently he bore it all. Speaking of his approaching end, it was always with assurance of perfect peace with God, and so he died in that peace "from which none ever wakes to weep."

His remains were taken to St. John's church, where the services were conducted by his pastor, Rev. C. R. Ferner, assisted by Rev. Ressler, of the U. B. church.

C. R. F.

DIED.—At her home, on East Second street, Frederick, Md., July 9, 1891, after a lingering illness of consumption, Mrs. Laura J. Lindsay, in the 44th year of her age.

She was the daughter of the late Wm. Davis. She leaves an aged mother, and an afflicted daughter, who are all that are left in the now deeply bereaved home.

Mrs. Lindsay was well and favorably known in this community. The whole of her life was spent here. She was a consistent member of the Reformed church, and no one was more faithful according to her opportunities. The church bell never rang out its invitation to come to service, that she did not promptly respond. She was in her place on the Lord's Day, at the mid-week service and with her class in the Sunday-school, as long as her health would permit her to do so. In the vocation in life which she filled, she proved herself a modest, self-sacrificing, heroic, Christian woman, and performed all her duties to the best of her ability.

As long as it was possible, she exerted herself to care for herself and those dependent upon her. She bore her long affliction with patient resignation and met the coming of the death angel with a confident hope.

To the tired and weary pilgrim sweet and blessed rest has come. Her remains were borne to Mt. Olivet cemetery, where they await the joyful awakening of the resurrection morning.

E. R. E.

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Miscellaneous.

For Reformed Church Messenger.

THIRD ANNUAL CONVENTION OF BROTHERHOOD OF ANDREW AND PHILIP.

The third annual convention of the Brotherhood of Andrew and Philip, to be held in Baltimore September 25, 26, and 27, is rapidly approaching. The growing popularity of the organization, whose claim to the sympathy and regard of the church is meeting with increased recognition each year; the admission into its fold of the Presbyterian churches; the active inquiry into its character and object from other denominations, plainly indicate an enthusiastic and successful session. This organization seems to meet, better indeed than anything now in existence, the growing needs of the times, and secures to the pastor the hearty support and co-operation of a portion of his congregation from which, unfortunately, but little has been expected in the past. The peculiar aims of the Brotherhood outline a plan of action in which the young men can be especially effective. St. Paul says, "I have written unto you, young men! because ye are strong," and it is this bounding, restless, vigorous strength of the young men that has carried the Brotherhood of Andrew and Philip to the van to-day, and through it done so much to revivify the church. Oh if we can only learn to appreciate and understand the young men, there is in their aggressive spirits a tide of force and virtue that will help the church advance gloriously! There are hundreds, aye, thousands, in the bosom of our church, who are ready and willing, but know not in what direction to turn their hand. This restless energy must be utilized and directed; this yearning for action must be satisfied. The young must be ever moving—if not in one direction, then another; if not right, then wrong. What possibilities are passing while we wait! What opportunities offered in vain! What precious souls allowed to wander from the fold! There should be a chapter of the Brotherhood of Andrew and Philip in every congregation—it could do no harm—might, and if the experience of the past is an indication, would do much good. The Baltimore chapters are hard at work outlining and perfecting their plans for the convention, and are anxious to have every congregation in the church represented. Accommodations will be provided for all, ministers, delegates and members, and an earnest invitation is extended to as many as will come to be present.

We wish to urge, in no uncertain words, the importance of this convention; we trust that every congregation, whether it has a chapter or not, will be represented; we hope especially there will be a large attendance of the ministers of our church, so that those who are not familiar with the plans and purposes of the Brotherhood may know what it is accomplishing; that those who have noted with pleasure its steady advance in the past may have new cause to rejoice; and that all may join in thanksgiving to "our Father above" for His mercies in the past and bow in fervent prayer for His blessing upon our future labors.

For Reformed Church Messenger.

FROM VIRGINIA.

The excitement of the boom in Virginia is over. The time for sober reflection is at hand. The great question with many is how to save themselves from financial ruin. With others the question is how to prepare for future work and progress. Among the latter class is the Reformed church. That the South will develop her resources more and more is a settled fact. It is also true that the wild speculation of last year will be a blow to progress for some time to come. But time will adjust values and put affairs on better footing.

To be prepared for the change so as to take part in the more substantial growth which must come in time is the problem that now confronts us as a church.

What is to be done? We have members at Basic City, also at Buena Vista. A lot can be secured at each place provided we build a church. But there is an element of uncertainty as to the growth of these places which makes an investment to partake the nature of a risk. Are we as a church justified in taking such a risk? As we look back and see how often we have missed good opportunities in the past we are inclined to say we should make an effort to hold on to what we have at these places. This especially at Buena Vista.

As to Roanoke I see no reason why I should change my opinion as to its being the best opening the Reformed church has southward. No doubt many have been frightened at the large figures given by Superintendent Whitmer as the price of a lot. This needs a few words of explanation. The lot in question is a corner one—65 feet wide, 151 feet deep, widening as it goes backward to 81 feet, making ample room for a church and parsonage. Moreover it has on it a fine frame house. For $200 part of this house could be changed into a neat chapel, seating fully 150 persons. From this it can be seen that with but a small outlay a home can be secured, which, though small, will serve until a better building can be secured. Taking the location, size of lot and building into consideration, the price is not so wild as it at first appears.

But to secure a lot money is necessary. The treasuries of the church have little in them for such purposes. What is to be done? For once we can say our misfortune is also our gain.

Real estate to put it mildly is dull. The prospects are that the bottom has not been reached. The time for this is not far off. When it comes it behooves us to be ready to take advantage of it.

In order to take advantage of the fall in prices and also secure a church home your missionary has received instructions to canvas for funds. Where can he go? Reader, are you interested in this work? If so I will be glad to hear from you in such measure as your heart prompts. For the next six weeks I will be in Pennsylvania to present my cause. Who will help?

Asking the prayers and help of all, I remain, Yours in the Lord,

LEWIS REITER.

For Reformed Church Messenger.

NOTES ON THE MEETING OF CLASSIS OF EAST SUSQUEHANNA.

Classis convened at Millersburg on the evening of May 20th, when the retiring president, Rev. G. B. Dechant, preached the opening sermon. The theme of his discourse was, "The time is short." 1 Cor. 7 : 29.

The president pointed out the fact that a short period is allotted to man in which to accomplish or fulfill the mission for which God destined him. The ministry is no exception. The statement was made that to him it seems that not many years have passed, so short seems the time, and yet in this period he passed from being one of the youngest men of Classis to the second oldest. He has lately passed his *sixty fourth* birthday. Full of zeal and energy, rich in experience, he was fully equipped to direct the theme of his discourse principally to the young ministers of Classis. Stress was laid on the fact that they are not only to be mindful of the Master's call, but ever to remember the *shortness of time* in which to perform the Lord's work.

Almost, if not every Classis has its aged ministers, whose work in the Lord's vineyard is valued. Men who stood in the younger days of their manhood and in the beginning of their ministry, when our beloved Reformed Zion was struggling for existence and recognition, who are now known by the younger ministers of Classis and called "Father."

This Classis has its Father Duenger, who is a pioneer minister of this section of the Reformed church, and identified with this Classis for half a century. There are, indeed, few men who carry with them the love, respect and reverence that is accorded this aged servant of Christ by the young ministers of this Classis. This is as it should be.

But there are also, indeed, few men who manifest the deep unselfish interest in the prosperity and success of the young ministers of Classis in their chosen life work that is shown by this aged disciple of Christ.

That cordial, yea, fatherly greeting—that pressure of the hand—that smile of friendliness, drives away every barrier and all are drawn to him and around him by that spirit of peace and good will towards all men. Every hand manifests its willingness to smooth the rugged pathway and lighten the burden of the cross of this aged veteran of Christ as he is bearing it to his Calvary.

Our other "Father," Joshua H. Derr, has laid down his cross and taken up his crown. A year ago he met with us at Ashland. It was here that he tendered to Classis his resignation of the Catawissa charge, on account of physical inability for the full performance of his pastoral duties. Every heart was moved with the deepest sympathy when this "Father" committed this portion of his work to Classis as no longer able to carry it forward. Ever ready in debate he would speak upon a question with telling effect. A letter in lieu of a report was received from him during the session of Classis at Millersburg. His feebleness prevented him from doing any pastoral work at that time. His love and respect was tendered the brethren and thought he would not be able to meet with East Susquehanna Classis again. His prophecy came true. He died at Bellevue, Ohio, June 21st, in the 69th year of his age. Honored and respected in life by this Classis, and in death lamented.

In looking over the members of this class as they were congregated in its sessions we noted a Dechant, a Derr, a Hottenstein, upon whom the mantle of "Fatherhood" will soon be laid.

This Classis is composed almost entirely of young ministers. Many changes were made during the past year. Rev. C. B Schneder's call to Shamokin, Raymond E. Butz's to Catawissa, J. J. Stauffer's call to the Lykens Valley charge were confirmed.

The charges of this Classis are now provided with pastors except, I regret to state, that Rev. Geo. J. Lisberger has resigned the Deep Creek charge. This makes the only vacancy in this Classis.

Some years ago there was a mission at Lykens, but for some reason it was discontinued and finally abandoned. The mission had a church building there but was finally sold. Lykens is in a coal district and many members of the country charges have moved to this place. So is Tower City a coal town, and many members of the Reformed faith have moved there.

These two towns, in connection with Johnstown, about two miles from Tower City, petitioned Classis to organize there and create preaching points and supply them with a pastor. Classis heard their petition and granted their request. A committee consisting of Revs. Derr, Siegel and Stauffer were appointed to take charge of these interests to organize and aid in the securing of a pastor. This is not a revival of the old Lykens interest; but, so to speak, a new beginning.

The interest in Armstrong Valley may be regarded as a mission in this Classis.

Continued on Page 13.

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which developes ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

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Its merits as a WASH BLUE have been fully tested and indorsed by thousands of housekeepers. Your Grocers ought to have ion Sale Ask him for it. D. S. WILTBERGER Prop 23 2d St. Phila., Pa.

BEDFORD MINERAL WATER

Prescribed by physicians everywhere as A CURE for the Stomach, Liver, and Kidneys.

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DEAFNESS & HEAD NOISES CURED by Peck's Invisible Tubular Ear Cushions. Whispers heard. Successful when all remedies fail. Sold only by F. Hiscox, 858 B'way, N.Y. Write for book of proofs FREE

These people are, indeed, self-helpful. The little aid they asked from Classis was cheeriully granted. These people were served by pastors from other charges or who lived at a distance from them, and therefore the field could not be so thoroughly cultivated. Their pastor, Rev. C. W. E. Siegel, lives among them, in the pleasant little village of Fisherville. His report to Classis breathed life and hope, and showed a steady and sure growth of the Reformed faith there.

Rev. J. A. Danner is the missionary at the promising point at Mt. Carmel. This mission is fostered by Classis and by the Women's Classical Missionary Society. This mission also was strengthened by attaching an interest at Enterprise composed of members of the Shamokin charge. Mt. Carmel is a growing town in the coal district, eight miles north of Shamokin, to which many Reformed members moved to obtain employment. They will also find their mother church there to greet them.

To be continued.

For Reformed Church Messenger.

LINCOLN CLASSIS.

The Lincoln Classiss convened in annual sessions in Grace Reformed church, Sioux City, Iowa, May 21st, 1891, at 8 o'clock, P. M.

The opening sermon was preached by the retiring president, Rev. S. Mease, D.D.

Rev. J. F. Butler was elected president; Rev. S. Mease, D.D., corresponding secretary; and T. F. Stauffer, treasurer. T. F. Stauffer is stated clerk.

There was a full attendance of Classis, except elders from Lincoln and Redfield missions.

The sessions were harmonious and the items of business duly considered. All subjects referred by Synod were approved, and pastors and consistories instructed accordingly. The new Hymnal was unanimously adopted.

The parochial reports read by the pastors and responded to by the elders, exhibited earnest and efficient work in the missions within the bounds of Classis. The Redfield mission, being without a pastor, there was no report. The stated clerk was instructed to correspond with the mission and secure a report, and, if possible, arrange for some preaching service for the time being.

The Sunday-school Convention of Classis convened in the same church on the 20th and 21st, holding three sessions.

The topics discussed were—"The Sunday-school as a Church Organization," by Rev. E. Erb; "The Claims of the Sunday-school upon the Membership of the Church," by Rev. J. F. Butler.

T. F. Stauffer presented a report upon permanent organization. The report was adopted, and under its provision, the organization resulted in the election of Rev. E. Erb, president; Elder H. Retelsdorf, vice-president; T. F. Stauffer, secretary; and Rev. J. F. Butler, treasurer. Rev. S. Mease, D.D., was elected general and statistical secretary, whose duty shall be to hold one mid-week Sunday-school convention in each charge, during the year; prepare and secure complete statistical reports from each school, and report to the next annual meeting at Imogene, Iowa.

The Woman's Missionary Society of Classis was organized Saturday evening, the 23rd, at 8 o'clock. The president, Mrs. T. F. Stauffer, not being present owing to sickness, Mrs. M. L. Firor was appointed president pro tem.

The meeting was of the most interesting character and reflected much credit upon the ladies entering the organization.

Mrs. Stauffer presented a paper, which was read by Miss Kate Kifer, upon the "Object and Import of Missionary Organizations." Miss Jennie Erb presented a paper upon "Woman's Position in the Missionary Field."

Both papers were instructive, showing that the cause of missions is by no means a stranger to the women of the church, and that they are laying hold of the work with willing hearts and hands.

Mrs. M. L. Firor read a prepared constitution, which was unanimously adopted, and under its provisions the following organization was effected — Mrs. T. F. Stauffer, president; Miss Kate Kifer, secretary; Miss Jennie Erb, corresponding secretary; Mrs. G. F. Weisz, treasurer. The presidents of congregational societies are the vice-presidents.

Efficient work will be done by this society. The work of the society was enthusiastic throughout. The members of Classis, by request, took active part in the discussions, bringing out many features of interest to the work of the newly organized society.

The regular sessions of Classis closed on Saturday, 3 P.M., the brethren having enjoyed a profitable meeting and the generous hospitality of the pastor and members of the mission. While the mission has had its trials in the past, and suffered much during the last few months from removals, yet the visiting brethren all feel that there is a large field for the mission, and that ultimately great good will be done and a self-supporting charge result.

Statistics.—Congregations, 7; members, 195; unconfirmed, 95; baptisms, infants, 13; adults, 5; confirmations, 11; reprofession and letter, 35; communed, 182; dismissed, 3; deaths, 1; Sunday-schools, 7; officers and teachers, 33; Sunday-school scholars, 213; benevolent contributions, $73.35; congregational purposes, $991.86.

These statistics are not complete, therefore subject to revision as soon as complete reports are made to the stated clerk.

The next annual meeting will be held in the Reformed church, Imogene, Iowa, May, 1892. T. F. STAUFFER,
Stated Clerk.

For Reformed Church Messenger.

AN ENDOWMENT INCIDENT.

In the sacred mount the command of God came to Moses, saying, "Let them make me a sanctuary that I may dwell among them." Moses, according to God's command, informed the people that it was the Lord's will to have a tabernacle built for the performance of religious worship; and that He commanded him to speak to them to bring in their offerings, which were necessary for accomplishing the work. These offerings were not to be exacted, but the people were to present them willingly. All were invited to contribute something for an end so important, but it was left to each individual to act in the matter with perfectly free choice. The offering of every one was to be given willingly with his heart. By reason of the great readiness of the people to offer materials, more than enough were soon collected. Men, women, and children even, united in showing their zeal by contributions of various sorts that could be useful, till an order had to be publicly given for them to bring no more. Exodus 36: 5–7.

The command of God has also come to us, as a Synod, to endow a professorship in our "School of the Prophets." As ministers, it is our duty, like that of Moses, to inform our people, that it is God's will to have the Seminary properly endowed and equipped, so that ministers well qualified, "able rightly to divide the word of truth," may be sent forth, in order that God may dwell among us. For an end so important all are invited to contribute something. These offerings are not to be forced or wrung from the people, but each one is to give willingly, as the Lord has prospered him and from the heart. If the people are properly informed the great majority, like the Israelites, will willingly and cheerfully respond, and bring enough, and more than enough, for this object.

In the effort made in the Emmanuel charge in behalf of the Endowment Fund, we witnessed with joy and a thankful heart the willingness, cheerfulness and liberality of the people. We also witnessed the sacrifices made by some in behalf of this cause. Many might be held up, but let one example suffice. A little girl, who was received into the church by confirmation not a year ago, had made up her mind what she would give before the committee called at her home. Silver, gold, or greenbacks she had none—nothing save *one* pet lamb or sheep. She had tenderly cared for it, when forsaken by its mother, gently gathered it in her arms, and plentifully provided for all its wants. It grew up by her side, and was her daily companion in her walks in the enclosure near the house. When she heard of the Endowment Fund, unsolicited, she said, "Mother, I will give five dollars and sell my sheep to obtain the money." She thus gave not only the very best, but her all unto the Lord.

Of this sheep it can be truly and emphatically said:

Once I was the property of a little maid,
Now in the Endowment Fund I am laid.

How unlike the parable that the prophet Nathan spake to King David, were the actions of this little girl.

How many blessings, and how much wealth God allows some professing Christians to have, and if it were necessary, as He told David, He would even add more. If they cannot number their flocks and herds by hundreds and by thousands, they can count their earthly substance by so much, but some are loath even to spare one sheep for the Lord's cause. The professorship will be endowed, even if it has to be done by the little girls of the Synod with their pet lambs. F.

For Reformed Church Messenger.

MERCERSBURG COLLEGE.

When this College closed its doors in 1880 it was nearly $15,000 in debt. All had been provided for except about $5,000 by the last annual meeting of the Potomac Synod. A committee was appointed by the Synod to secure the amount and free this property from debt, which is worth at least $40,000. It was hoped that this would be accomplished during the synodical year; with a united and earnest effort it can yet be done.

Let meetings be held in each church, if only a single session either during the day or evening—where addresses are made on our educational work with special reference to the wants of this Synod and the necessity of paying this debt, so that the young people of that section of the church may enjoy greater advantages. At some time during the session secure contributions from all present and afterward visit such as may have been absent. It will not require large personal subscriptions, but the many small ones will provide for the debt, do untold good, and crown with success another of the Synod's undertakings.

A good commencement has been made. While only five congregations have been canvassed, with a few personal subscriptions, we have $1300 toward the debt, and $900 of the claims assigned for the permanent use of the college. In short, if we raise $3,700 in addition to what we have thus far secured, the entire debt will be cancelled, and $900 will remain for endowment. The above includes two subscriptions of five hundred dollars each, which were given on condition that the whole amount be provided for.

With the 1st of August a special effort will be made along the whole line, and we ask the pastors to give their hearty cooperation and we can assure the church that it will not be long before the work will be completed. C. U. H.

For Reformed Church Messenger.

INSTALLATION SERVICES AT ALTAMONT, ILL.

Two members of the committee appointed to install Rev. J. W. Alspach, on July 12th, 1891, Rev. D. N. Frantz and the writer were present, Bro. H. L. Beam having given notice of his inability to attend.

Bro. Frantz preached the sermon in his usual earnest manner, taking for his text, Matt. 21: 28, "Go work to-day in my vineyard." The discourse teemed with wholesome counsel and impressive admonition. At the close of the sermon the writer proceeded with the installation services. Thus the insignia of the pastoral relation were bestowed, and it is hoped the ties of this relation will grow stronger as time rolls on, until one common interest shall spur to action pastor and people alike for the ingathering of souls and fitting them for higher abodes, where ties of friendship shall never again be broken.

It is the opinion of the committee that the Board made excellent choice in selecting Bro. Alspach for the mission. His family is also well adapted to assist in leading the young onward to usefulness in the church.

The charge can congratulate themselves on the prospect through this double force to prosecute the Master's work in the midst of them. Hitherto, on the whole, the charge has not been as progressive as might have been expected. The time is at hand when the efforts of the pastor and the help of the Board must show better fruits.

It was pleasant to go back to our former home, to meet kind friends. It was pleasant to address the little congregation in the evening, as we had done for four year; pleasant to mingle with old acquaintances the next day; and when all was done, and the train carried us beyond the limits of the town, the anxious question came to mind, "What shall the harvest be?" JOSHUA WOLBACH,
Chairman.

ORIGINAL. No. 26.

Breakfast Fruit Cake

BY MARION HARLAND.

1 quart of flour, 2 cups of milk, 2 tablespoonfuls of butter, 1 tablespoonful of lard, ½ teaspoonful salt, 1 quart of strawberries, huckleberries, blackberries or raspberries, ½ cup of sugar, 2 teaspoonfuls of Cleveland's baking powder.

Sift flour, baking powder and salt together, chop in the shortening, stir in the milk with a wooden spoon. The dough should be just stiff enough to handle. Roll into two sheets, line a baking pan with one, put in the berries, strew with sugar, lay on the other sheet and bake. Cut into squares, split and eat hot with sugar and butter.

Use only Cleveland's baking powder, the proportions are made for that.



The leavening power of Cleveland's Baking Powder comes from cream of tartar with soda, nothing else; that is why Cleveland's is perfectly wholesome, leavens most, and leavens best.

For Reformed Church Messenger.

SPECIAL MEETING OF EAST PENNSYLVANIA CLASSIS.

A special meeting of the East Pennsylvania Classis was held at Cherryville, Pa., on Wednesday, 22d inst.

Licentiate Morgan A. Peters was received from the Tiffin Classis, Synod of Ohio, and the call to him from Weissport confirmed. Revs. Thomas A. Huber, T. O. Stem and J. W. Mabry were appointed to install him on August 19.

Licentiate Wallace A. Wotring was received from Lehigh Classis and the call to Dryland church confirmed. Revs. J. O. Lindaman, G. A. Schwedes and J. E. Smith were appointed a committee to install him.

The most important business before the meeting was the trouble in St. Paul's church, Cherryville, Rev. Mr. Mabry, pastor. Classis first considered the question of the legality of the election of the officers on Sunday, June 21, and after a full discussion the election was declared valid in all respects.

The complaint of certain members of the congregation against the pastor was taken up, but referred back after a good deal of discussion, because under the Constitution, "the consistory must institute an immediate investigation into such complaints," and this had not been done. The tenor of debate showed that the course of the pastor was emphatically approved by the members of Classis.

For Reformed Church Messenger.

BRADDOCK BELL FUND.

We hope to add more of the names of the Sunday-school Missionary Societies, Mission Bands and individual subscriptions of one dollar or more. These gifts be mentioned from week to week in the MESSENGER. In the near future the bell will be set apart to its special duty with solemn services and the gifts and givers

mentioned. Brethren, please spare us your mite, and the bell will cause your kindness to be remembered each time it sounds out its sweet peals. The following have sent contributions since noted.

Rev. C. W. Heilman, $1.00
Rev. C. M. Hartzell, 1.00
Thanks. S. C. LONG, Box 804.

Church News.

☞Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

PENNSYLVANIA.

Reading.—First Church, Rev. H. Mosser, D.D. The extinction of a sixteen-year-old church debt was appropriately celebrated on Sunday, July 19. Extensive and tasty decorations greeted the congregation. On an arch over the pulpit was printed, "The Lord is in His Holy Temple." On a scroll was inscribed: "The sacrifices of God are a broken spirit," etc. Two small banners graced the sides of the pulpit, one bearing the phrase, "The Fruit of the Spirit;" the other, "Faith, Hope, Charity."

A history of the remodeling was read by Mr. Levi R. Snyder. Mr. A. J. Fisher, ten years treasurer of the finance committee, read a report, giving the whole amount of money contributed during the present pastorate, also amount of property contributed for the new St. Paul's church. The following figures indicate the summary of said report:

Three lots on which the church is located,	$12,000 00
Cash realized on lots sold prior to 1873,	30,000 00
Benevolent contributions from 1873 to 1891,	15,613 67
Ordinary church expenses from 1873 to 1891,	54,455 08
Cost of remodeling in 1874,	41,362 26
Interest paid on debt during 16 years,	14,069 50
	$167,500 51

The pastor gave an address on "Lessons Learned."

At 6 P.M. the Sunday-school participated in the happy celebration. Many scholars during their entire life heard the song of the "church debt." The treasurer selected from his report such amounts which the Sunday-school was specially instrumental in gathering. Their effort resulted in bringing $9,337.76. The last act of the treasurer was to present the mortgage, once valuable, now worthless, for *cremation*.

Mr. Aug. F. Boas, now 77 years old, thirty-four years superintendent of this school (1845–1879), briefly explained the doomed paper, then applied the match. Then the vast congregation sang *Gloria in Excelsis*.

Incidents of the trying period were recited showing the good will manifested in voluntary offerings, and great sacrifices made on the part of those who had small means but consecrated hearts. The collections of the day amounted to $705.

Butler.—Licentiate H. E. Snyder has accepted a call to Bethany church, Butler, Pa. He has already entered upon his duties. His P. O. address is, accordingly, Butler, Pa.

A Reception. The members and friends of Bethany Reformed church, Butler, Pa., met at the residence of Rev. C. A. Limberg, Tuesday evening, July 21st, where they gave a reception and warm welcome to their pastor-elect, Lic. H. E. Snyder. The evening was unusually beautiful, and the home, so attractive by nature and grace, was decorated with the rarest flowers. Above the front door the word, "Welcome," made of flowers, fully expressed what each one felt during the whole evening in that Christian home. The first part of the evening was spent in pleasant, social intercourse, which brought pastor and people into closer relationship with each other, after which Henry Biehl introduced Father Limberg, who delivered an address of welcome in which he feelingly set forth the relations, duties and responsibilities of pastor, people and officers, and welcomed the young minister heartily on behalf of the people. Mr. Snyder made an eloquent but brief response to the words of welcome, and the warm reception tendered him and his young companion. Prof. J. C. Tinstman replied to the toast, "Our Ladies," in his usual characteristic way. He paid a glowing tribute to woman, her influence and work. After this feast of words came another feast, in which all indulged freely. It cannot be described. It was hugely enjoyed. Almost one hundred people were present. The event was a happy one. All were well pleased. Bethany Reformed congregation enters upon a new era. "Fear not, little flock; it is the Father's good pleasure to give you the kingdom." You have a pastor now, with a helpmeet who, we believe, will prove herself a tower of strength on account of her excellent social qualities; Mr. H. E. Snyder is a graduate of Tiffin College, O., but took his theological course at Lancaster, Pa. We wish him and his accomplished young bride eminent success and God speed in this their first field of labor in the Master's vineyard. May there be such an ingathering of souls, such peace, such harmony, such Christian fellowship and love that their hearts will rejoice in the Lord. A FRIEND.

St. Clairsville.—Rev. S. Z. Beam, D.D. On Sunday, July 5th, a missionary society was organized in the Pleasantville congregation of St. Clairsville charge. About two-thirds of the members have joined it, and there is a fair prospect of having all the members in the society at an early day. All congregations of this charge now have missionary societies, and there are many indications that the great cause of missions is advancing in the affections of this people.

St. Petersburg.—Rev. Simon S. Miller. At a recent communion in St. Peter's Reformed church, of the above place, twenty persons were added to the congregation—five by baptism, nine by confirmation and six by renewal and letter of dismissal.

Amityville.—Rev. John H. Leinbach, who was requested by the Classis of Goshenhoppen to cease supplying the congregation at this place, acquiesced in the request, and preached on the 12th inst. his last sermon before it. Since then, at the request of the congregation, the Committee of Supply of the Classis has arranged that Rev. Leinbach shall serve the congregation until he has confirmed the Class of Catechumens he has had under instruction.

Jerseytown.—Children's Day was observed by the Sunday-school of the Strawberry Ridge congregation, Montour Co., Pa., on the 12th of July. Rev. W. G. Engle, pastor. Children's Day Service was used; in addition there were single recitations also recited. The church was beautifully decorated. A collection was lifted for the orphans at Womelsdorf, which amounted to $5.79. All seemed well pleased with the services.

"*Mt. Pleasant.*—First, Rev. C. R. Ferner." Under the above heading in our issue of July 23d, it was stated that "The communion was the smallest under the present pastor." The pastor informs us that this is incorrect. He says, "The records show that out of the first nine communions under the present pastorate there was only one so large as our last." We cheerfully make the above correction.

OHIO.

Dayton.—First Church, Rev. W. A. Hale, D.D. Holy Communion was observed July 12th by this congregation. Sixteen were added to the church. Rev. G. W. Williard, D.D., of Ursinus College, asisted the pastor. Services were held in the afternoon in the mission and a very successful effort was made to collect funds for the erection of a church on the two lots donated by Elder B. Kuhns. The building will be erected at once and will be ready for occupancy by October 1st. Dr. W. rendered good service also at this meeting.

Piqua.—Licentiate Albert Schoepp was ordained to the holy ministry and installed pastor at this place by a committee of Cincinnati Classis, of which Revs. Benj. Stern and F. O. Zesch were present.

KANSAS.

Hiawatha.—Rev. John A. Novinger has accepted a call to this place. He has already entered upon his duties there.

PERSONAL.

The friends of Rev. G. W. Williard, D.D., in Tiffin, O., gave him an impromptu reception at his son's residence, Dr. G. P. Williard, July 20th. It was a delightful occasion. His other son, Rev. E. R. Williard, was also present. The venerable Doctor was in fine spirits and greatly enjoyed meeting so many of the citizens of the city in which he dwelt so many years, and by his untiring labors in behalf of Heidelberg College left a monument that will speak of him for years to come.

Change of Address.

Rev. S. Romeis from Gray to *New Bedford, N. Dak.*

Rev. E. Clapp from Collegeville, Pa., to *Royers Ford, Pa.*

Rev. J. A. Novinger from Lake, O., to *Hiawatha, Kans.*

Rev. Prof. W. W. Deatrick, A.M., from Rimersburg, to *Kutztown, Pa.*

Rev. Robert O'Boyle from Loysburg to *Sheuandoah, Pa.*

For Reformed Church Messenger.

WILLIAMSON CHURCH FUND.

The following additional contributions have been received: Revs. J. Kehm, J. L. Roush and I. S. Stahr, James Granley, Esq., Jerome Moyer, Joseph K. Moyer, John H. Keller, Mrs. Kate E. Musser, W. H. Philips, Joseph K. Bitner, Mrs. Sarah Zeigler, Major J. B. Fisher, Henry Reinhart, Esq., Mrs. Jonathan Musser, Benjamin Orndorf, Charles J. Stover, J. Anton Shellhase, Joseph Proctor, Samuel Sorver, Dr. J. E. Bauman, C. R. Althouse, Joseph G. Moyer, anonymous from Perkasie, Dr. C. L. Johnstonbaugh, U. W. D. Yearick, Jonas G. Leidy, P. A. Shurtz, anonymous from Fricks and Henry W. Leidy, each 50 cents; Prof. S. M. Otto, Ph.D., Mrs. Mary J. Musser, Miss Emma Jordan, John Moyer, Tobias Scholl, Miss Lizzie Yarger and George W. Guldin, each $1, and Jared Harper and wife, $5.

For all these contributions and for kind words of encouragement expressed by many of the donors we return sincere thanks. Z. A. YEARICK.

Mercersburg, Pa.

For Reformed Church Messenger.

NOTICE.

The program for the Pen-Mar Reunion, August 13, which gives promise of a rich treat, is being sent out to the several congregations, to the end that the choirs and people may make themselves familiar with the hymns and music to be used, that all may join heartily when they come together, in the singing. The numbers refer to the New Hymnal.

FOR THE TOILET

There is no more useful or elegant article than Ayer's Hair Vigor—the most popular and economical hair-dressing in the market. It causes the hair to grow abundantly and retain the beauty and texture of youth; prevents baldness, heals troublesome humors of the scalp and keeps it clean, cool, and healthy. Both ladies and gentlemen everywhere prefer Ayer's Hair Vigor to any other dressing for the hair. Mrs. Lydia O. E. Pitts-Moody, writes: "I Ask For Ayer's Hair Vigor for some time, and it has worked wonders for me. I was troubled with dandruff and falling hair, so that I was rapidly becoming bald; but since using the Vigor, my head is perfectly clear of dandruff, the hair has ceased coming out, and I now have a good growth, of the same color as when I was a young woman. I can heartily recommend the use of Ayer's Hair Vigor to any one suffering from dandruff or loss of hair."

Ayer's Hair Vigor

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by Druggists and Perfumers.

IN MEMORIAM.

Died at his residence No 6 Alder St., East Liberty Pittsburgh, July 16th, John George Wolff in the 73d year of his age.

Mr. Wolff had been a sufferer from acute disease for more than a year, and for the last six months has been, for the most time confined to bed. He was born in Chambersburg, and was a son of the late Barnard and Judith Anne Wolff, whose family were among the early members of Zion's Reformed church, in Chambersburg. His grandfather Christian Wolff was one of the corporators of the congregation. The interment was in the cemetery attached to the Church, and by the side of his ancestors, and his children. Although there is not now a representative of the family connected with the congregation, yet the representatives still hold the dear old spot in warm, affectionate remembrance, and return at times to particepate in worship, where their fathers lived, labored and died.

Mr. Wolff was married October 18, 1844, to Theresa R. May, daughter of Daniel May, Esq., of York, Pa. Six children were born to them, of whom Edward Wolff and Clarence M. Wolff with the wife, survive. B. Wolff, Esq., of Pittsburgh, Mrs. Catharine Lindsay of Chambersburg, Pa., and Mr. John D. Thomas of Adamstown, Md., also survive him. He received his education in Chambersburg, where he spent most of his life in business, and removed with his family to Pittsburgh in 1866, where he lived at the time of his death. Mr. Wolff, was a cheerful, genial gentleman and made many friends. He possessed fine conversational abilities and was always a welcome person in the social circle. He was a member of Grace Reformed church, Pittsburgh, Pa., and died in the Christian faith. The funeral services were held on Saturday in Zion's Reformed church, and were conducted by the pastor Rev. W.C. Cremer. C.

CHILDREN'S DAY SERVICES.

As the time is drawing near for preparation for the observance of Children's Day—Sept. 6th & 13th—we offer the following services for the occasion:

BRIGHT BLOSSOMS,

A Scripture and Song Service by EMMA PITT (New).

$4 00 per 100; $4.40 by mail.

No. 1 Service.—$2.25 per 100, Postpaid.

No. 2 Service.—"Children of Holy Writ," by Miss R. Schively, with Music, $4.00 per 100; $4.50, Postpaid.

Sample Copies 5 Cents each. The three Services 10 Cents.

Address,

Reformed Church Pub. House,
907 Arch Street, Philadelphia.

For Reformed Church Messenger.

CLARION CLASSIS.

Clarion Classis met in annual sessions at St. Petersburg, Clarion Co., Pa., on Wednesday evening, May 26th, 1891. The opening sermon was preached by the vice-president Rev. C. Gumbert.

Classis organized by electing Rev. C. Gumbert President, Rev. S. T. Wagner Vice President, Rev. J. J. Wagoner Corresponding Secretary, Rev. R. C. Bowling treasurer, and Rev. W. W. Deatrick Stated Clerk.

The usual routine business was transacted. Rev. D. B. Lady was named a life member of the Society for the Relief of Ministers and their Widows. The new Hymnal prepared by the General Synod was unanimously adopted, and its use recommended to the congregations of the Classis. Permission was granted to organize a new congregation at Ldthersburg, Clearfield Co. Pastors were directed to put forth earnest efforts to increase the circulation of the *Missionary Guardian*. $150, were appropriated to Clarion Collegiate Institute. The endowment of a professorship in the Theological Seminary was warmly approved by the Classis, and people were urged to respond liberally to the appeals of the committee havieg the work of endowment in charge.

The statistical summary shows: Ministers, 14; Charges, 12; Congregations, 30; Members, 3210; Unconfirmed members, 2209; Infant baptisms, 209; Adult baptisms, 9; Confirmed, 184; By certificate, 106; Communed, 2661; Dismissed, 56; Erased, 52; Died, 57; Sunday-schools, 27; S. S. scholars, 1850; Students for the ministry, 3; Contributions for benevolence, $2472; for Congregational purposes, $7854; church papers, 393; S. S. papers, 793.

Classis will meet next year in Kittanning, Pa., on the last Monday of May, at 7.45 P.M. The opening service to be prepartory to the holy communion to be administered on Tuesday morning.

W. W. DEATRICK, Stated Cerk.

A special meeting of Clarion Classis was held at Rimersburg on Tuesday afternoon, June 30, 1891. The report of the delegates to General Synod (special meeting,) was heard. A committee consisting of Revs. S. T. Wagner, S. S. Miller, and J. J. Wagoner, was appointed to examine the proposed constitution of the Federal Synod of Reformed Churches, to report at next annual meeting of Classis. The resignation of Rev. W. W. Deatrick as stated clerk was accepted and resolutions complimentary to the brother adopted. Rev. S. S. Miller was elected stated clerk. Rev. W. W. Deatrick asked to be dismissed to Lehigh Classis, Eastern Synod. The request was granted.

S. S. MILLER, Stated Clerk.

For Reformed Church Messenger.

A CARD.

The following books from the library of the late Rev. Joshua H. Derr, can be had at reasonable prices from David Derr, Catawissa, Pa.

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1 vol. History Apostolic Chnrch, by Dr. Schaff, 1853.
1 vol. History Christian Church, by Dr. Schaff, 1858.
Vols. II. and III. History Ancient Christianity, Dr. Schaff.
1 vol. Complete Analysis of the Bible, by N. West, D.D., 1868.
1 vol. Alexander Cruden's Concordance, 2 parts, 1843.
1 vol. Commentary Dr. Zacharias Ursinus Translated, 1851.
4 vols. Works on Baptism, by Jno. Dale, D.D., Classic, Johannic, Judaic, Christic and Patristic.
1 vol. Tercentenary Monument in Commemoration of Heidelberg Catechism, 300th Anniversary, 1863.
1 vol. Jahn's Biblical Archæolgy, by Thos. C. Upham, A.M., Andover, 1823.
1 vol. Life and Epistles of St. Paul, by Rev. J. S. Howson, A.M., 1866.
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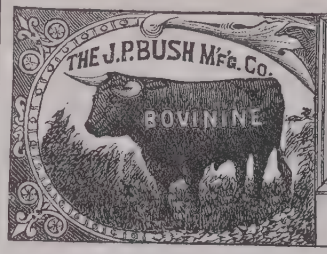
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Acknowledgments.

Statement of moneys received by the undersigned for Home Missions and Church Building Fund since last acknowledgment, viz.:

(*Continued from last week.*)

Rec'd per Jacob K Funck, treas of Lebanon Cl, from		
Jonestown, Pa, for 1 of the 1000 tens,	10 00	
Rev R S Apple,	25 00	
Rev J E Hiester, D D, Christ Ref S S of Annville, Pa,	25 00	
Annville charge,	3 00	
		$63 00
Rev T M Yundt,	4 07	
" W J Kershner,	1 25	
" L D Stambaugh,	29 71	
" T C Leinbach,	1 00	
" G B Resser,	50 00	
		86 03
Per Rev O P Steckel, treas of Lebanon Cl, from		
Rev H Hilbish,	72 65	
" W J Kershner,	20 78	
" H J Welker,	23 00	
		116 43
Per Rev C A Shultz, treas of Zion's Cl, from		
First Ref church of York, Pa,		30 00
Grace Ref congregation,	71 62	
" " Sunday-school,	28 38	
		100 00
First Ref church of York, Pa,		17 00
Shrewsbury charge,		25 00
Zion's Ref cong, Rev Shellhamer, pastor,		14 57
Hamestown S S, Shrewsbury chge,	7 00	
Shrewsbury chge,	13 65	
		20 65
Kreitz Creek chge,	30 00	
" " Sunday-school,	20 00	
		50 00
Per Rev A Houtz, treas of Wyoming Cl, from		
Bloomsburg,	25 76	
Danville chge,	24 56	
Overton chge,	6 00	
Weatherly,	25 00	
Geo W Guldin (for 1½ of 1000 tens),	15 00	
		96 31
Hazleton,	2 25	
Conyngham U S S,	28 00	
Danville,	23 84	
Freeland,	19 00	
		73 09
Per Geo Hill treas E Susq Cl		132 77
" " "		393 05
From the Ch of the Ascension, Norristown, per the pastor, Rev S R Bridenbaugh,		75 00
From Keedysville, Md, Miss Soc, for one of the tens, per the pastor, Rev B R Carnahan,		10 00
Per Rev J David Miller, treas of Carlisle Cl, from		
Carlisle Ref congregation,	43 67	
Duncannon Ref cong,	13 00	
Marysville Trinity S S, special Easter offerings,	5 25	
Duncannon S S, do, do,	3 36	
St Paul's Ref ch, Mechanicsburg,	9 49	
		74 77
New Bloomfield charge,		51 68
Zion's chge,		82 66
Newbury chge,	5 22	
Duncannon chge,	7 18	
Carlisle chge,	21 09	
		33 49
Rec'd of Rev A S Weber, Baltimore,		10 00



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Water Street chge,	41 25	
Martinsburg chge,	14 77	
Hickory Bottom chge,	22 00	
Sulphur Springs chge,	8 00	
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Yellow Creek chge,	19 85	
St Clairsville chge,	50 00	
		366 21
Yellow Creek chge,	19 22	
Sulphur Springs chge,	20 00	
Martinsburg,	31 98	
Peter Jenner and wife for 1 ten, St Clairsville,	10 00	
Dunning Creek,	55 00	
Hickory Bottom,	26 70	
Greenfield (2 tens, one by Greenfield Miss Soc, one by Claysburg Miss Soc),	29 68	
Everett,	30 10	
		222 68
Per Rev T O Stem D D, treas of E Pa Classis,		400 00
" " " " "		100 00
Per I G Gerhard, treas of Tohickon Cl, from		
Rev J G Dengler's chge,	89 94	
" Jacob Kehm's chge,	81 89	
" J G Dubbs' chge,	14 89	
" R C Weaver,	9 13	
		195 85
" Jacob Kehm,	16 47	
" J G Dengler,	12 89	
		29 36
" B B Ferer,	72 67	
" N Z Snyder,	27 16	
" D Rodrock,	15 35	
" Do (Keller's),	15 00	
" J G Dubbs,	14 11	
" J J Rothrock,	30 00	
" J G Dengler,	20 00	
" L C Sheip,	22 00	
" T C Strock,	17 00	
		228 29
" B B Ferer,	150 00	
" F J Mohr,	100 00	
" R C Weaver,	75 01	
Do, from Miss Soc,	22 45	
" J G Dubbs,	40 00	
" D Rothrock,	40 00	
" S R Gross,	5 00	
" H F Sieple,	17 00	
" A B Koplin, D D,	96 89	
" T C Strock,	17 00	
" Jacob Kehm, Tohickon cong,	42 04	
		605 39
Per D B Mauger, treas of Gosh Cl, from		
Trinity Ref cong, Pottstown, Pa,		16 97
St John's Ref cong, Limerick, Pa,		56 93
Swamp Ref cong, Pastor Fisher,		50 72
Per Rev M H Diefenderfer, treas Lehigh Cl, from		
S White Hall Miss Soc, for one ten,		10 00
St John's cong, Allentown, Pa,	25 30	
" " Miss Soc,	32 24	
Zion's Ref cong, Allentown,	170 00	
Christ's " "	22 00	
Egypt charge,	50 00	
Kutztown and Topton chge,	56 00	
Do, do, Ladies' Aid and Miss Soc,	5 00	
Two receipts for salary paid missionaries by Treasurer,	46 50	
		437 04
Rec'd of Portland-Oregon Cl, per Treas J A Fischer,		27 55
" Meridian Ref cong,		5 00
" Ref church of Portland, Ore, per the sec, Ambrose E Gantenbein.		9 25
Per J H Pannebecker, treas of Lan Cl, from		
Elizabethtown chge,	19 96	
New Providence chge,	37 94	
Trinity ch, Columbia,	44 91	
Millersville chge,	17 02	
Manheim chge,	28 00	
1st ch, Lancaster,	62 00	
Maytown chge,	20 00	
Bethany chge,	4 62	
Hummelstown chge,	33 34	
		267 79
Hummelstown chge (error),	09	
New Holland chge,	30 00	
Willow Street chge,	16 66	
Marietta church,	12 00	
Bethany chge,	18 50	
1st Ref church, Steelton,	10 00	
Muddy Creek chge,	7 00	
St Paul's ch, Lancaster,	57 00	
		151 25
Per Geo Z Kunkel, treas of Salem Ref church, Harrisburg,		112 00
From a member of Salem Ref ch, Harrisburg,		10 00
From St Paul's Ref cong, Manheim, Easter contribution, per the pastor, Rev D W Albright,		10 00
Per Jno W Steinmetz, treas of Schuylkill Cl, from		
Woman's Miss Soc, 1st Ref church, Reading,	192 05	
Sunday-school of do, do,	43 62	
Trinity Ref ch, Pottsville,	112 00	
St Mark's " Cressona,	51 00	
St Stephen's " Reading,	50 00	
St John's " Tamaqua,	46 00	
Trinity " "	32 00	
St Paul's, Mahanoy City,	40 00	
Woman's Miss Soc, St John's church, Reading,	40 00	
Schwartzwald chge,	21 50	
Olivet Mission, Reading,	16 44	
Orwigsburg Ref ch,	20 00	
Hamburg Ref ch,	20 00	
Bethany chge,	15 00	
Leesport chge,	20 42	
St Clair's Mission,	10 00	
Small sums accumulated,	3 35	
		733 38
Per Mrs C T Barnhart, treas of W M Society of Pittsburgh Synod, from Pleasant Unity Miss Society,		10 00
From Rev Dr I E Graeff, pastor of Zwingli Ref ch, Harrisburg,		5 00

To be continued.

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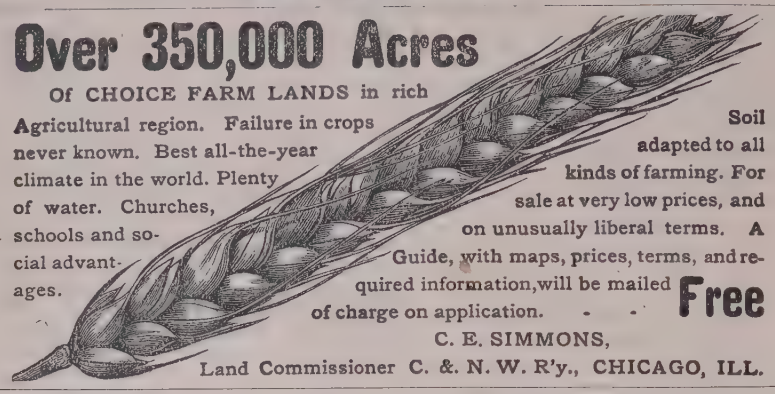
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"AS THE TRUTH IS IN JESUS."

VOL. LIX.—No. 32. PHILADELPHIA, THURSDAY, AUGUST 6, 1891. WHOLE No. 2952.

Entered at the Post-Office, Philadelphia, as second-class matter.

The Reformed Church Messenger.

ISSUED WEEKLY

IN THE INTERESTS OF THE

REFORMED CHURCH IN THE UNITED STATES

BY THE

REFORMED CHURCH PUBLICATION HOUSE,

CHAS. G. FISHER, Proprietor,

Office: 907 Arch Street, Philadelphia, Pa.

(For Terms, see page 11.)

Editorial Notes.

—The Spiritual Conference which assembled at Lancaster, Pa., on the 29th ult., was largely attended and much interest was manifested. The papers read elicited much discussion and all no doubt, derived great benefit in being in attendance.

—The Reunion of the Reformed people in Western Pennsylvania, as will be seen from a notice elsewhere, will be held at Idlewild, August 13th. These reunions have been largely attended and the promise this year is that the attendance will be larger than ever.

—Rev. T. J. Stauffer, missionary at Lincoln, Nebraska, in this issue, makes a strong and earnest appeal in behalf of his work in that city. It is to be hoped he will receive the help from the Church he undoubtedly needs would our Church be represented in that rapidly growing city. A liberal response now will be worth more than in years hence.

—From a private letter just received from Rev. J. P. Moore, dated Sendai, Japan, July 8th, 1891, he informs us that he and Mrs. Moore will sail for this country in the steamer "Belgic," and will reach the city of Philadelphia, which they expect to make their home for a time, at least, about October 1st. We are sure our readers will wish them a safe voyage homeward and we also feel certain a warm "welcome home" will be given them by every one. It is the purpose of Mr. Moore to visit the Synods and the Church and bring the cause of Foreign Missions more prominently before the people so as to awaken a new interest in its behalf.

—We are in receipt of the Annual Catalogue of the Mission House of the Synod of the Northwest, Central Synod and the German Synod of the East of the Reformed Church in the United States, located at Franklin, Sheboygan county, Wis. The faculty is composed of seven professors, three of whom occupy chairs in both the Seminary and the College, with Prof. H. A. Muhlmeier, D.D., as head master. In the *Preparatory Department*, first class, there are 31 students; in the *College* proper, second class, 25; third, 9; fourth, 10 and fifth, 5; in the *Seminary*, first class, 5; second, 7; third, 10. Total number of students, 102. This institution has done a great work in preparing young ministers for work among the German portion of the Church. Our German brethren are to be congratulated upon the growth and prosperity of their institution.

—The minutes of the West Susquehanna Classis which met in Annual Sessions at Madisonburg, Pa., May 20–23, 1891, are printed in pamphlet form, making in all, 36 pages They make very interesting reading for distribution among the congregations within the bounds of the Classis, giving full account of its acts and proceedings and what is expected of pastors and people. The Heller Brothers Printing House, of Wiliiamsport, Pa., are the printers and have done well their part.

—The Obituary Department is the only one about which we receive complaints, and that principally because of delay in the appearance of contributions to it by pastors and friends of deceased persons. The MESSENGER is not the only paper that is subject to such. Others have had complaints, and in spite of repeated requests on their and our part, contributors will persist in sending articles of unnecessary length and containing more words than the limit fixed. For this reason there can be inserted only a few at a time, and hence the delay in the appearance of others. In self-protection other papers have had to limit the length of obituaries to a fixed number of words and charge for all above that number. We feel compelled to do something in that direction so that we may better accommodate contributors.

—Upon referring to notice at the head of that department in this issue, it will be found that the number of words for free insertiou hereafter will be limited to *two hundred*, and for all words above that number, one cent a word will be charged, and the money must always accompany the obituary. Also all poetry and resolutions will be charged for at the same rate. Of course memoirs of deceased ministers and their wives, and prominent laymen in the Church, will be excepted from this rule. Will pastors and others help us to remove this one cause of complaint? Here is an opportunity to practice condensation in writing which should not be neglected. The editor should not be asked to do this instead. And let it be understood we do not make this rule in order to make money, but simply to adopt a way by which the object named may be attained.

—It is announced in the Sunday-school Department of *The Visitor*, a monthly published by Trinity Reformed church, Dayton, O, Rev. Chas. E. Miller, pastor, that "The officers and teachers of Trinity Sunday-school have resolved that the Quarterly should be used at home and the Bible in the class. Will parents see that their children take Bibles with them to the school?" This, we opine, is a good move in the right direction. The Quarterly and other Sunday-school Lesson Helps are to be used in the study of the lesson, and home is the place where it is to be studied, and should then be left there, and in the class the questions be answered from memory, and the text and references be read from the Bible. It is also necessary that the teacher study the lesson thoroughly and not read, when before the class, everything that is in it from the Help in hand. To use the Helps in any other way is a hurt and not a good to either teacher or scholars, and, at the same time, prevents that familiarity with the Bible itself as a book which every student of the Word of God should have. It would be well if all Sunday-schools would adopt the course of the one referred to.

—A correspondent in response to our note upon the propriety of the founding of a Home for the Aged Ones of our Church, suggests that the buildings in Mercersburg, Pa., no longer occupied by Mercersburg College, would be admirably adapted for such a purpose. They undoubtedly would be, but the question may arise, would the location be best for the calling out of the benevolence of the Church, as if such a Home were located in one of our large cities? The first thing, however, to determine is, should we have such a Home? and if that be decided in the affirmative, just where it should be located would be easily settled. Let the Church think on this thing. It must be a work based upon faith and if it be so established it will surely be sustained, as has been the case in other denominations. The Lord will not let the work of those who undertake it in His name, to flag or fail.

—*The Interior* no doubt hits the nail on the head when it says:

"When you look for the causes of schism in any church you must look back of doctrine. It will always be found in the old controversy—the wish of men to dictate to other men and the unwillingness of other men to be dictated to."

—The Romish Church is at this time agitating the subject of the education of the children of its members in this country. Its leaders think that the children, being obliged to attend the public schools, and thus under other influences, is the principal cause for the loss, they say their Church has sustained in members. *The Presbyterian* in an editorial upon this subject, says:

"Here," in the public schools, "a slow and constant disintegration goes on which is irresistible, and which weakens the ties which bind the youth to the Church of their fathers. This is the secret of their constant agitation regarding the public school system. They declare that it makes for Protestantism, that it beguiles the second generation of the settlers in America almost insensibly from their faith, and weakens the power of the priest over them. Therefore, they must have their own schools, wholly under their influence, in which their faith is to be taught every day. The *Catholic Review* boldly avows this purpose. It says: 'Catholics are bound to build up a Catholic branch of the public school system where children will be educated as Catholics at the expense of the State.' But the basis of the whole system would be disturbed by the 'Catholic branch.' The States cannot teach any special form of religion in the schools common to all. All the principles which lie at the foundation of our government forbid such a use of the public fund. The people of this country will go into a long and bitter struggle before such a scheme reaches its accomplishment."

Poetry.

INVOCATION.

Source of Life: beyond my vision,
Give, O give new life to me;
May that breath from lands Elysian,
Fill my soul with melody.

Source of Strength: to all Thy creatures
Give, O give new strength to me,
That my life, in all its features,
May be more conformed to Thee.

Source of Light; to souls in darkness,
Shed Thy Light upon my way;
May Thy love, in all its fullness,
Fall like sunshine on each day.

Source of Patience; to Thy children,
Give, O give more faith to me;
With the weight of every burden,
May I have more trust in Thee.

Source of Wisdom; through the ages,
Guide me through this mortal life—
Grant to me, in all its stages,
Faith in Thee, through all its strife.

Source of Hope; to erring mortals,
I will lift my heart to Thee,
When I pass through death's dark portals,
Thou wilt still my comfort be.

Source of Love; the sum of all things,
Give, O give my needy soul
All the Strength, and Hope, and Patience,
I may need for its control.

—*Frederick Gridley Wheeler.*

Communications.

For Reformed Church Messenger.

GERMAN AND ENGLISH.

In the Reformed Church in this country there appears to be at present a far better understanding of each other between the German and the English elements than was formerly the case. Two generations ago the English-speaking part of our membership was comparatively small in numbers and striving for recognition and an opportunity to grow. The German-speaking membership was largely in the majority and somewhat suspicious of the influence which addressed it from the other side. It was not only that a change of language on the part of many congregations was involved; it was also feared that with it the Church would get on to uncertain seas of views and life. In this fear lay probably the main strength of the opposition to become an English-speaking as well as a German-speaking Church. Happily, all this has been peacefully and satisfactorily changed. Both interests now understand each other; both vie with each other for the upbuilding of a great, harmonious Reformed Church. The evidence of this state of things is multiplying from year to year, and in many ways.

More and more it is coming to be felt that our growth of new congregations, based upon a membership born in America, must be in the line of the English language. Especially is this the case in the larger towns and cities, and also in strongly mixed country communities. Some good work has been done in this direction, and we have little more than fairly begun the work. We can establish rapidly hundreds of English-speaking Reformed congregations all over this wide land: good, solid congregations, in centres of population and whatsoever goes with that. And the more definitely we insist on making them in every proper sense Reformed the more certainly they will grow and have a permanent future before them. This fact has been practically shown over and over again, and thus the cause for fear, as it once existed, has been finally removed. It has also been made clear within the last twenty years that the organization and progress of new English-speaking congregations does not, as a rule, injure or interfere with the life and development of the German-speaking section of the Church. On the contrary, the English portion of our Church, by virtue of its language, has brought the whole body in touch with our general American Christianity, and in this way mediates continually in favor of the other portion. It thus avoids friction, adds appreciation and forestalls the abruptness and isolation of position which would otherwise inevitably, sooner or later be felt. This is a great service.

On the other hand, the Reformed Church must look for new material, for such membership as it has not as yet in the United States, for all large additions to the stock at hand, if we may so express ourselves; for all this it must look mainly to the German population, and to the element in its membership which uses the tongue of the Fatherland. In the language of the German Bible, of Goethe and Schiller, the ungathered masses now here and coming hither annually by tens of thousands, have to be gathered in by us, or we shall not be able to gather them in at all. This fact has also worked itself out into full daylight, and is appreciated by the English portion of the Church almost as well as by the German. Every one sees it, and every one is desirous that it should have full consideration in all the general methods and activities of the denomination. This implies that we should have strong German Synods, educational institutions, boards of missions, education, charity in its various forms, and whatever builds up a general Church life. Not to be omitted, in this connection, is a German literature of papers and books such as our Cleveland Publishing House is becoming splendidly equipped to furnish. In truth, its wonderful success is the best possible evidence of the necessity for the work which it does so well.

WYOMING.

For Reformed Church Messenger.

MOUNTAINS OF RIGHTEOUSNESS.—II.

Psalm 36: 6. "Thy Rightousness is like the great Mountains."

BY REV. S. L. KREBS.

Conclusion.

Mountains are a source of health. They purify the air which man breathes into his lungs. Climb up into the mountain heights and there you will find the oxygen and the ozone. The air in those higher strata is laden with a freshness and a fragrance, a purity and a power, that dilates the nostrils, brings the sparkle of sunrise to the eye, paints the bloom of mountain roses on the cheeks, and sends the pulses bounding, chasing each other on a rapid race of delight through the arteries and veins. One seems to quaff the very elixir of life.

When we look around us and see the wicked prospering, and observe how the high and the honorable ones of earth indulge passions and yield to impulses that would forever ruin the reputation of lesser men; and when we behold the corruption of the rich and vices of the poor and the general imperfections, dishonesties and iniquities of the race; and when such sights make us soul sick, and we feel that the whole moral atmosphere is freighted with impurities, miasma and disease; and we grow languid and disheartened; then is the time for us to get away from the world awhile, and climb up into the mountain heights of God's righteousness and breathe into our fainting souls the moral purity and health of those lofty summits, and take a sweeping view from that divine standpoint of the far-reaching workings of Providence, be refreshed with the thought that the wicked are in the end punished, and the good blessed; refreshed with the sight of the English middle classes rising up in rebellion against the immoralities of him who would be their king; refreshed with the sight that wherever God's righteousness prevails in the hearts of His true Israel, there the moral atmosphere is healthy and pure. And so we will come down again from that refreshing mountain climb and lofty view point, and go forward in our daily duties gladdened and strengthened with the assurance that God's righteousness is like the great health giving and purifying mountains.

Mountains are often a strong defense against an invading foe. It was the frowning barriers of the mountains of Oeta that protected ancient Greece from the devastating myriads of Persia. War critics assert that it was the "Rocky Hills of Gettysburg" as much as the skill of tacticians and the courage of soldiers that won the battle and saved the nation. Far up among the Alps are valleys that are snugly hidden away there like eagle's nests in the protecting embrace of towering peaks; two centuries ago, there lived in these mountain valleys the little Waldensian church, with a communicant membership of only 14,000, and with hearts all a flutter, like eaglets attacked by a vulture. For in 1686 the Roman Catholic Church swooped down upon the little nest in bitter and fanatical persecution, and the only thing, under God, that saved them from total extinction, were the mountains around them, which lovingly opened their valleys and caves and crevasses and offered them shelter and rest.

Fellow Christians, when suspicious calumniators and gossips sneeringly point out to others the faults and imperfections of us who are professing Christians and are faithfully trying to do our best, let us not rely on our own righteousness for defense and vindication, but let us do as the Greeks did, retire behind the mountain range, the range of God's righteousness, let us hide our imperfections behind the perfect righteousness of Jesus Christ, for then it will defend us and turn the poisoned shafts of maligners back into their own teeth.

When the enemies of the Church marshal themselves and the foes of the Bible gather in thick ranks, let us not pause to squabble in the valley about sectarian specks and inerrancy, but, like our countrymen at Gettysburg, let us climb the everlasting hills and take a firm stand on God's righteousness, for that moral rock cannot be undermined, circumvented nor battered down. It has no variant texts nor jarring sects, and from that position we can better fight the enemy, for such a position insures victory. The very position is victory.

When subtle temptations assail us from within and swoop down upon us from without, let us follow the example of the persecuted Waldenses, let us creep into the cleft of the Rock that is higher than we or hide in its shadow; let us creep into the crevasse of prayer; for, hidden away in these secret shades, temptations cannot find us; they will but beat and surge against the adamantine rock of Christ's righteousness like the billows of ocean against the ramparts of Norway, whilst our souls will repose in safety and peace within.

Finally God's righteousness is like the great mountains because of its Beauty and Grandeur. Crossing the Alleghenies on bicycle-back I encountered the famous scene on the Juniata ridge which the mind of every traveler indelibly photographs. At various points of the compass huge forest-clad camel-backs loomed up and toyed with the clouds, that clustered around their summits like gray locks around a Titan's forehead. It seemed too as if the Titan had just had some of his locks trimmed, for a few of the cloudlets had strayed down the mountain side,

and were gently resting half on the giant's shoulders and half in the air. Looking to the west I saw one ridge rising up beyond another, with others back of these, and still another frowning over those, and yet another peeping over the last, the most distant one seeming to meet the very heavens and enter therein.

I stood on one of the summits of imagination and surveyed the world of life and thought. I saw certain peaks of God's righteousness dashing skyward around whose ethereal heights the graces of heaven seemed to cluster in loving embrace. Turning, I glanced over the realms and saw one ridge of God's righteousness looming up directly before me in the realms of nature, all things therein nicely adjusted and rightly related. Beyond this stretched another ridge of God's righteousness in the realms of beauty. Frowning over this God's ridge of law in the realm of science. Still further beyond this His range in the realm of philosophy. Higher still God's righteousness in the realm of morality. But the highest of all and nearest heaven, nay that seemed to meet and enter it, was the realm of religion, the righteousness of Jesus Christ, the righteousness of providence. Nay the view was not cut off even here. For the next series of mountain ranges I saw was in heaven itself. What the mountains are in this world God's righteousness is in the next. Some people are wondering whether in the spiritual world there will be such a thing as a spiritual landscape, mountains and fountains, rivers and trees. Relying on revelation and analogy I am strongly inclined to reply in the affirmative to this question. In the geography of heaven there are fountains and rivers, but they are filled and flowing with what we here call LIFE. The trees there are composed of what we here call HEALTH, for there grows the tree whose leaves are for the HEALING of the nations. The atmosphere there is not a mixture of three gases, but the pure sparkling substance LOVE. And so finally, the mountain ranges of heaven which beautify and variegate the landscape, are composed of God's righteousness, and just as here on earth the rocky core of all the mountain ranges is connected with the solid interior rock of the whole planet, so the ranges in heaven are connected with God's universal righteousness which sustains all the realms and creatures and things of that illimitable world. On the summits of those ranges grow the trees of health; down their slopes trickles the fountain of living water, and at their base flows the river of LIFE. They are fanned by the breezes of love, and over all shines the Lamb who is the light thereof. What an unspeakable joy to drink at that fountain, to wander by those still waters, to rest under the shadow of those trees, to climb those mountains of heavenly transfiguration with Jesus our blessed Master, and from the heights of God's heavenly righteousness view the eternal landscape o'er!

For Reformed Church Messenger.

THE MISSIONARY GUARDIAN

The *Missionary Guardian* is a valuable addition to the literature of the Church. It is devoted to the discussion of a subject in which all Christian people should be interested. To gain this interest they should know the wants, efforts and successes of the Church in this work. The Church, east, west, north and south should see to it that the *Missionary Guardian* reaches every family. Its cost is a trifle; its benefits incalculable. I have been a regular and attentive reader of it, and am delighted with the energy and talent which is displayed in its pages, and, with others, am surprised that its circulation is not four times the number it now is. To do its best work it should receive the hearty support of the ministry,—not simply a permissive, but an active, co-operative support. There must be some reason why our ministers are so slow in taking hold of this work. The fact is, the ministry are, as by virtue of their office they must be, primarily the pivot on which the whole machinery of Church work must turn. The old adage, "like priest like people," is as true to-day as ever. If your minister is noted for his social qualities, the probability is, he will cultivate the social in his visits to the neglect of his pastoral functions. His visits to the family will be taken up with the discussing of the current events of the day or the gossip of the congregation, and will be conspicuously free from the subjects which should never be omitted, as being for the spiritual growth of Church members; and when the visit ends, there is no savor of prayer or benediction left with the family. So, also, if the minister's heart is not in Church work, missions, education, Church extension, but in the preparation of fine sermons, his people will most likely exhaust themselves in extolling his sermons, and, *when he asks* for money for some special Church work, they will not respond. I do not mean to insinuate that *our* ministers are thus, but they may well practice all the cautions to avoid such a character.

There is a good reason why many of our ministers are slow in the work of missions, especially; and why we have heard so little on the cause of missions from our pulpits, except on special occasions. From 1850 up to 1875 (I use these dates as only approximate) our Church was engaged in an earnest discussion of questions pertaining to dogma and worship, such as some of our sister churches are about to engage in now, only under different names. Most of the ministers who entered their office previous to the year 1875, heard little of the cause of missions; indeed, during that discussion, everything else was lost sight of. In one year, about 1865, the whole amount of donations for foreign missions was little over $50, from the whole Reformed Church in the United States. Only after the Church had exhausted herself in the controversy and began to realize that the spiritual life of her people could not be fed on a controversy about dogma, free or read prayers did she begin to return to the consideration of her needs in practical work. The mission cause at home was sickly, even unto the little missionary box of a few earnest women, who in many instances had to see to sending even that to the missionary. It was by the establishing of a foreign mission, the mission of Japan, that the true life of missions began to pulsate through the hearts of the people. The pulsation was not strong and regular. There is necessity to supply life with proper food. The cause of foreign missions always makes one feel like fulfilling the highest idea of "hoping for nothing in return."

This subject of missions, which is so important, is very seldom the theme of sermons in the regular Lord's Day service. The ministers seem to feel that the monthly meeting of a missionary society on a week day, where the proportion of women to men often is as eight to one, is quite sufficient to the demands of this great work of missions. Thus the men and boys of the Church hear little of the cause of missions. This fact may be in some measure an answer to the question, why are women so active at present in the cause of missions. They hear more about the subject of missions than men, and therefore they are more deeply interested. I am glad to see them organizing so calmly, so thoroughly, and so solidly and efficiently for this work. I notice in the *Missionary Guardian* that their societies are active. They are working in a practical way, cultivating a missionary feeling among the people by their own zeal and enthusiasm, as well as by distributing missionary information, thereby laying the ground-work for large success.

If the ministry are truly in earnest in this work of missions and Church extension, let them talk of it as they go among their people, and in their visits to families. Let them make frequent exhortations from their pulpits of the essential character and necessity of missions, as involving the very heart of Christianity, and the blessing of God will follow their labor, and the Church will be quickened to a more earnest life in every department of her work. H.

For the Reformed Church Messenger.

FOR SUMMER READING.—II.

"From out of the Old Testament we enter into the New. Out of the fulness of the times is unfolded the fulness of revelation. The root and stem of Jesse, which grew slowly through the centuries of the Old Dispensation, in a day bends and expands into a flower. How swift the course of events. One day is as a thousand years. The period of one human life comprehends germinally all the Gospel that we need to know under our present dispensation, all that we shall ever know till the final appearance of our Lord."

Beautiful, poetical and true is the above extract from our Professor Bowman. And when we consider the moral force and purpose of the Bible we find an emphasis to the closing words of the above extract.

It is here, we have long thought, that we have the true test of Swedenborg. Presuming not to judge him as a scholar, a thinker, a devout man, a teacher for truth, we find that in what he honestly believed was a new revelation given to himself, there is much said on subjects upon which the Scriptures are largely silent, but there is no reaching beyond the moral force and teaching of the Bible. In the sublime fulfillment of the law by the love of the Redeemer is revealed a moral force and example which says to all so-called revelations, thus far shalt thou go, but no farther.

Not a moral precept nor injunction, not an inspiring example nor word, beyond what is found in the Sermon on the Mount or in the death of Jesus, can Swedenborg or any seer give to the Church.

When God speaks His words are of continuous force. When He said: "Let there be light" and light was, there was no need to repeat His word. It is once for all, and it remains for us to become more and more receptive of that word that we may partake more largely of its fulness.

This fulness of the Divine Word unfolding and revealing its grace and power as it reaches man, comes to humanity in our weak and imperfect state. Seen of men and believed on in the world it is apprehended, by those whom it has apprehended, in varying degrees. It asks no proof—it simply speaks. It accepts all that human wisdom and eloquence and piety have said in its defence, but it needs no such defenders. We may need them—it does not. It is self-authenticating—and here is its power. To the lowly and unlearned, as to the mighty and learned, it reaches the depths of the heart and lays hold of us before we can rightly lay hold of it.

In my pastoral labors I was called upon to visit a man who in his youth had been a heavy drinker and a fighter. For many years he had been a faithful member of the Church under the pastor who had confirmed him and under myself. In his last illness the recollection of his youthful transgressions swept over his soul with crushing power. He felt like the Psalmist when he begged God to forgive the sins of his youth, but he could see no light amid the overhanging clouds. As I approached his house I met the physician who said he had left him in a terrible state and that he had been unable to afford him the slightest relief.

I found him in a wretched plight. Haggard, tossing on his bed, weeping and groaning, he seemed like one without hope. Yet he had been a good, kind-hearted and devout man. But he was in the depths. All that I said seemed but to add fire to the flames that were consuming him, and I sank back, wearied and baffled, in my chair by his side, hearing his ejaculations and cries but silent. At last, and almost involuntarily, I said, "The blood of Jesus Christ cleanseth us from all sin." I quoted the beautiful words of Isaiah, "Come let us reason together," etc. For every doubt I gave him a text of Scripture, till, with the light of hope in his eyes he raised up in his bed, and stretching his long thin arms toward me, cried out, "Give me more of that."

When I left him he was calm and restful, soothed by the word of God. What morphine could not do God's Word accomplished and in healing the wounds of the soul gave rest to the tired body. And in that state be continued till some days later, when he fell gently asleep in Jesus.

"How sweet are thy words unto my taste! Yea sweeter than honey unto my mouth!"

One morning I read the 86th Psalm, and having it fresh in my mind started out to make pastoral calls upon some sick. I went first to the room of a Presbyterian friend who had no pastor. He was near the end of life—nearer than I thought, and all was not light around him as it might have been. With the Psalm in my mind I selected it as the lesson and offered prayer. I had hardly risen to my feet when he exclaimed Mr. K. what Psalm was that?" "The 86th." "Will you please mark it for me?" I found as I turned to it in his faithful wife's Bible, that she had marked it and knew of its wealth of comfort.

From there I went to the room of a pious, gentle lady who was waiting her call. I read the 86th Psalm to her, and after prayer she said, "Mr. K. what Psalm was that?" "The 86th." "Will you please mark it for me?"

I went next to the home of an old man, a Swiss, an elder in the Church, having loved the Word of God from his youth. This time I read the same Psalm with a purpose, anxious to see whether he too would find in it the comfort which it gave the others. When I closed my prayer the old man—Father Bollinger—raising himself on the arms of his chair, but not waiting to rise, said "Will you please mark that Psalm for me." Two of these friends were called to rest before I saw them again, and I have no doubt the precious truth of divine mercy and love, which stayed the heart of the Psalmist, was comfort and strength to them. One rough man, but a believer, said to a companion as he came forth from the dying chamber of the lady, If you want to see a Christian die go in that room! Father Bollinger lingered a long while, but the light of redemption always shone for him clear and steady in spite of physical weakness and fears.

Years passed. In a new home I was called upon to minister to a young man, again a Presbyterian, but reared in our Church, dying of consumption, but ignorant of his approaching end. He seemed singularly uninterested in religion, and it seemed to me as I took the Bible, that my visit would be to him a visitation. I learned afterwards from his own lips that he had been so attentive to his body in the desire to recover, that he had neglected church, prayer and the Bible, and that he knew not his spiritual state even as he was ignorant of his physical condition. Feeling that I was about to inflict upon him an annoyance, which for his mother's sake he could not evade, and fearing lest under such conditions my duty would be merely a formal one, I selected, as much for my own help as his, the 86th Psalm. After reading a few verses he began to weep, and when about the middle of the Psalm, possibly at the words "In the day of my trouble I will call upon thee," he violently sobbed. Pausing I said "John, this may be too much for you. Shall I stop!" "Oh no! no!" he cried. "It does me good. It is just what I need. Read it over again." It was just what he needed. It broke his spiritual disease. It made him eager for the visits of the Christian pastor, and enabled him to share the faith and devotion of a pious mother. And when the shadows of death gathered round him, the Word of God was a lamp to his feet and a light to his path.

No criticism can ever destroy the power of the Book. No criticism can ever destroy its power for us, provided we read it, and reading it receive it as that which is able to make us wise unto salvation. If we look for mistakes we shall find them; but if we look for life and immortality we shall find them. E. N. K.

For Reformed Church Messenger.

AS IT WAS AND IS.

Very often people get the idea that the world is growing worse. If such persons had more knowledge of the past they would be able to judge more intelligently of the present, but only a little sober reflection would convince them that their gloomy notions are not in keeping with the actual facts. No doubt the world has grown better, although it is yet far from being once more a sinless paradise.

All Christians are supposed to know what Herod did when the wise men from the East failed to return to Jerusalem and tell him that they had found the new-born King. His bloody vengeance was promptly inflicted on the children of Bethlehem and no one dared to call the cruel tyrant to account. No ruler in Christendom would now dare to enforce such a measure. Law is against it, and public opinion is so mild and tender that it would be driven to prompt resistance by such scenes of horror. But in the days of Herod popular feeling was used to barbaric cruelty, and infants everywhere were at the mercy of individual power and caprice. The early Christians struggled manfully against the monster evil and laid the axe to the root of it, and the blessed fruits of the Gospel have come down to us in a social condition which will not allow any one to indulge in brutal butchery of human life for the gratification of selfish purposes. If no other change in the popular opinion and manners had been made during the nineteen centuries of our era, this one would be sufficient to prove that the world has grown more humane and that the evil passions of our fallen nature have come largely under the control of divine mercy and personal restraint.

Pontius Pilate declared as judge that he found no fault in Jesus, but he proposed to chastise Him and let Him go. This proposal was unlawful even in those days, yet no one raised his voice against it. And finally Jesus was condemned to be crucified. Plain Christian people need hardly be told that if a judge in our criminal courts would be guilty of such an abuse of power in so open and public a manner, the penalty of his wrong-doing would be visited upon him in a summary way. If those who wear the judicial ermine judge venally, they must do it under cover of law and with the appearance of right. Pilate did not judge in this way. He did not fare well in his after days, but he answered for other sins than those he committed at the trial of our Lord. May we not believe and say that, if he would do the same wrong in our days that he did in Jerusalem in his days, his punishment would be quick, direct and specific.

What was done to the Master was also done to His disciples. Those who have read the history of the persecutions that came upon the early Church throughout the Roman empire will not need to ask how this came to pass. The rule of the empire was an iron rule, especially when it employed all its forces and resources to root up and destroy the Christian faith. And the frequent attempts to accomplish this object were made with such diabolical ingenuity that we need not wonder at the number and cruelty of the methods which were used to make the blood of the martyrs flow. Such persecutions can no longer take place. The last religious war that cursed the earth and disgraced the religion of Jesus was that of thirty years in Europe. There have been troubles, and conflicts and wars since, but these were of a different nature and less hurtful in their results. And we may believe and hope that the time is approaching when all wars shall cease, and when peace and mutual good will shall reign throughout the length and breadth of the earth.

But let us go back once more and meditate for a moment on the mercies of the so-called middle ages. Shortly after the Church had gained a complete victory over heathenism in the Roman empire, hordes of barbarians from the north began to make their way southward and gradually they weakened and destroyed the empire. This destruction of civil government carried with it a complete upheaval of society, and a brutal reign of ignorance and physical violence. There was no longer any safety of either property or life. We can hardly imagine what degree of misery was brought upon the civilized Christian peoples of southern Europe by the barbaric revolutions and invasions of this unhappy middle period. Still in the midst of all this ignorance and brute force, the devil did not rule absolutely. The Church did her work once more and she did it successfully. Order came out of confusion. The barbaric tribes were converted into Christian nations. When the reformers of the sixteenth century rose to do their work they had the benefit of the heroic labors of those who worked before them in the primitive and the middle ages. And we have the benefit of the labors and the triumphs of all workers and victors in all ages, ancient and modern, and our age, with all its evils and its dangers, is better than all the ages that have gone before, not because we are better by nature, but because we are controlled by forces that are more fully in accord with the dignity and destiny of manhood and of mankind. Thanks be to God that we are permitted to live in this better age.

I. E. G.

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

82 children in the Home. Health very good. Have had no professional visits from the House physician for sometime but we require about 300 loaves of home-made bread a week.

Sunday evening, July 26th, the orphan family in a body attended the Harvest Home services in Zion's Reformed church, Womelsdorf. We were warmly received by pastor Stambaugh and his people.

On Monday and Tuesday, July 27th and 28th, we had a steam separator at the Home to do our annual threshing. This requires a great deal of work on the part of our boys. They did unusually well this year and everything passed off successfully. We had a good harvest, viz., 480 bushels of wheat, and 216 bushels of oats. We also raised 75 bushels of rye, which was threshed by flail in order to preserve the straw. After

the rye was threshed all the chaff bags in the house were refilled with new straw. It required over 100 large bundles to fill all the beds.

July 28th, being the birthday of the youngest inmate of the Home the children were all treated to a good supply of marshmallows in honor of the occasion. As this kind of confectionery is something quite rare for our children they enjoyed the treat very much.

The question has been asked, whether, on Bethany Day, the orphans would have public exercises. Certainly, they will have singing and other exercises, as in former years, only they will not take up all the time.

A friend of the Home at Hickory, N. C., sends the following under date of July 27th:

"To-day is your Anniversary Day. Distance prevents us from being present in person, but we are with you in our prayers and spirit. Enclosed find a small contribution to be used for the Home."

Although one month ahead of time (Anniversary is August 27th), the gift is none the less acceptable. In thus giving publicity to it, it may be a reminder to many others that Anniversary is a kind of harvest day at the Home and this year, on account of our unusually heavy expenses, we sincerely hope and pray that the ingathering may be correspondingly large. We expect to greet many friends of the Home on that day and others who may not be able to be with us in person may become inspired by the example of this friend in North Carolina to do likewise.

Missions.

For Reformed Church Messenger.

OUR TRAINING SCHOOL.

SENDAI, Japan, June 28, 1891.

Dear Dr. Callender: Since my letter of June 6th * * * * we have somewhat enlarged and reorganized our school. The name chosen for the whole institution is *Tōhoku Gakkwan.* These are compounds. Tō means East; Hoku, North; Gaku, Learning; Kwan, Place, or Hall. Tōhoku Gakkwan means, East-North-Learning-Hall.

The Tōhoku Gakkwan is to consist of three departments: 1. Preparatory Department, two years; 2. Collegiate Department, four years; 3. Sendai Theological Seminary, three years.

By enlarging we can give our students a better course of study, and at the same time increase our usefulness and obtain a source of income from the entrance and tuition charges. The outlook is most promising, and both Japanese and foreigners are encouraged at the new prospects. Brother Oshikawa is especially sanguine of early success.

A well-educated ministry is of prime importance in our work in Japan. The country is flooded with all kinds of agnostic, and atheistic and scientific objections, so-called, against the Christ the Son of God. Then, too, the better Japanese are so fond of learning that they will not listen to an uneducated man's preaching of the Gospel. A good course of study, therefore, prepared, and with the same faith as in our most humble beginning five years ago, we go forward without fear or alarm at the stupendous undertaking. The God who out of nothing has brought us to our present stage of development, will continue to show His strong right arm. Out of our present school goes forth already a power for good untold. With our increased facilities we shall do more than ever before. With a goodly number of paying students we shall gradually make for ourselves a new source of steady income. Our Japanese brethren are enthused over our present outlook.

I am most happy also to report the assurance of brighter things in our evangelistic work. Recent events have thrown Japanese and foreigners into closer communion, and there is coming into existence again the former mutual understanding and confidence.

I wish the Reformed people could have attended the farewell meetings held for Brother Moore and wife. These eight years of earnest, faithful labor have wrought strong ties of love and sympathy between the hearts of the Japanese and our two missionaries. The Japanese have recently expressed great gratitude for the work done by Mr. and Mrs. Moore in Tokio, in Yamagata and in Sendai. Mrs. Moore's successful work among the poor, the sick and the afflicted, has been a living Gospel unto the Japanese; and the influence that is going out from this kind of work can never be told. I have often wondered why Christ told John's disciples to tell their master that the Gospel was being preached to the poor. By the remarkable confession of a bright and useful Japanese gentleman that "It is hard, very hard, to call the abject poor, brothers and and sisters," I can understand how real heart-and-soul work among God's most miserable and repulsive children is the proof of the Divine Spirit.

Mr. and Mrs. Moore have had an experience, granted to very few of the later missionaries in Japan. Out of a full life—mind, heart and soul—they will come unto you and tell you many things that will make your hearts burn with a new love for God's cause in Japan. I believe they will move you, dear friends, as missionary apostles. They are *sent* unto you in the grace of Christ. They will bind you unto Japan with new chains of gold. The old chains of iron are rusty and broken in places, and some of you are slipping away from your first love for Japan. Better times, brighter things, nobler deeds, are in store for all of us.

Let me add a few words about the Tōhoku Gakkwan. The management remains as it was before. Of the whole institution, Rev. Masayoshi Oshikawa is the President.

Mrs. Hoy and Willie and I go in a few days to the seashore for our first real summer's vacation. I must return, however, almost daily to oversee the completion of the Sendai Theological Seminary building. The change will do me good, it is hoped. Yours with new hope,

W. E. HOY.

Rev. and Mrs. Moore expect to sail from Yokohama, September 12th, and arrive at San Francisco, Cal., about the 26th.

For Reformed Church Messenger.

MISSIONARY NOTES.

BY REV. A. C. WHITMER, SUPERINTENDENT OF MISSIONS.

THE CHURCH IN THE HOUSE.

Some time ago $15 were sent to a Board of Missions from two families that lived quite away from the Church and so could not meet with their own people, but who met together every Sunday, studied the lesson for the day together and took up a collection for missions.

This is not only piety but also good sense. It is a praiseworthy self-help. In hundreds of cases where our people have no church of their own, they could have a "church in the house," as the early Christians often had, with singing, prayer, Bible study and almsgiving. The outcome of this in many cases would be the organization of a congregation; for this coming together would awaken interest in each other, warm their hearts toward God and inspire them with love for the Church; and so after awhile that Sunday-school would need a larger house and a hall would be secured, leading step by step to the organization of a congregation. Many of our people do not help themselves as they might, and hence the help of the Church is not so prompt.

NEEDED.

A brother lately wrote, "Where can I get a concise, printed history of the home mission work of our Church?" Alas! it has not been written. We need such a book and the right man should set to work upon it; and in the minutes of our Synods we have the body of the material.

THE FOURTEENTH FUND.

The morning mail has just brought me the fourteenth Church-building Fund, from Miss Anna M. Knecht, of Freemansburg, Northampton Co., Pa., in loving memory of her mother, who died only a few months ago. This beautiful monument will continue to stand, when all that is earthiy has fallen; and this offering of love will ever be a joy to the heart of the giver.

For Reformed Church Messenger.

A MISSIONARY QUILT.

The special work of the "Home and Mission Society" of Annville, Rev. J. E. Hiester, D.D., pastor, during the spring and summer months, was the making of an Album quilt for the Girls' School at Sendai, Japan, by which $50 were netted for the school. The members of the charge were asked 10 cents for the privilege of placing their names upon separate bricks or upon the border of the quilt.

The work was truly a labor of love, and we believe the interest thus awakened will do more good than the securing of large offerings from only a few interested persons. It was pleasing to see whole families desiring to be represented upon it; and quite a number were anxious to place there the names of their departed parents, brothers and sisters; as well as children and loved ones. The latter were printed, "In memory of ——." White muslin and crimson oiled chintz were used in its construction. The quilt is unique in design. The pastor's name forming the centre piece, and encircling it are the names of members and friends of the charge. A small effort of this kind in all our societies would soon free the Board of Foreign Missions at least to some extent from the financial embarrassment which hinders their progress and occasions no little anxiety. From humble efforts ofttimes great blessings flow. Who will try our plan?

C. H. S.

For Reformed Church Messenger.

A DAY OF PLEASURE.

A committee of two members from the Annville Home and Mission Socitey started out on the morning of the 22d of July to canvass for the *Missionary Guardian.* In seven houses they secured 22 names, which, with the 4 already subscribed makes 26. This congregation is by no means large; neither has it great wealth. We have every reason to believe that a revival of missionary interest will be the result. Who will try a day?

C. H. S.

A MAN may be an eternal failure, although his footsteps glitter with gold and his words sparkle with knowledge. That man is the most successful in the divine kingdom who sets in motion the greatest amount of spiritual power for the glory of God, whatever may be the opinions or rewards of fallen mortals.—*John Reid.*

The Family.

HAMMOCK MUSINGS.

Here in my hammock I lie and swing
  Under the shade of the apple-trees;
Hither there comes to me on the wing
  Of the mild westerly summer breeze
Odor of clover heads white and red,
Over the meadow-land freshly shed.
Carpet is spread o'er the orchard old,
Silvery daisy and buttercup gold.

Hazy and dim on the broad blue rim,
  Thrusting their heads in the very sky,
Massive and silent and rough and grim
  Stand up the sentinel mountains high.
Wardens around the horizon they,
In their green panoply, helmed in gray,
Ever are saying, with ne'er a sound,
So His beloved is He around.

Over the meadow-slopes farther down,
  Louder than laugh of the merry brook,
Soundeth the bell of the cattle brown,
  Luring the indolent eye to look.
Flashes a red-winged blackbird over
Reaches of golden-rod and sweet clover;
Robins are going, with laugh and dash,
For the red clusters of mountain-ash.

Lazily drifting, the purple smoke
  Floats from the mountain-side clearing yonder,
Where the deep forests of pine and oak
  Fall, the sharp axe of the woodman under.
There, at the kiss of the lover sun,
Blushes of bloom o'er the fresh soil run,
And the gaunt, flame-blackened stumps between
Patches of gold are, and lines of green.

Lowliest fern-frond and cliff sublime,
  Marked with His monogram I behold;
Purpose eternal revealed in time,
  Witnessing as in the ages old.
Ravine of rock over lowland fair,
Balmy and sweet music-laden air,
Birds in the branches, and clouds above,
Brightness of beauty and life in love.

—*Alexander R. Thompson, D. D., in The S. S. Times.*

For Reformed Church Messenger.

MRS. LAFFERTY'S POCKET-BOOK, AND WHAT CAME OUT OF IT.

"Now, I s'pose the churches are goin' to give all the better to make the Board smile; ef they all felt like me for givin', my, what money them missionaries 'd get to work with!" said Mrs. Lafferty in a soliloquizing manner after reading the latest reports in the Church paper. She was a good, Christian woman living in one of the small towns along the Licking not far from its confluence with the Ohio River.

They were, indeed, plain folk, working every day for a living. Jonas was a successful shoemaker, but he seldom made shoes. Every body bought them ready-made, and so, the only way he could ply his trade was by patching and mending. His shop was along the alley, a short distance from their little dwelling, and their large garden gave him constant employment from spring to fall whenever business was slack. In no phase of Church-work were they so interested as in missions—poor Jonas had missions for breakfast, dinner and supper; but he liked to hear about it almost as much as his wife liked to talk about it. And no wonder; their only son Thomas was one of the ardent laborers in the foreign field. He had gone as a delegate to some of the missionary conventions of seminaries and was one of the several scores of young men who pledged themselves for foreign work.

"I and Jonas told him many a time to stay near us, and who would a 'spected me to give up my only boy to go clear across the ocean to break the bread o' life, as Tom says, to hungry souls. Says I to Tom, there's plenty preachin' places this side the ocean; besides, them's wicked heathens fur away and you don't know what they're up to doin' to you, so you stay here with the ol' folks. But there was no use talkin', Tom would have his own way 'bout goin'."

Letter after letter reached the little town, describing the customs, people, scenery, cities, the millions of human beings in that far-off country; how hard it was to acquire the strange language, the encouragements even in the early years of missionary activity among those, who, for the first time heard the name of Jesus. Then came a season of depression. The Board lacked money, had to make debts to keep their men afloat. The foreign work grew to larger proportions and required more liberal support. Opposition on the part of native priests developed into open persecution. With all the courage Rev. Lafferty could muster, he began to feel sick at heart; his coadjutors were almost overwhelmed with dismay, seeing that in the time of greatest need the Church could not be persuaded to respond. Poor Mrs. Lafferty was almost beside herself. The Board appealed to the Church members, but there was no one who had a mind to listen; letters were sent to wealthy individuals, but there was no treasury from which supplies could be taken; debts increased in spite of loud appeals.

Tom did not tell his parents the awful discouragements with which he had to contend. He knew too well, such tales were not for hearts softened by parental love. But the real state of affairs was not a secret of the Board. Almost every issue of the Church paper brought more intelligence and repeated requests. Mrs. Lafferty read more than the printed page; some words had a two-fold meaning for her as she thought of her boy striving to overcome immense obstacles.

"Jonas," said she to her husband one morning, "I'm goin' to write to the Board to send Tom back; I didn't sleep a wink las' night a-worryin' and thinkin' 'bout him. Them mission'ry things won't go. Tom says about his work a-prosperin', and a lot o' heathens baptized; he says you should a' seen the poor people made happy when he brung eatables to their homes, and I know'd Tom 'd give his own bread away to help the hungry and keep none for hisself."

But none of the missionaries could be spared from the foreign field. For days and weeks Mrs. Lafferty's mind was busy with plans how she might add to her earnings and send a neat lump to the Board. There was the spinning-wheel her folks had brought along from Pennsylvania, but there were few people who cared for such relics. She went to Deacon Carter to talk with him about selling the furniture in Tom's room. It had been sacredly kept ever since he left, and, in fact, furnished the only spare room in the shoemaker's little home.

"You're not in need of money, Mrs. Lafferty, or I might help you out with a loan," said the deacon.

"No, Mr. Carter, you see we kin get along widout Tom's bed and stuff, and want to put some more to our savin's; so I says to Jonas, I'll go to deacon Carter to see 'bout buying the whole set, and Jonas says, all right; so we made out we'd get the money for the Board."

No one knew exactly why the deacon bought the old furniture, and it was said he paid enough to buy a brand new set. So it went on. The only ornament of the garden was carried off one day, a large iron vase filled with rare flowers. It was the pride of Mrs. L., for people would often stop along the pavement to look at the rich colors and profuse growth of vines that almost obscured the whole vase.

"Well, what'll Tom say when he hears that we give so much money," said Mrs. L., at the supper-table; "he'll wonder if we struck a gol' mine in our back yard. He'll pray the Lord be wid us and—come in." Mr. Long stepped in; he was one of the prominent business men of the town.

"Good evenin' Mr. Long, what a seldom visit for you to see us."

"Hope you are well," said the visitor; he always said that, and perhaps it was because no one else could say it in such a dignified tone. "I came on a little business; Henry is going to marry before long, and some things I heard recently led me to believe that you would sell your place. I want you to let me have the first chance if you intend to dispose of your property."

After a long pause Jonas's wife exclaimed, "Well, well Mr. Long, to think of sellin' the old homestead; who'd a thought of it. Why, what'd become of Jonas and me?" The merchant begged to be excused for having ventured upon the suggestion and thought he had been misinformed.

Small towns are always more or less gossipy. Some one had started the rumor that the Laffertys were going to sell out, and that no doubt put it into Mr. Long's head, that it would be a capital place to erect a fine house for his only son.

After the distinguished visitor left Mrs. L., began by saying, "Well, Jonas, them missionaries has been troublin' me a heap o'late." They had a long talk about it. They prayed about it that evening. One was surprised at the other for ever imagining to consent to sell the lot. It was in a quiet part of the town; some fine dwellings had been built in the vicinity, and more than once they had refused point-blank to sell at a bargain. But to help one at a distance and bring encouragement to his heart was the all-absorbing thought.

Jonas often sat on his bench the next day with his hands folded in his apron. Those passing along his window might have seen how awkwardly he broke a lot of pegs trying to drive them into the stubborn leather, his eyes at times blinded with tears. His wife did not wait to wash the breakfast dishes that morning. Her bonnet quickly put on she was off to see Mr. Carter. She had great confidence in his advice, for he was regarded by every one as a Christian business man. The deacon advised not to sell the property, because, said he, in a few years it would be worth much more, and there was no telling but that they might be able to realize a little fortune at the opportune time. After considerable thought he however named the value of the piece of real estate.

Jonas and his wife consented to Mr. Long's offer, which was even beyond their estimate. Their dwelling and shop were to be moved to the end of the lot along the alley; a small piece would remain as their garden, they were going to try to get along with less. The day their check for $1200, was sent to the Board was a momentous event. They could hardly speak about it for joy. Their prayers were those of gratitude, that the Lord had enabled them to give an offering of thankfulness.

Some of the neighbors tried to remonstrate with Mrs. Lafferty for depriving herself of part of her living. She had only one answer, "If all the church members had a boy clean across the ocean givin' his life for them heathen, if they could feel as me and Jonas feel about them mission debts, they'd 'a done the same. Ol' as me and Jonas is, we mus' help Tom all we can to break the bread o'life, and sure me and Jonas'd rather go a beggin' a thousan' times than have them mission'ries a sufferin' for them mission debts."

G. A. S.

LIKE CHRIST.

He who would be most like Christ must pay the cost. If a furnace is needed to purify and brighten you, do not shirk the furnace. Patience is an admirable grace; but it is not oftenest worn by those who walk on the sunny side of the street.

in silver slippers. It is usually the product of head winds and hard fights—of crosses carried and of steep hills climbed on the road to heaven. "The *trial* of your faith worketh patience." So it is with all the noblest traits of a robust, healthy and symmetrical character. No man is rocked into godlinesss in a hammock. Christ offers you no free ride to heaven in a cushioned parlor car. John Bunyan sent his sturdy "Pilgrim" to the "Celestial City" on foot, and some pretty rough walking and hard conflicts did he encounter before the pearly portals welcomed him to the streets of flashing gold. His piety was self-denying, stalwart and uncompromising; he relished even the stiff severities of duty, and was never coddled with confectioneries. Self-indulgence is the besetting sin of the times; but if you long to be a strong, athletic Christian you must count the cost. It will cost you the cutting up of some old favorite sins by the roots, and cutting loose from some entangling alliances and some sharp set-tos with the tempter; it will cost you the submitting of your will to the will of Christ.—*Dr. Cuyler.*

Youth's Department.

IF! IF!

If every boy and every girl,
Arising with the sun
Should plan this day to do alone
The good deeds to be done;

Should scatter smiles and kindly words,
Strong, helpful hands should lend,
And to each other's wants and cries
Attentive ears should lend.

If every man and woman, too,
Should join these workers small,
O what a flood of happiness
Upon our earth would fall!

How many homes would sunny be
Which now are filled with care!
And joyous, smiling faces, too,
Would greet us everywhere.

I do believe the very sun
Would shine more clear and bright,
And every little twinkling star
Would shed a softer light.

But we, instead, must watch to see
If *other* folks are true,
And thus neglect so much that God
Intends for us to do.

—*Golden Days.*

"WASTE NOT, WANT NOT."

"Jamie, you must eat your crusts," said mother, as the little boy carefully laid up the crusts of his bread around the edge of his plate.

"Don't like 'em, mamma!" snapped the boy.

"That makes no difference," said mamma.

Jamie pouted. "They're hard."

"You have good teeth, my boy."

Jamie wanted another good slice of bread and butter, but there were those tough crusts. He knew mother would give him nothing more till those were eaten. He sat still a few moments, and then, as if a new thought had come to him, he broke out, half laughing, half crying, "Did you eat your crusts, mamma, when you were as big as me?"

Mamma smiled at the "big as me," but very good-naturedly answered: "Yes, my boy, I had to. I remember that one day I tucked all my crusts carefully under the edge of my plate on the side opposite to my mother, so that she could not see them. But when I came to the table the next time, there were all my crusts in a very neat little pile on my clean plate. I made up a face, and was just going to turn them out of the plate, when my mother, who had been watching me, said quickly: 'Not so, my little lady; you can have no dinner until you finish your breakfast.' There was nothing for me to do but to munch my crusts. After that I thought it the best way to eat them as I went along."

By this time Jamie's crusts had disappeared. He had learned the lesson his mother wished him to.

"The crust is the best part of the bread, my mother said; the very sweetest. If we throw our crusts away, we waste a large portion of our bread. It is wicked to waste. What we waste now we may sorely want some time. If we save the fragments, we shall have the means to help the poor."—*Morning Light.*

SHOW YOUR LOVE "NOW."

"I have a little story to tell you, boys," our old neighbor said to the young people the other evening. "One day—a long, hot day it had been, too—I met my father on the road to town.

"'I wish you would take this package to the village for me, Jim,' he said hesitatingly.

"Now, I was a boy of twelve, not fond of work, and just out of the hay-field, where I had been at work since day-break. I was tired, dusty and hungry. It was two miles into town. I wanted to get my supper and to dress for singing class.

"My first impulse was to refuse, and to do it harshly, for I was vexed that he should ask me after my long day's work. If I did refuse, he would go himself. He was a gentle, patient old man. But something stopped me—one of God's good angels, I think.

"'Of course, father, I'll take it,' I said heartily, giving my scythe to one of the men. He gave me the package.

"'Thank you, Jim,' he said. 'I was going myself, but somehow I don't feel very strong to-day.'

"He walked with me to the road that turned off to town, and as he left he put his hand on my arm, saying, 'Thank you, my son. You've always been a good boy to me, Jim.'

"I hurried into town and back again. When I came near the house, I saw a crowd of farm-hands at the door. One of them came to me, the tears rolling down his face.

"'Your father!' he said. 'He fell dead just as he reached the house. The last words he spoke were to you.'

"I am an old man, now, but I have thanked God over and over again, in all the years that have passed since that hour, and those last words were, 'You've always been a good boy to me.'"—*Selected.*

WHY ROBERT WENT TO THE FOOT OF THE CLASS.

Now that school work has begun, and we are all in the harness again, we cannot be too careful to make the most of the fragments of time. A lad named Robert was moodily turning the pages of his book, and as he did so he said complainingly: "I shall never be able to get this lesson ready by to-morrow."

"You have ten minutes now before dinner; why not begin at once?" asked his brother.

"Ten minutes!—that's nothing; besides, I must have a run with Rover now," replied Robert, whistling to his dog.

After dinner the two boys walked off to school again. Frank took out his book and began to learn.

"What a book-worm!" said the other, laughing; and he looked out for birds' nests in the hedges till they got to the school.

"Come off to cricket!" shouted a party of school-fellows, as they broke up from lessons. Robert bounded away with the rest; Frank promised to follow in a quarter of an hour, and he took out his book once more. This done, he played away with the rest, and enjoyed the game heartily.

The boys were tired that evening and went to bed early; but when they returned to school the next day, Frank knew his lesson perfectly, while Robert pleaded that he had no time to learn it.

"How did you find time, Frank?" asked the master.

"I had ten minutes before dinner yesterday, sir; a quarter of an hour going back to school, and as much before cricket, then I looked over my lessons before I went to bed, and took ten minutes before breakfast this morning to make it perfect."

"Which makes an hour's preparation," replied the master. "Go to the foot of the class, Robert, and learn that for those who take care of the minutes the hours will take care of themselves."—*Exchange.*

HOW QUARRELS BEGIN.

"I wish that pony was mine," said a little boy, who stood at a window looking down the road.

"What would you do with him?" asked his brother.

"Ride him; that's what I'd do."

"All day long?"

"Yes; from morning till night."

"You'd have to let me ride him sometimes," said his brother.

"Why would I? You'd have no right in him if he were mine."

"Father would make you let me have him part of the time."

"No; he wouldn't.

"My children," said the mother, who had been listening to them, and now saw that they were beginning to get angry with each other all for nothing, "let me tell you of a quarrel between two boys no bigger nor older than you are that I read about the other day. They were going along the road, talking together in a pleasant way, when one of them said:

"'I wish I had all the pasture land in the world.'

"The other said, 'And I wish I had all the cattle in the world.'

"What would you do then?" asked his friend.

"'Why, I would turn them into your pasture land.'

"'No, you wouldn't' was the reply.

"'Yes, I would.'

"'But I wouldn't let you.'

"'I wouldn't ask you.'

"'You shouldn't do it.'

"'I should.'

"'You sha'n't.'

"'I will.' And with that they seized and pounded each other like two silly, wicked boys, as they were."

The children laughed; but their mother said, "You see in what trifles quarrels often begin. Were you any wiser than these boys in your half angry talk about an imaginary pony? If I had not been here, who knows but you might have been as silly and wicked as they were?"—*Sunday Afternoon.*

Pleasantries.

Fair Maiden (a summer boarder): "How savagely that cow looks at me?" Farmer: "It's your red parasol, mum." Fair Maiden: "Dear me! I knew it was a little out of fashion; but I didn't suppose a country cow would notice it."—*New York Weekly.*

NOTICE.

☞ *Editorial Correspondence address to* THE REFORMED CHURCH MESSENGER, *907 Arch Street, Philadelphia.*

☞ *Letters pertaining to subscriptions, and other business, address* REFORMED CHURCH PUBLICATION HOUSE, *907 Arch Street, Philadelphia.*

☞ *No notice taken of anonymous communications.*

For Terms, see page 11.

THE REFORMED CHURCH MESSENGER,
907 Arch Street, Philadelphia, Pa.

THURSDAY, AUGUST 6, 1891.

CONCERNING CHRIST AND THE CHURCH.

It is sometimes said that ministers preach too much about the Church. This may be true of some of them, but it is also true that others, and a great many of them, too, do not preach enough on that subject. There are those who do not like even the term itself and they point to the fact that the Saviour did not often mention even the word. In His day the Church did not yet exist, and the time had not come to make it specially prominent; but when He had occasion to speak of it to Peter, who was specially prepared to know what it meant, He very emphatically affirmed that it would come into existence, and that it would be built upon a very firm foundation, never to be shaken. When, however, it became an historical fact, the Apostles frequently refer to it in their discourses or writings. With them the Kingdom of Heaven was constantly uppermost in their minds, and, in connection with it, its outward manifestation in the assembly of the saints. In our day the Church is too often regarded as nothing more than a voluntary association made up of men and women, brought together like any other association for a useful purpose. It is not strange, therefore, that some persons rise up with objections when higher claims and prerogatives are ascribed to her than such as pertain to other organizations of their own making. And so, too, it is not strange that they put these societies in the place of the Church and regard them as something better. We have met with those who regard their society as their Church. They do not wish for anything better. The difficulty here is that they look at its human side, as exclusively made up of imperfect men and women, and not at its internal life or divine side. Christ is its head in the true sense of the term, the Holy Spirit the animating principle, and God speaks to men in it through His Word and the holy ministry. Apart from the presence of these supernatural powers there can be no Church, just as without the soul there can be no bodies such as we have. *This* is the view of the Church according to Scripture, brought out very emphatically by St. Paul in his great Epistle to the Ephesians. There he says expressly that it is the body of Christ, the fullness of Him, that filleth all in all. The early Christians felt the full force of his language, and the Church very properly became an article of faith and was inserted in the Apostles' Creed, in connection with its faith in the three persons of the Trinity.

But if this be the case, it follows that ministers of the Gospel should preach on the subject of the Church no less than on the other articles in the Creed, and if it is not done, such preachers fail to preach the whole counsel of God. Christ cannot be separated from His body, and it is all in vain for any one to imagine that he is preaching Christ, if he does not preach concerning the Church also. The two are inseparably connected, the one leading to the other. A proper view of the mysterious union between Christ and believers will lead necessarily to an exalted view of the one, holy Catholic Church, in which He lives and is ever present. There may be many theories or much speculation about it, just as there may be doctrines or speculative doctrines based on other truths of the Bible, but it addresses us in the Creed as a fact and not as a doctrine, not as something individual, local or national, but as something universal, whose ultimate vocation is to bind the entire human race together into one birthhood of love and affection. "The tabernacle of God is with men," and it is downright wickedness to conceal this gracious fact from their knowledge.

THE JEWS.

Will it never end, this persecution of the Jews? What does Russia mean? Is the antisemite feeling in Europe the true fruit of Christian charity? It looks as if the dark ages were not past and gone, or as if they were coming back to us once more. Possibly the persecutors may flatter themselves that, they are offering service to God, because they seem to be fulfilling Christ's prediction, that the impenitent Jews should be detested among all nations. In these circumstances it is certainly refreshing to see that the secular papers of this country are beginning to utter kind words in behalf of the children of Abraham. For an instance, see a recent number of the Philadelphia *Inquirer*. Facts go to show that these people make good American citizens; that they are active and industrious; that they are less expensive and troublesome to the community than the representatives of most other nationalities; and that they do not engage in riots or live on the public in our county jails. Such as are wealthy among them contribute to the support of their poor, and exhibit brilliant examples of benevolence. The oppressed of all lands are flocking to our shores for a home, and we all, as it seem to us, ought to be glad that we can offer these afflicted Israelites a place of refuge. In this respect we are in advance of the old world, throwing off some of its narrow traditions, and showing a good example to the nations at large. Moreover, in proportion as we act the part of true Christians to this class of persons, the more likely will they be to regard Christianity with favor; and as they no doubt will when the time comes, embrace it with a true ardor and timely faith.

IS CHRISTIANITY LIFE OR DOGMA?

The Presbyterian of July 15, has an editorial of nearly two columns on the above subject. It is in defence and vindication of Dr. Patton's deliverance in his late baccalaureate sermon,—"If I must choose between life and dogma, I will say that Christianity is not a life, but a dogma." It is a matter of lively interest to us, that this dictum has attracted attention sufficient to call for a defence on the part of his friends. The fact that Dr. Patton has not "deigned to reply," "to his various critics," is a matter of indifference. What is gratifying to us, is, that the subject is commanding attention, and giving rise to inquiry. Indeed in view of the manifest meaning with which Dr. Patton, as also *The Presbyterian*, invests the terms of the antithesis, we are not surprised that he does not feel moved to reply. If the term "life," as used in this contrast, means nothing more than Christian practical living—conformity in walk and conversation to the principles, precepts and commands laid down in the word of God, then, of course, there must be a formulation of those principles, precepts and commands into a doctrinal code, before we can know how to conform our walk and conversation to their requirements. If the whole subject is bounded by the horizon which *The Presbyterian*, indicates as Dr. Patton thought, "He is assailing the modern idea that it matters little what a man believes so his moral conduct is correct," we are prepared to accept his teaching as correct. We have no sympathy with this Unitarian and rationalistic deliverance. And in this view we can understand why *The Presbyterian* treats the contention in the cavalier manner it does.

But is this all there is in this contention? Have those who have been asserting that Christianity is first, a life, and secondly, dogma as growing out of this life, attached no deeper meaning to the word *life*, than Dr. Patton and our esteemed cotemporary do? This is the point to which we would draw attention. We maintain that life is one thing, and that its outward manifestation is another thing. True, the outward manifestation indicates the quality and character of the life. "By their fruits ye shall know them." Still the life is first in the order of sequence. We hold that in Christianity there is something back of its outward manifestation in the form of conduct; that Christian conduct and activity does not spring out of our natural human life, as guided and controlled by divine precept and made possible by divine aid. We unhesitatingly maintain, that as a condition precedent to the possibility of a true Christian walk and conversation, even with the help of a divine influence, there must be a regeneration—a new creation, "Christ be formed in you,"—"God hath given to us eternal life; and this life is in His Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life." "The life that I now live in the flesh, I live by the faith of the Son of God." The life spoken of in these passages, and dozens of others which might be quoted, involve vastly more than a moral change—a transformation of the thoughts, desires and determinations of the old Adamic life effected by the help of a divine influence. This is what we mean by *life* when we affirm that Christianity is primarily and fundamentally a life, and that dogma, is the formulation of the principles, precepts and requirements constitutionally involved in this life. The proposition, Christianity is life and *not* dogma, is incorrect; it is both life *and* dogma. But life primarily, and dogma, as a necessary and involved consequence.

THE STARRY HEAVENS.

At this season of the year we gaze upwards at the nocturnal skies more frequently than at any other, because we like to sit in the open air during the evening and enjoy its cool breezes. The starry heavens spread themselves out like the pages of a book and invite us in our thoughtful hours to read their contents. Portions of this vast volume are visible to us every night during all seasons of the year, such as the two Bears, big and little, revolving around the Polar Star, the chair in which it is supposed that Cassiopeia is still sitting, and the great Dragon, twisting himself around the Little Bear, with his mouth wide open and its fangs just ready to fasten on its prey. There are, however, several constellations and many stars that look down upon us only during the summer season, and we in a measure have become familiar with their appearances, at least such of us as are careful observers of what is taking place around us. The constellations in fact suit the season of the year, and its occupations. To the south of us the Scorpion, as if roused to vitality by the hot weather, hangs wriggling in the sky, with the sharp sting in his tail ready to inject its fatal poison into flesh and blood. But behind him stands the Archer with his bow bent, in the act of shooting his arrow into the head of this celestial Scorpion, teaching us that man ought to rule over nature and destroy such noxious creatures. Above us Leo,

the Lion, is going westward, and in his body a number of stars from the Sickle, with the bright star Regulus on its handle, to inform us that it is the harvest season. A short distance to the eastward is the Virgin, with outspread wings and some ripe ears of wheat in her hand, showing the harvest is already being gathered into barns. To the east of the Lion and the Virgin there is a number of combinations, of interesting stars. First comes the Northern Crown, and then the Lyre in which, Lyra is very conspicuous, one of the brightest and most beautiful stars in the firmament. Near by the latter in the Milky Way is the Northern Cross in the neck and across the wings of the Swan. It is easily identified when it is once found, but it is sometimes difficult for many persons to trace it out, for the first time. But after they once see it they are not likely to forget. So it is with another cross. When it at length rises up to the view of the sinner, he clings to it through the wildest storms and there he puts his trust. Not far from the Cross, south-westward, is Job's Coffin in the Dolphin. It resembles a coffin, but nobody knows why it came to be named after that patient patriarch. We may, however, say that the name is appropriate for a group of stars in the neighborhood of the Cross. The sufferings endured on Calvary put an end to such sufferings as Job endured, at least in another world, and may be said to be very properly buried in his coffin.

At present there are comparatively few of the planets seen in the evening sky. Jupiter does not rise from his couch until after ten o'clock; at night Saturn retires early: Venus, rises before daylight; as the Morning Star; and Mars has rushed up so close to the Sun that he has lost his fiery brightness. But there are plenty of other bright stars for our contemplation, moving in solemn silence all over our heads. They seem to be numerous, but they are in fact comparatively only a few grains of sand glittering, compared with the millions upon millions of bright orbs, seen or unseen in the sky at night, through the most powerful telescopes. Scattered throughout the immensity of space, they no doubt support and cherish innumerable worlds, inhabited by beings like outselves, with the light of intelligence, and looking up with us to the same God and Father of all. Perhaps some of them are fallen worlds, like our own; but if so, the number no doubt is comparatively small, whilst the rest, an innumerable company of them, obeying the Divine Law, are now basking in the sunlight of the divine favor, and are forever sending up their vast multitudes who never sinned, out of nature into the world of glory beyond the natural creation. Truly the heavens declare the glory of God, and the firmament sheweth his handy work.—The constellations have for the most part heathen names, which are very ancient, and were worshipped as deities, among pagan nations. Now they nightly sing: The hand that made us is divine.

For Reformed Church Messenger.

REGENERATION OR THE NEW BIRTH.

There are several points in connection with the new birth that present difficulties, perhaps the chief difficulties, in considering the subject.

One of these points is *whether the new birth is instantaneous*. The general opinion in the Church is in the affirmative, that it is instantaneous; and the argument usually given for this opinion is drawn from the nature of natural birth. The first, or natural, birth, it is said, is instantaneous, therefore the second, or spiritual birth, is instantaneous. But the first proposition here may be questioned.

Even if we understand by birth merely the separation of the child from the parent, yet we cannot overlook the period of gestation, the period of preparation, which stands so closely related to what is usually called the actual birth as to be considered really a part of it. Certainly the child is not formed instantaneously, and if we understand by birth *the formation of a new human being*, then certainly birth is not instantaneous.

But we may raise another point in this connection. As there is a period of preparation going on before the separation of the child from the parent, so there is a period following that act, during which the process of birth comes to its consummation. Let us explain. Birth is not merely a physical fact. The separation of the child from the parent does indeed give the child an independent existence physically considered. But is there not a like independence required on the spiritual side, and does not this require a certain process before the child becomes an independent personality? Even physically the child depends for a time upon the nourishment derived from the mother. But now there is a period of incubation for the child in the bosom of the family. It requires some time before self-consciousness is developed. It designates itself by its name in the third person, "Henry wants this, Henry wants that," until a new light dawns and it begins to use the pronoun I. Can we say its birth intellectually is complete until it has a consciousness of its own personality? So, too, there is a period before its moral and religious consciousness is developed sufficiently to make it morally and personally accountable. It may be said, these are only stages of development, and correspond rather to the development of the new Christian life in sanctification, but are not these rather epochs, in which the birth really comes to completion? They are surely more than ordinary stages of growth.

The point to be noticed here is, that natural birth has an *objective* and a *subjective* side to it. The objective is that side of the process which goes forward without the child's agency. Its birth is brought about by laws of life over which it has no control, and of which it is not conscious. The subjective side is that which engages the responsive activity of the child, the operation of laws from within itself. If this responsive side is not active, if the child remains unconscious of its personality, it cannot be regarded as a fully developed person, and hence as not having come to a complete birth, as really an abortion as though it had not come to the full development physically.

We believe that all will agree as to the facts stated, though all may not agree that all the processes named belong to birth. And this first point, as to whether the new birth is instantaneous, includes another, viz., is man passive only in the new birth? If we extend the new birth over processes corresponding to such as we have included in the natural birth, then we would have to hold that the new birth is not a mere passive act on the part of man, or that he is merely passive, while God alone is active. And so we would reach something like the *sunergism* of Melanchthon. He held that in regeneration there are three factors operative, the Word of God, the Holy Spirit, and the human Will, while the other Reformers generally held that regeneration is God's act alone in man.

May we not say that in the new birth there is an objective side, God's act in us, and also a subjective side, our response to this divine act? And is not this objective side represented in baptism, with such exceptions as the Church has always made? And may it not be that the objective and subjective factors do not always come together in precisely the same way in different individuals, and under different circumstances? May we not say, for instance, that in the case of infant baptism the two factors require time, a certain incubation, so to speak, in the bosom of the family of Christ. The child is born again when it is baptized, so far as its objective membership in the Christian Church is concerned, but subjectively it has not yet attained to a consciousness of its Christian personality. It is treated as a member of the Church, it *is* a member, and included in the covenant of God, but it cannot yet assert its new personality, its new ego, or I. We do not make account of time here in the ordinary sense, for the new birth is a spiritual fact, and pertains to a higher order of being, but we do have regard to the two factors, the objective and the subjective, the sacramental and the experimental. These two sides belong together, and form portions of one process, which we may call the new birth, or regeneration.

Certainly the regenerate life comes from God alone. Our Saviour declares that as the Father hath life in Himself, so hath He given to the Son to have life in Himself, and that the Father giveth life to whomsoever He will. It is the prerogative of Christ to make alive those who were dead in sin. But God does not act upon man as upon a machine. Life must act in the organism of the human soul, and even in the process of becoming alive the soul must coöperate with the divine power that acts upon it. The process is not a fiat, not magical, but one that takes place according to the laws of our being. As the new day comes upon the world when the night is past, first the dawn heralding the coming light, then the rise of the sun in his full-orbed splendor, so the Sun of Righteousness arises with healing in His wings in the benighted soul. The Father through prevenient grace draws to the Son, and then the Son in turn makes known in a new way the Father, and so the adoption takes place.

Of course we may not press too closely the analogy of natural birth in seeking to explain the mystery of the new birth, yet the general features in both are similar. It is to be feared that some, by pressing the point that regeneration is instantaneous, give a somewhat magical character to the mystery. Some in this way find the whole process completed in the moment of baptism, while others substitute a certain momentary experience of the religious feelings, and make this the indication of its taking place. Baptism represents the activity on the divine side, it is the approach of God to man to take him by the hand and make him His child. Faith is the responsive act on the human side by which man accepts and appropriates the gift of salvation. The two factors, the divine and the human come together in regeneration in a way that we cannot comprehend, but that the human factor is active we may infer from the fact that God cannot regenerate a man against his will. We grant the distinction theology makes between regeneration and sanctification, but this does not necessarily preclude the conception that there is a certain process in regeneration. And with this conception of a process we may be able to join together the two factors, baptism, and a believing acceptance of divine grace, in one process, or act, though in the case of infant baptism they may be separated in point of time.

And this may aid us to explain why some in whom some elements of the new birth are present, yet because some one element is wanting, never come to the full birth, but fall away into their old sinful life. But this opens up a subject which our space forbids us to enter upon now.

X.

Extract from the Contract between the Publication Board of the Reformed Church in the U. S., and the Proprietor of the Reformed Church Publication House.

"It being distinctly understood and agreed between the parties that the Synods of the United States, Pittsburgh and Potomac in consideration of the terms of this lease agree that they jointly or any one of them will not establish or themselves conduct or have conducted for them a publishing house or houses, nor publish any books or periodicals, nor endorse any periodicals that may be published by any private party or individuals either within or without their respective bounds."—Minutes of Synod, 1888.

Poetry.

NOW AND THEN.

BY CHARLES COLLINS, D. D.

"Now we see through a glass darkly; but THEN, face to face."

I.

Now, by the wayside, see! thistle and thorn,
Often 'neath storm-cloud, yet wending one's way;
Footsore and weary,—depressed and forlorn—
Sighing and hoping, for some cheering ray.
After a while, then, cessation from toil;
After a while, then, the harp and the song;
Deliverance forever, from strife and turmoil,
Rejoicing and saved, with the blood washed throng.

II.

Now, in the desert, o'er parched lands we tread,
Pitching our tent, on cold, wild, sterile ground;
With desolate prospects;—it is the place of the dead;
And the waters of Marah, so bitter we've found.
After a little, then, a heavenly land;
A far better country, where spring-time seems rife;
Companionship lovely, with the white clad to stand,—
As heirs of salvation,—by the river of life.

III.

Now, treading the vale, with life's trials and cross,
They chafe the poor pilgrim, by night and by day;
'Tis woe, disappointments, sad chastenings and loss,—
The heart-breaking farewells, of those passed away!
After a little, then, 'neath heavenly palms,
Shall come the re-union, in that land of song;
We shall join with eternity's thanksgiving psalms,
And vie with the millions—the chorus prolong.

IV.

Now, in the home-land, where doubtings and fears,—
Where sin, pain and sickness, infest every breath;
Where sorrows, bereavements, draw forth floods of tears,
And hovering close by is the Angel of Death!
After a while, then, the last tear and prayer,
A sundering of earth ties, so tenderly riven;
And then, the King's welcome; for He will be there,
To give us a place, 'mid the glories of heaven.

—*Pres. Journal.*

Selections.

False humility is worse than pride.—*St. Augustine.*

Settle it in your heart, that it is the sum of all your business and blessedness, to live to God.—*J. Wesley.*

Read only the bravest and noblest books; books forged at the heart and fashioned by the intellect of a God-like man.—*Geo. S. Phillips.*

If the Christian course had been meant for a path of roses, would the life of the Author of Christianity have been a path strewed with thorns?—*H. More.*

Science and Art.

The ailantus trees are now in bloom, and it is surprising how beautiful many of them are, even in the streets, where it is hard for any tree to develop symmetrically. The ailantus fell into disfavor some years ago because some persons objected to the odor of the flowers. This, however, is not an inseparable accompaniment. The ailantus is dicœcious, the staminate and the pistillate flowers being borne on separate plants, and the odor belongs only to the staminate flowers. The female plant is free from this objection, and though it is less showy in blossom, its foliage is just as fine.—*Philadelphia Times.*

To the great regret of the friends of the late Dr. Schliemann, many of the interesting relics dug up by the great explorer in Troy have been stolen and destroyed by the miserable inhabitants of Asia Minor. Turks and Arabians in the neighborhood of the excavations use the valuable stones to build their huts. After Schliemann's death a man was employed to guard the ruins. His salary was discontinued recently, however, and the watchman ceased to guard the excavations. The *Stamboul*, of Constantinople, calls upon all scientific societies of Europe and America "to put an end to the iconoclasm and vandalism of the semi-barbarous inhabitants," and to continue the work of the great Schliemann.—*New York Tribune.*

Items of Interest.

Thus far an aggregate of $2,695,000 has been appropriated by 29 States for representation at the World's Fair.

The Rev. Dr. Vermilye, of New York, is the only survivor of the sixty men who organized the American Bible Society in 1816.

South Dakota has the largest artesian well in the world. It shoots water one hundred and forty feet above the service.

The population of Scotland has in 90 years increased from 1,608,420 to 4,033,103, while Ireland has 700,000 less inhabitants than 90 years ago.

Crop reports from Europe show that the United States will be looked to as the source from which the depleted granaries of the old world may be filled.

Sir Edwin Arnold is coming to the United States next October with his son and daughter. He has been engaged to deliver a series of lectures on Japan in the various cities of America.

The Indian Office makes contracts this year with Catholic Indian Schools directly, instead of through the Bureau of Catholic Indian Missions, as before; amount given, $400,000, as against $360,000 last year.

Pennsylvania glassware manufacturers combine with those of Ohio and West Virginia into one association called the United States Glass Company, with D. C. Ripley, of Pittsburg, as president. Number of firms, 18; capital, $1,000,000.

It is stated that 375 of the 600 railway corporations in the United States now prohibit the use of intoxicating liquors by their employees. The Brotherhood of Locomotive Engineers expelled nearly four hundred members last year for intoxication.

Hints and Recipes.

Light, crisp wafers of molasses, or made largely of butter and sugar, make an excellent substitute for loaf cake in summer. By many they are liked for breakfast, with the cup of coffee or at luncheon with cocoa. A good-sized batch of sugar cookies may be made from the following recipe: Mix one cup of butter with two cups of sugar, and when they are creamy add two well-beaten eggs, one-half cup of milk, three cups of flour and one teaspoonful of soda. Flavor with vanilla or almond. Roll the dough very thin. These are very good and rich enough to keep two weeks.

NONPAREIL PUDDING.—Beat smoothly together one coffeecupful of powdered sugar, and half a cupful of butter, make this a smooth cream, then gradually stir in three cupfuls of milk; when smooth pour this slowly upon two cupfuls of flour. Put in the egg beater and beat for five minutes and then beat in the frothed whites of six eggs, beat five minutes more, and pour into a well-buttered pudding dish. Bake one hour in a moderate oven. It is quite a thin batter. It is a beautiful pudding in appearance, and in taste delicate and delicious. To make a good sauce for it is: Take two of the yolks of the eggs, beat to a cream with half a cupful or more of butter and one cupful of sugar. Set in a pan of hot water and stir till it thickens. Add a pinch of salt, and half a cupful of any fruit syrup. The pudding should be served as soon as it comes from the oven. The experiment met with such success the pudding was at once christened the "Nonpareil."

Farm and Garden.

It is estimated now that there are more than fifty thousand silos in use in the United States. It is not yet twenty years since the first mention of them was made in America.

If you find the shade of a tree is grateful these days, consider it as a reminder that you should be planting others next fall or spring. Shade is good not alone for you, but as well for the stock that stands unsheltered all day long in the open pasture. Plant a row of shade trees along the edge of the field that is next the road and get the blessings of the traveller and of your own cattle, and beautify the farm as well.—*American Agriculturist.*

The *American Cultivator* says: "Some years ago we grew sweet corn for seed for a practical seedsman. It was a large variety, and the season being cold and wet at harvest time, we suggested drying it in an evaporating house. It was kept at a temperature of 110 degrees to 120 degrees above zero for two days, and in that time every bit of moisture seemed to have dried out of it. This corn, the seedsman informed us, made the most satisfactory ever-green seed corn he had ever had. All seed should be dried as soon as ripened, and kept dry till planted."

Professor Cook recommends the following as an effective wash for fruit trees. It prevents egg laying and kills the newly hatched caterpillars as they begin to tunnel the trees. Take one hundred pounds of caustic potash, one barrel of lime, one gallon of crude carbolic acid, two pounds of white arsenic or London purple, which is perhaps better and certainly cheaper, and water enough to make 300 gallons of the wash. This will be sufficient for 3,000 trees; smaller quantities may be made in like proportion. Apply the wash with a stiff brush during summer, preferably early in July.

There are many elaborate and semi-scientific ways of accounting for white specks in butter. When the cream is skimmed off more or less milk is taken with it. This milk is full of casein that always and readily curdles, one of the causes of the specks. All the trouble, according to the *Dairy World*, usually comes from allowing the cream to become too old and sour before it is churned. Badly kept dairy utensils may accomplish the same result. The remedy lies in the direction of quicker work and making the butter from sweeter cream. White specks are one of the penalties for being a sour-butter crank.—*North Pacific Rural Spirit.*

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch St.

THE RED CORD FROM CREATION TO CHRIST. The Bible Story made Plain to Young Readers. By S. B. Rossiter, D.D. A. D. F. Randolph & Co, 38 W. 23rd street, New York. Cloth, pp. 177. 50 cts., postpaid.

This neat little book contains the Bible story in plain style for young readers. The author thus takes up the Red Cord—or thread, that runs through the Holy Bible, binding the whole together, from Creation to Christ. He advises the young reader to have the Bible near at hand for reference. It surely is a valuable help in the study of the Word of God.

THE INTERPRETER WITH HIS BIBLE. By A. E. Waffle, A.M., author of "The Lord's Day," etc. New York: Anson D. F. Randolph & Co. Pp. 106. 60 cents.

This is a manual to help students of the Bible to ascertain its true meaning. It fills a want at this time since there is an increased interest in the Holy Bible, its authenticity and its inspiration. Its preface presents proofs of Divine Inspiration, and this establishes the fact that the Bible is the Word of God. Its contents are: I. The Interpreter Himself; II. General Principles of Interpretation; III. The Interpretation of Figurative Language. The design of the work is thus faithfully carried out, and the general student will find it a valuable help in understanding the Book of books.

THE MAGAZINE OF ART for August contains—The Portraits of Thackeray, Concerning Some Punch Artists, The Braddock's Collection at Bradford, Postscript, The Artistic Aspects of Figure Photography, The Metal Ornament of Bound Books, The Sculpture of Henry Stormouth Leifchild. The frontispiece of the number is an etching by James Dobie from William Thorne's painting, "Romance without Words."

Cassell Publishing Co., New York, 35 cents a number, $3.50 a year, in advance.

CASSELL'S FAMILY MAGAZINE for August is before us. It opens with the serial, "The Temptation of Dulce Carruthers." It contains also—My Summer in a London Garden, Dishes in Waiting, Jack and His Master, About London Cabs, Chased by a Lion, The Home of the Conquerors, A Quaker Girl, Family Doctor.

The Cassell Publishing Co., New York, 15 cents a number; $1.50 a year in advance.

WIDE AWAKE for August contains—Pope's Mother at Twickenham, Rain Song, The Burglar Bee, Peg's Little Chair, The Bride's Bouquet, The Silent Lie, How the Cossacks Play Polo, An Odd Set, Mr. Brown's Playfellow, The Margaret-Patty Letter, An Unanimous Opinion, Men and Things.

Wide Awake is $2.40 a year; 20 cents a number. D. Lothrop Company, Publishers, Boston, Mass.

OUR LITTLE ONES for August is a bright, entertaining and instructive number—just for little folks. Russell Publishing Co., Boston, Mass.

LITTELL'S LIVING AGE. The number of The Living Age for August 1 contains—Richard de la Pole, "White Rose," Blackwood's Magazine; A Philanthropist, Argosy; John Bright's School, Gentleman's Magazine; The Gurkhas: A Fighting Race, New Review; Prince Napoleon, Westminster Review; Influenza, by Sir Morell Mackenzie, M.D., Fortnightly Review; Monckton Milnes, Temple Bar; A Night in a Haystack; or, a Trial for the Derby, Blackwood's Magazine; The King's Luck, Cornhill Magazine; The Locust Plague in Algeria, Contemporary Review; The Pauper, Speaker. Poetry—The Parting and the Meeting of the Waters, The Charm of the Rue. Miscellany.

$8.00 per year. Littell & Co., Boston, are the publishers.

Deaths.

Obituaries to be inserted free of charge must contain only *two hundred* words, and all words above that number, verses of poetry and resolutions, will be charged for at the rate of *one cent* a word. Money must accompany obituary to insure insertion. Memoirs of ministers, their wives, and of prominent laymen are exempt from this rule.

DIED.—June 18, 1891, in Baltimore, Md., George L. Hoffman, aged 75 years, 6 months and 1 day.

Father Hoffman passed his entire eventful life in the city of Baltimore. He was baptized in infancy and a rich legacy of faith and trustfulness was that bequeathed him by pious parents. He adorned his Christian profession by a life of godliness. In his disposition he was somewhat retiring, never obtrusive, but he met every one, with whom an extensive business threw him into contact, with a warmth and candor, which at once cemented firm friendship. His frankness, uprightness and Christian manliness caused him to be a power amid his associates. In his position as office bearer he recognized the weighty responsibility imposed and the enlarged opportunities for service granted. He was kind and affectionate. In the home circle his presence was always a guarantee of good cheer. How closely the tendrils of his affection twined around the hearts of his children, no one can describe. He leaves one son and daughter to mourn his loss, together with many grandchildren and several great-grandchildren, all of whom will arise and call him blessed. His son John M., the first superintendent of St. Paul's Reformed Sunday-school, preceded him to his heavenly reward nine years ago.

Father Hoffman's suffering continued for more than a year before death came to release him, but though his illness was prolonged, his confidence in God never wavered. Through his long suffering he felt that "the Lord of Hosts is with us, the God of Jacob is our refuge. Therefore will not we fear." His life bears a grand testimony to the comfort and happiness of the Christian life. His funeral took place from St. Paul's Reformed church, of which he was a member from its organization. His pastor, Rev. Warren J. Johnson, preached the funeral discourse based upon Rev. 3: 12, "Him that overcometh will I make a pillar in the temple of my God."

Revs. J. T. Rossiter, C. Clever, D.D., A. M. Schmidt, L. F. Zinkhan and A. S. Weber were present at the service, the three first named assisting in the services.

RESOLUTIONS OF RESPECT.

At a meeting of the Consistory of St. Paul's Reformed church, Baltimore, Md., the following memorial was adopted:

WHEREAS, It has pleased our Heavenly Father in His inscrutable yet all-wise providence to call from time into eternity our beloved brother and co-laborer, Elder George L. Hoffman, who by his kind and considerate disposition, benevolent spirit and lofty Christian manhood had endeared himself to all, and by his unabated interest in the church, by his words of matured counsel, and by his liberality had contributed most materially to the prosperity of this congregation, and who by his unswerving faith in God has left an example worthy of emulation.

Resolved, That whilst we mourn our loss as one incalculable to ourselves and to St. Paul's Reformed church, we sorrow not as those which have no hope, but bow in humble submission to the will of our Heavenly Father. Whilst we shall ever cherish his memory, we thank God for his Christian life and example, and extend to the mourning family our expression of great sorrow at our common loss and sympathy with them in this bereavement, praying God to comfort and console them.

Resolved, That these resolutions be recorded in the minutes of this consistory, that a copy thereof be presented to the bereaved family, and that they be published in the REFORMED CHURCH MESSENGER.

ELDER D. C. HAMMETT,
" F. J. DAVIS,
" G. M. ROBERTS,
" I. R. HOFFMAN,
Committee.

Baltimore, Md., July 8, 1891.

DIED.—Joshua Bruner, on Thursday morning, July 9, 1891, at Frederick, Md., after a lingering and trying illness, in the 75th year of his age.

He was born and reared within a mile of Frederick, from whence he removed, about 19 years ago, into the home in the city, where he died.

He was the youngest of three brothers, only one of whom, Lewis, the present Mayor of this city, survives him. Mr. Bruner never married, spent the whole of his long life in this community, and was one of our best known and most highly respected citizens. He inherited a generous nature, sustained an unblemished reputation, was the soul of honor, and possessed all those virtues which make an exemplary citizen and a good man. He was a thoughtful and constant reader, and was therefore well informed on all the vital questions of his age. He was a genial companion and had endeared to himself a large circle of friends. Though never conspicuous in public life, he was deeply interested in everything that pertained to the welfare of the community.

He was a member of the Reformed church; loved her with sincere affection; shared with her his means in life and made generous mention of her in his last will. The REFORMED CHURCH MESSENGER had few more interested or intelligent readers. He had read it from its first issue. A visit from his pastor meant for him to learn more of the church in her projects and prospects. He was a constant encouragement and stimulant to his pastor, by reason of kindly suggestions, and commendation where and when he thought it was deserved.

About two and a half years ago he had a paralytic attack, which deprived him of speech, and at the same time so disabled his right side that he could not write. It was a peculiarly trying affliction, but he submitted to it with Christian resignation. He could however still read and thus kept himself in touch with the world. His friends were always greeted with a genial smile; their words were listened to with appreciative interest; but he could only look and nod his response.

During these years of affliction his pastor always administered the Holy Communion to him in his home, immediately after the church service, for which he longed with eagerness of soul.

The last time he was dressed and in his parlor, was on Easter day. It was his strong will and earnest purpose that made this possible. As soon as this service was ended, he was assisted to his bed, which he never again left. The only partial exception to this statement was, that on last Whitsunday, he insisted on being again dressed, and thus supported in his bed, he partook for the last time of the Holy Communion. As soon as the service was ended he was disrobed, only to be similarly robed again in preparation for his burial.

After being confined to his bed, he ceased to read and took no further interest in current events. His mind was absorbed with spiritual meditations.

Through this long and unusual affliction he betrayed no impatience. Calmly and peacefully he waited till his change should come.

Every thing that kindly sympathy and affection could do for him was done by faithful hands, prompted by a loving and grateful heart.

After such services by his pastor as were fitting the occasion, his remains were borne to the spot he had chosen for himself, by the side of his kindred in the Reformed graveyard, where they await the resurrection of the just. E. R. E.

DIED.—In Leitersburg, Md., June 19th, Rebecca Bowers, aged 76 years, 3 months and 9 days.

She was an earnest Christian and a consistent member of the Reformed church at Leitersburg, regular in her attendance on the means of grace, and beloved by all who knew her, and was a good woman. "She is now resting from her labors," and may she rest in peace. S.

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Miscellaneous.

For Reformed Church Messenger.

LAYING THE CORNER-STONE OF TRINITY REFORMED CHURCH, POTTSVILLE, PA.

The ceremony of laying the corner-stone of a new church in Pottsville was performed on Sunday, July 26th. It was a new epoch in the history of that congregation. The day was beautiful, the weather favorable, and the character of the service from beginning to end without a single jar to disturb the solemnities of the occasion. There was no gaudy display of waving banners, no din of martial music, no parade of worldly pomp, but everything was tinged and mellowed with the true spirit of worship, producing the most complete harmony with the sacredness of the holy day.

This day was set apart for the observance of the sacred solemnities of the occasion. The whole day was taken up with religious service, and the whole congregation was ready to enter with spirit into the worship. There was no hesitation or halting; no incompleteness of plan, or want of readiness; no jostling in the execution of a carefully arranged service; no fidgety nervousness on the part of the ministers or his officers, to the great mortification of the audience, in the performance of the crowded duties of an auspicious day.

There were, including that of the Sunday-school, five services during the day, but every part of each service was well-timed. There were no long speeches, no time consuming repetitions, but an onward steady progress in the worship, reaching its culmination in the benediction in the evening, at the closing service of that day. In carrying out the orderly arrangement of these special services extending through the whole day, there was a restfulness that was refreshing to the soul, constraining it to cry out, "Lord it is good to be here," and filling the heart and mind with an inspiration to do the noble work of erecting a tabernacle to the honor of His name.

The following ministers were present to assist the resident pastors in the joyous festivities of this happy occasion: Revs R. Duenger, D.D., Ashland; W. Donat, Schuylkill Haven; Calvin E. Bartholomew, Cressona; T. J. Bower, St. Clair; J. P. Stein, Millersville; M. H. Mishler, Pottsville; Prof. E. L. Kemp, President of Palatinate College of Myerstown. Ministers from other churches: Revs. Jacob Belville, D. D., First Presbyterian church of Pottsville; G. A. Hinterlitner, Trinity Lutheran, Pottsville; Theodore Stevens, Methodist Episcopal church, Pottsville; John Lynn, Second Presbyterian, Pottsville; J. C. Crouse, Zion's Evangelical church, Pottsville; D. W. Jones, student of theology.

The minister of the new Lutheran church at Pottsville being absent from home on a vacation, the consistory very kindly tendered the use of the church to Trinity Reformed congregation, which was thankfully accepted, and services held therein on three consecutive Sundays. Rev. Jno. P. Stein preached the sermon at the morning service from text recorded in Acts 4: 12. He was followed by Father Duenger in a touching and eloquent address in the German language.

At the afternoon services three brief addresses were delivered. Drs. Belville and Stevens very cordially, in well chosen words, commended the work so auspiciously begun, gently admonishing the faithful use of the means of grace and diligent service in the work of the Lord, so that each one may become a living stone in the spiritual temple of the Lord.

A brief historical address was delivered by a former pastor, wherein it was stated that "the laying of the corner-stone of a new church edifice for Trinity congregation forms a new epoch in the history of the Reformed church in the mountain city, in the county of Schuylkill.

"As a religious denomination, having under its care, in the earlier history, the German settlers that came from the Fatherland, the Reformed Church is not a stranger in the mining regions of the Keystone State.

"In fact a careful search of the annals of this county acquaint us with the fact, that it has been identified with the religious and educational interests of Pottsville at the very beginning of the present century. As far back as the year 1811, we are informed in the history of the county, that a log building was erected in the locality where Colonel N. B. Hyde's residence now stands, northeast of town, known as the Dutch church, and where the first school was taught in this region in the German tongue by an old soldier, who had served in the German cavalry in our national struggle for independence.

"In this the first school taught in this region we learn that Abraham Potts, who was related to the founders of this ancient borough, was a pupil.

"In the meagre accounts of the early pioneer life of the county all traces are lost of this German organization. Nothing definite presents itself in the history of the Reformed church until 1834, when conjointly with the Lutherans religious worship was maintained and a frame church was erected in 1837 on Third street, in the vicinity where the Trinity Lutheran church now stands.

"The pastor for the Reformed people then was Rev. Daniel Hassinger, whose name stands in connection with the church until 1847.

"In pursuing the history of the Reformed church, we notice that Rev. J. H. Reubelt was pastor in 1848. Rev. J. W. Hoffmeier in 1850 was the pastor, located at Orwigsburg, who attended to the interests of the Reformed congregation until 1852. At this period the Classis at Lebanon commissioned Rev. Dr. John Gantenbein as a missionary to attend to the interest of the Reformed congregation. He was followed in 1855 by Dr. I. E. Graeff, who was the last pastor that served this union congregation. At this period the Reformed congregation sold its interest in a former church erected at a cost of $2,000 for $950.

"In 1856 Rev. Samuel Miller became the pastor of the Reformed congregation, a new constitution was adopted and the congregation proceeded to the erection of the First Reformed church, at Market St. above Eighth.

"The corner stone was laid on the 17th of July, 1856, exactly thirty-five years ago, and the building was completed at a cost of $3,500. In 1864 Rev. Dr. J. C. Bucher, of Lewisburg, became pastor and served the congregation in both languages for a period of four years.

"On May 15, 1868, at a meeting of Lebanon Classis in Mahanoy City, after hearing the parochial report of Dr. Bucher the consistory of the aforesaid congregation was advised to effect a division on the basis of language. In the same year Trinity Reformed congregation was duly organized and the church previously owned by the Associate Reformed Presbyterian church, an organization then extinct, was bought from the Thompson estate for $5,200 and repaired at a cost of $3,000. In October of the same year Rev. Dr. John A. Hoffheins, now pastor at Martinsburg, W. Va., was called to be its first pastor.

"In 1871 Rev. Jno. P. Stein became pastor, who with a heroic self-denial, faithfully served the congregation for eleven years.

"In 1882 Rev. A. R. Bartholomew became its third pastor, who has labored with unremitting zeal for the upbuilding of the congregation up to the present time."

At 4 P.M. the whole congregation proceeded to the site where the new church is to be erected. After a short service on the ground in the open air, where no less than 2000 people were assembled, the ceremonial act of laying the corner-stone was performed.

The pastor read the inscription of the corner-stone: "Trinity Reformed Church rebuilt 1891." He named as he deposited the several articles in the following order: Copy of Holy Scripture, Heidelberg Catechism, Order of Worship and Hymns, Charter and Constitution of Trinity Reformed church, names of first and present consistory and pastors, list of members of the congregation, Sunday-school, choir, Missionary Society, Mite Society, Christian Endeavor, Brotherhood of Andrew and Philip, name of the President of the United States and his Cabinet, Legislative directory with names of Governor, heads of departments and list of members of session 1891, names of judges of the county of Schuylkill, names of Pottsville government, names of Pottsville school board, order of service used at the corner-stone laying, names of clergymen present. The following copies of Reformed church papers, MESSENGER, *Christian World* and *Hausfreund;* copies of town papers, *Miners' Journal, Evening Chronicle, Daily Republican, Jefferson Democrat, Amerikanischer Republikaner,* coins of 1891, Schuylkill county soldier monument medals, name of architect of the church, a number of coins and relics. The above were enclosed in a copper box presented by Messrs. Wilhelm and Kennedy. The box with its contents was then placed within the opening of the stone.

The pastor, placing his hand upon the stone, said: "I here lay the corner-stone of a house to be erected under the name of Trinity Reformed church, and to be devoted to the worship of Almighty God. In the name of the Father and of the Son, and of the Holy Ghost, Amen."

The congregation here joined in the Apostles' Creed, after which prayer was offered. The hymn, "Oh Lord of Hosts whose Glory Fills," was rendered by the audience and the impressive ceremonies were concluded with the benediction.

Rev. Prof. E. L. Kemp, President of Palatinate College, preached the sermon at the evening service from the text 1 Cor. 16: 13, "Quit you, like men, be strong." In an easy and graceful style he developed an instructive sermon, full of admonition, to the young and old properly to fit themselves for the great work, which they are expected to perform in the erection of a house of worship to the glory of God.

The new church will be built of Philadelphia pressed brick with Indiana sand stone trimmings. The front will have a height of 50 feet and a tower on the south west corner 90 feet high. There will be two entrances, making the audience-room easy of access. The Sunday-school room will have all modern conveniences. The infant room will be front between the towers. The senior department will be 50x35 feet and in the rear of the building there will be three class rooms besides the library. The structure will present an imposing appearance and when completed it will be one of the finest in the interior of the State. The plans were drawn by J. S. D'Orsay, of New York.

The erection of this church will cost no less than $10,000. The growing congregation is in need of a larger house of worship. The work is undertaken in good faith. The church will be an ornament to the town when completed. The success which has attended the nine years of his pastorate with the confidence of his people and the practical sympathy of the community warrants the prediction that in the near future, to the beautiful churches of Pottsville another will be added to which every citizen as well as the church at large can look with becoming pride.

Bro. Bartholomew is well calculated to carry forward this work. He possesses the necessary requisites of success. The community in which he lives recognizes this fact. My friend, Mr. Frank Carter, Land Agent of Philadelphia and Reading Coal and Iron Company, calls him a "hustler," and said that on account of special qualification the business men of Pottsville were seriously debating the subject of electing him as President of the Board of Trade. To this, however, his brethren in the ministry would seriously object, and would respectfully suggest the kindly co-operation in the way of financial aid in the important work in which he is at present engaged. In faith the

Continued on Page 13.

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work is begun and may it in faith, with prayer and sacrifice, accompanied with the blessing of God, be brought to its final completion.

JNO. PHIL. STEIN.

Millersville, Pa., July 28, 1891.

For Reformed Church Messenger.

URSINUS COLLEGE LETTER.

At a meeting of the Board of Directors of Ursinus College, held at the collegiate buildings on Tuesday, 21st ult., the personnel of the Faculty and the departments of instruction for the year 1891–92 were finally adjusted. It is the aim of the Board to increase the efficiency of the institution whenever required to make changes in the teaching force, by a wiser distribution and division of labor, and by the addition of thoroughly trained men to the Faculty.

The vacancy in the Presidency of the college created by the withdrawal of the Rev. H. W. Super, D.D., LL.D., from active service was filled by the election of the Rev. Dr. Williard as Acting President. He will continue to teach Ethics in the College and Apologetics in the Theological Department.

The Rev. James I. Good, D.D., has been assigned to the Professorship of Church History, Symbolics and Practical Theology. To make the theological department more effective it has been placed under a separate organization with him as Dean at its head.

In the College the department of Mathematics, Physics and Astronomy will be in charge of Prof. Chas. H. Wheeler, Ph.B. This gentleman is a graduate of Syracuse University, New York. He has done Observatory work in astronomy and field work in civil engineering, and has had two years' experience in teaching.

Prof. J. Shelly Weinberger, A.M., will continue at the head of the department of Greek. He will give more attention to advanced Greek in the Junior and Senior years, and the beginners in the language will be trained according to the inductive method under the drill of Prof. George Stibitz.

English language and literature under the instruction of Prof. Samuel Vernon Ruby, Esq., A.M., Ph.D., will hereafter be obligatory.

Robert G. Magee, A.B., a special student under Elocutionist Roberts of Philadelphia, will give lessons in Voice Culture, and Public Reading and Speaking.

Prof. M. Peters, A.M., B.D., is making special investigation in the department of Natural Science, and is his purpose to equip the new laboratories of the college second to none. He will give students laboratory practice in chemistry during the latter part of the year. Prof. Peters will also teach New Testament Greek, N. T. Theology and Exegesis in the Theological Department.

Prof. George Stibitz, A.M., Ph.D., is one of the best younger Hebrew teachers in the country. He uses the inductive method, and is unsurpassed in drill and force in instruction. He also gives the Junior class in college a course in the English Bible, studying it as history and literature, and analyzing its contents by books and chapters. Advanced Latin will also remain in his hands.

The inductive method is also used by Prof. N. M. Balliet, A.M., in teaching Latin. He will increase his work in History in the junior year and in Latin for admission to college.

Prof. Alcide Reichenbach, A.M., has relinquished the Principalship of the Academic Department, and will devote himself to French, German, Pedagogy, and Academic English.

Prof. Balliet will hereafter be Principal of the Academic Department. The instruction in this department is nearly all given by the College Professors. Prof. A. L. Cutter, M.E., will teach the common branches.

The Board of Directors has also elected Mr. Samuel Shumaker, of York, Superintendent of Buildings and Grounds. This will be a new college officer, who will devote all his time and attention to the care and management of the property.

The artesian well on the college grounds has been sunk to a depth of 241 feet. The apparatus used for testing it yielded a steady stream of 27 gallons a minute, all that the engine used had power to pump, and with greater pumping capacity the indications were that the supply might be found again as great.

For Reformed Church Messenger.

LINCOLN, NEBRASKA.

Brethren of the Reformed Church: The mission in this growing and prominent city of the west is a worthy plant of our Reformed Zion. Much in the way of material progress has been made, and much more remains to be done. A well located lot has been secured, and it is now desired to erect thereon a suitable church building, costing from six to eight thousand dollars. For this sum a suitable and sufficiently large building can be erected. The membership cannot do this of themselves, therefore, in this public way we enter a plea for aid. The arrangement with the Board of Missions is such that happen what may, nothing can be lost to the church at large in a financial way.

The membership is by no means wealthy. As usually is the case, the Reformed church began work at too late a date to control the wealth of Reformed church material, which has formed a church home in the other denominations.

The material of the mission, however, is good and very commendable, but financially too weak to build the church alone. With thousands of people out of all church relations, a city of nearly sixty thousand souls, and that the capital of the State, and hence the gateway to all other cities and points in Nebraska, this mission is highly important to our western Reformed church interests. Will the churches, Sunday-schools, Missionary Societies, Brotherhood of Andrew and Philip, and individuals who love the Reformed church at heart, hear our prayer? As missionary pastor we lay this important matter before you. If you cannot give money, you can at least pray for us. Our heart is saddened to look upon what has been neglected and lost to the Reformed church in this city and surrounding community. By God's help, we will save that which is left, recover much that has been lost, and seek the conversion of many out of Christ.

Our temporary chapel can at best only serve us until winter sets in. We desire to, at least, close in and finish the Sunday-school room of our new church this fall, then complete the remainder of the building next spring. This done, and the success of the mission is assured. To do this we will receive as much aid as possible in the city, but as we are one of five mission churches now desiring to build, we cannot secure as much as we otherwise would, hence the greater our need of help from abroad. It is our purpose to dedicate the church unencumbered. Shall it be done?

We have regular Lord's Day services, a good Sunday-school, weekly prayer meetings, and monthly contributions to the cause of missions. To the latter must be added, quarterly communion contributions. There is also a Ladies' Missionary Society, that is doing effective work. Through all these channels the mission will do all within its power to complete the contemplated building. Our building fund is divided into ten dollar shares.

Dear Christian friends, how many shares will you have in this work for Christ? If you cannot take at least one share, then take any fraction thereof. We also have a one dollar fund, a half dollar fund, and a twenty-five cent fund. Send all monies to the missionary pastor, Box 806, Lincoln, Neb., or to *Kieffer E. Rice*, care of *Raymond Bros., Lincoln, Neb.* All funds received will be promptly acknowledged in the church papers by the committee on funds.

Why is the mission in Lincoln so important? There is Reformed church material (both from the Dutch and German), constantly coming into the city, all of which will be lost to the Reformed church unless we erect a suitable church home in which to receive this material. The city is the capital of the State; a great commercial metropolis; has state institutions valued at nearly $2,000,000; four libraries containing over 50,000 volumes; has three universities, the University of Nebraska having about 600 students; has four colleges; one conservatory of music, and other public institutions worthy of note. All of these, both directly and indirectly, make the building of the Reformed church a necessity to further ingathering throughout the State and West. With such opportunities, as above mentioned, at our very door, by which a knowledge of the Reformed church can be diffused, through organized church work in this city, we cannot afford to allow this mission to struggle in a weak condition, but must put it on a firm basis as early as possible.

Dear brethren: In this brief communication we have humbly and fairly presented to you our appeal, as well as such a statement of facts concerning the importance of the field to the Reformed church, as we deem necessary and just to all concerned. Now, in the name of the Lord, we ask a prayerful consideration of our plea for aid.

Help us when help is needed.

T. F. STAUFFER.

For Reformed Church Messenger.

CORNER-STONE LAYING.

Thursday, July 2, 1891, was a day to be remembered by the pastor, Rev. R. F. Gass, and the people of Trinity Reformed church, Oak Ridge, Pa. The old church, a frame structure, built some forty years ago, had been torn down to be replaced by a more commodious and modern edifice. The old church stood upon a most beautiful site near a natural grove and the new church is to be placed upon this spot hallowed by sacred memories. The foundation walls were almost completed and the day above mentioned was appointed for the laying of the corner-stone. Providence smiled upon us in granting us delightful weather. A large audience had assembled to join in the service and witness the laying of the corner-stone. The writer preached in a beautiful natural grove near by the church grounds. The theme of the discourse was "The Spiritual Temple," based on Eph. 2: 20.

After the sermon a liberal collection was taken and the pastor proceeded to lay the corner-stone, using the impressive service found in the "Directory of Worship for the Reformed Church," placing the usual articles within the stone.

The church to be erected is to be a frame structure, Gothic style, slate roof, 60x40 feet, with an additional room 40x20 feet, separated from main room by sliding partition. The cost of this church will be about $3500.

This is the third new church built in this charge during the present pastorate, and only one of the many evidences of the success of the pastor. May the Lord continue to bless the work among this interesting people.

R. E. C.

For Reformed Church Messenger.

ORDINATION AND INSTALLATION.

The ordination and installation of Rev. W. J. Muir took place in the Reformed church, Tremont, on Monday evening, 20th ult. Prior to the services, Schuylkill Classis convened in special session for the purpose of receiving Lic. Muir from the Classis of Lehigh, and making provision for his ordination and installation as pastor of the Tremont charge. The services proper opened after Classis had adjourned, the ministers present and participating being Revs. C. S. Gerhard, D D., G. B. Walbert, T. J. Bower, C. E. Bartholomew, David Scheirer, Jr.

The ordination service was conducted by Rev. Walbert, but all the ministers present joined in the ceremony of laying on of hands. The installation service was conducted by Dr. Gerhard and was concluded by the congregation kneeling and invoking God's gracious benediction on the newly formed pastoral relation.

Rev. Walbert addressed the congregation taking for his theme, "The Church." Dr. Gerhard next gave an interesting talk on the relation of the congregation to the pastor, explaining the succession of the ministry, and the import of ordination and installation.

The service was one of deep, solemn significance to both pastor and people. No doubt the newly ordained man will never forget the impressiveness of the occasion, while the good people of the charge will have learned to love and esteem their pastor highly because of the vows he has assumed.

There were present large delegations from Donaldson and from the Clouser congregations, and all these, in connection with the members of Tremont, joined in a general handshaking with their new pastor, and extended congratulations and best wishes for success in his high calling.

—*West Schuylkill News.*

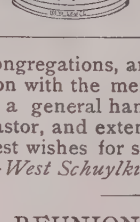
ORIGINAL. No. 30.

Hominy Gems.

BY MRS. D. A. LINCOLN,
Author Boston Cook Book.

Mix 2 table-sp. fine, uncooked hominy, ½ tea sp. salt, 1 table-sp. butter, and ½ cup boiling water. Place this over the tea kettle until the hominy absorbs all the water. Pour 1 cup boiling milk on 1 scant cup fine yellow corn meal; add 2 table-sp. sugar and the hominy. Let it cool slightly, then add the yolks of 2 eggs beaten to a light froth, then the whites beaten stiff. Stir in 1 level tea sp. Cleveland's baking powder and bake at once in hot buttered gem pans, about 20 minutes. A scant cup of cold boiled hominy may be used instead of the fresh hominy. It should be sifted through a squash strainer, to free it from lumps.—(Copyright, 1891, by Cleveland Baking Powder Co.)

Use only Cleveland's baking powder, the proportions are made for that.



"Cleveland's Baking Powder; the best in quality, highest in leavening power and perfectly wholesome." A. F. Underwood, U. S. Government Chemist, 1891.

REUNION AT IDLEWILD.

The great annual harvest home reunion of the Reformed congregations contiguous to the P. R. R., from Pittsburgh to Altoona, will be held at Idlewild, Pa., Thursday, August 13th. The thousands who have spent pleasant days at the former reunions will be agreeably surprised this year. Idlewild has been wonderfully changed and beautified by the expenditure of large sums of money. To add to the comfort of all who can attend, the magnificent new dining hall and kitchen, with all their modern conveniences, will be left open and free to the public on this festive day, and refreshments served in the old dining hall and stands for the accommodation of all who do not wish to be encumbered with baskets. No pains and expense will be spared to make this reunion fully sustain the reputation which the Reformed reunions have established for their timely addresses, excellent music and unbounded social cheer. Several excellent bands of music will be in attendance and speakers of National fame will deliver addresses. Some of the best choirs of the county will render anthems, and the Welch Choir, which delighted all who heard it last year, will again render some excellent music.

Do not fail to make your arrangements to enjoy this festive occasion, for it will do you good to meet with the thousands of merry picknickers who will assemble from far and near. Come, bring your friends with you. Let new ties of friendship be formed and the old strengthened, then the Reformed Reunion of 1891 will live long in the memory of all who enjoy its social and intellectual feast.

For Reformed Church Messenger.

INSTALLATION.

On Sunday, July 26th, in the Reformed church at Huntingdon, Pa., Rev. Wm. C. Schaeffer, Ph.D., was installed as pastor of Huntingdon charge, by a committee appointed by Juniata Classis, consisting of Revs. C. U. Heilman, C. H. Reiter and L. E. Coblentz. Brother Coblentz was absent.

The opening services were conducted by Rev. C. H. Reiter, and followed with a very appropriate sermon by Rev. C. U. Heilman, from 1 Cor. 9: 9, 10. The charge was then delivered to the pastor and people by Rev. C. H. Reiter.

Dr. Schaeffer enters upon the duties of his office in this charge with bright and encouraging prospects of a successful pastorate. The people are to be congratulated on their securing the services of a pastor whose ability and efficiency are well known.

C. H. R.

Church News.

☞Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

PENNSYLVANIA.

East Vincent and Pikeland.—Rev. J. Calvin Fisher. The quarterly communions in the East Vincent and Pikeland charge, Chester county, Pa., have just been brought to a close. The attendance as well as the number of communicants was very large, but a small per cent. of the members not communing. At East Vincent there was an addition of six members, four by confirmation and two by certificate; at Pikeland an addition of four by confirmation.

Waynesboro.—Revs. Motter and Stofflet, with Elder Samuel Hoeflich, held educational meetings in the interest of Mercersburg College, at Grindstone Hill and Marion congregations on Sunday, July 26th. The interest in behalf of the college is increasing, and we look forward to the cancelling of the debt by the meeting of the Synod in the fall.

Grindstone Hill.—Licientiate I. Beaver has accepted a call to this charge and has already entered upon his duties. Mr. Beaver is a recent graduate of Theological Seminary, Tiffin, O. His address is *Chambersburg, Pa.*

Du Bois.—During a storm on the night of July 14th the steeple of St. Peter's Reformed church of this place was struck by lightning. It will cost probably $300 to repair the damage. Fortunately the church was insured.

Newmanstown.—A reunion of catechumens was held at this place on Sunday, 25th ult., Rev. A. J. Bachman. During his pastorate of thirteen years he confirmed 111—seven of whom died and three were dismissed elsewhere. Of those still members, 101, fifty-three were present.

Royer's Ford.—Licentiate Ernest Clapp was duly ordained to the holy ministry on the 22d ult., and installed pastor of the new mission at Royer's Ford, Pa., by a committee of Goshenhoppen Classis, of whom Revs. S. M. K. Huber and C. M. Herbst were present. On the 26th ult. Rev. Clapp preached his introductory sermon to a full house. He also performed his first baptism—an infant. At their first communion it is expected a large number will be added to the congregation. The interest is very promising. Rev. Clapp supplied this people whilst pursuing his studies at Ursinus College, and its present encouraging condition is mainly due to his labors there previous to his entering fully upon his pastorate.

INDIANA.

Pittsburgh.—Rev. Albert Klinger was ordained July 8th to the Gospel ministry and installed pastor of the New Pittsburgh charge, by a committee of Miami Classis, Revs. H. Herman, D.D., and A. E. Baichley being present. Dr. Herman preached the sermon. Rev. W. E. Ludwick was also present, who assisted in the services.

PERSONAL.

On Friday evening, July 24th, when Rev. R. E. Crum and family returned from a short vacation, they found the parsonage occupied by a few of the lady members of St. Peter's congregation, and an excellent supper awaiting them. After supper other members came in groups until the house was quite well filled. All came to welcome the pastor and his family back to Du Bois, and a very pleasant evening was spent together. De parting they left behind them tokens of their good will, in the way of gifts and articles for the table, etc., making the pastor and his family not only happier, but richer also for their coming. It is blessed to give. It is also pleasant to receive.

MISCELLANEOUS.

The golden wedding of Mr. John Badger and wife of Mifflinburg, Pa., was celebrated at their residence on Saturday evening, July 18th. Friends and well-wishers of the aged couple thronged their home to the number of two hundred during the evening. In a substantial manner a further manifestation of their high regard for them was made by the presentation of a purse containing $121, mostly in gold. The presentation was made by Rev. L. D. Steckel, their pastor. This was followed by the presentation of a comfortable arm chair to Mr. Badger from his fellow members of the I. O. of O. F., Mr. E. Hoffman making the speech for the Order. Refreshments followed, which were provided by their friends. It was a happy and delightful occasion. The MESSENGER unites with them in extending congratulations to Mr. Badger and his good wife and hopes with them that many more years of wedded life may be theirs to enjoy.

Change of Address.

Rev. George J. Lisberger's address is Bath, Northampton county, not *Northumberland*, Pa., as was given in a late issue.

For Reformed Church Messenger.

NOTICE.

The cause of Hungarian Missions demands your immediate attention. General Synod directed its Board of Home Missions to at once make provision for the spiritual wants of the Hungarians now in this country, many of whom belong to our Church. In obedience to instruction we have gone forward. Rev. G. Jurany, was brought to this country and located at Cleveland Ohio, and vicinity, where he is doing well.

A second missionary, Rev. J. Rovaisz, was selected on the best of credentials and sent for. He and his wife have arrived, and are located at 1415 Bluff St., Pittsburgh, Pa. He has been directed to take charge of the work at Pittsburgh, and the coke regions in its vicinity. He has made a good impression upon all who have met him, and has commenced his work. Services, for the present, are held in Grace Reformed church, Pittsburgh, through the courtesy of the congregations at such hours as their church is not otherwise in use. The beginning is full of promise, and the need for this particular work is imperative.

Rev. Rovaisz and wife, have come to us upon our invitation, with the assurance that their necessary traveling expenses would be paid, and that so long as he was in our service, he should have a living support. These expenses must now be paid, and his salary as missionary has commenced. The Board is acting for the Church, and in obedience to her instructions. This is *special* work, for which special funds must be provided. Synod has sent down a special apportionment for each, the Hungarian and Harbor Missions, but as yet only a small amount has come into our treasury. That treasury is now overdrawn to pay for these two special objects. This is not just, and the amount must be repaid.

We are satisfied that the Church only needs to know these facts, to correct this matter. It can be easily done. Spread the information, and give everybody an opportunity to make a special offering. Besides, pay promptly into the treasury the amounts apportioned for these purposes. What shall hinder this being done? He who has the will, can make a way to do it. It is right and just that it should be done—it is a privilege as well as a duty—it is your work as much as ours.

J. A. PETERS, President.
E. R. ESCHBACH, Secretary.
Board of Home Missions of General Synod.

PITTSBURGH SYNOD.

TWENTY-SECOND ANNUAL MEETING.

The Synod of Pittsburgh will meet, pursuant to resolution taken at its last annual meeting, in *general convention* in the Reformed Church, Latrobe, Pa., on Wednesday, September 30, 1891, at 7.45 o'clock P. M.

The rules of Synod require

a) that the rolls of the Classes and the credentials of the delegated elders be sent to the Stated Clerk of Synod ten days before the meeting;

b) that a credential, to be in order, must certify that the delegate is an elder elected at a meeting of the consistories held at a given time and place, to represent the charge at this meeting of Synod.

RAILROAD ARRANGEMENTS.

Card orders may be had of the undersigned for reduced rate round trip tickets on the Pennsylvania, Baltimore and Ohio, and the Allegheny Valley railroads, and it is requested that the ministers will use these orders in preference to their clerical cards, in order that as many of these tickets as possible may be used over the road.

J. M. SCHICK,
Stated Clerk Pittsburgh Synod.
Greenville, Pa.

MINISTERIAL CONFERENCE AT BUTLER, PA.

The ministerial brethren of Western Pennsylvania will hold a Ministers' Conference at St. Paul's Orphan Home, on August 25-28.

This is a delightful place for such a meeting. Boarding and lodging during the entire time will be furnished for $3.

Papers will be read by Revs. W. Rupp, D. D., J. M. Schick, D. D., and J. H. Prugh.

We will publish the full programme next week. Committee.

CHILDREN'S DAY SERVICES.

As the time is drawing near for preparation for the observance of Children's Day —Sept. 6th & 13th—we offer the following services for the occasion:

BRIGHT BLOSSOMS,

A Scripture and Song Service by EMMA PITT (New).

$4 00 per 100; $4 40 by mail.

No. 1 Service.—$2.25 per 100, Postpaid.
No. 2 Service.—"Children of Holy Writ," by Miss R. Schively, with Music, $4.00 per 100; $4.50, Postpaid.

Sample Copies 5 Cents each. The three Services 10 Cents.

ALSO

SEED-TIME AND HARVEST.

A New and Attractive Children's Day Service.

This is a sixteen page service consisting of splendid music by Prof. E. S. Lorenz, and well adapted Scripture Readings, Recitations, and special exercises to make the occasion attractive. This service should have a wide circulation, and we trust a liberal response may be had.

Price, 5 cents single copy; 50 cents per dozen; over 50 copies at the rate of $3.50 per 100 copies.

Address,

Reformed Church Pub. House,
907 Arch Street, Philadelphia.

The Superior remedy for all diseases originating in impure blood; the MEDICINE which may always be relied upon to give the best satisfaction, is AYER'S Sarsaparilla

Cures others, will cure you



"THE NEW METHOD" for good health cures all chronic diseases. Rev. A. Albro, D.D., Utica, N. Y., writes: "One of the greatest boons to mankind in modern days." Infinitely better than the Hall System. Half the price. Send for testimonials. HEALTH SUPPLIES CO., 710 BROADWAY, N. Y.

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A NEW BOOK FOR

Praise in the Sunday-school,

BY

Messrs. J. H. Kurzenknabe & W. W. Bently.

FAIR AS THE MORNING.

This is a collection of Hymns and Tunes for the Sunday-school by the authors named, Professor Kurzenknabe is well known in our Church, his former publications of the same order, "Song Treasury," and "Sowing and Reaping," having been generally used and regarded as of high order.

"FAIR AS THE MORNING" has also a full arrangement for the Sunday-school orchestra, by Harry J. Kurzenknabe.

Price, by express, $30.00 per 100; $3.60 a dozen. Single copy, postpaid, 35 cents. Orchestra, complete, $10.00; Duplicate parts, $1.50; Cornet Solos, $2.50.

Orders solicited and promptly filled upon receipt of cash.

Address,

Reformed Church Publication House,
907 ARCH ST., PHILADA.

For Reformed Church Messenger.

RESOLUTIONS.

At a meetingof the joint Consistory of the Reformed Church of Deep Creek charge, held at Hegins, Pa., on the 5th day of July, A.D. 1891, the resignation of Rev. Geo. J. Lisberger was offered and respectfully accepted to take immediate effect. At the same time the following resolutions were passed :

Resolved, That it is only the spirit of obedience to the will of God that constrains us to accept the resignation of our pastor.

Resolved, That in his two years' ministry among us, we ever found him an active, successful worker, a kind, pleasant pastor and a faithful minister of the Gospel.

Resolved, That we will ever cherish him and his good work among us in fond memory, and extend to him our best wishes and our prayers for his welfare and abundant success in his new field of labor.

Resolved, That the foregoing action and resolutions be entered upon the minutes and that the same be published in the Reformed Messenger.

William Schwalm,
Michael G. Bressler, } Committee.
William Thomas,

A. A. Schwalm, Secretary.

NOTICE.

The Classical Missionary Society of Juniata Classis will meet in Trinity Reformed Church, cor. 7th Ave. and 8th St., in the city of Altoona, Pa., on the evening of September 17, 1891, at 7.30 o'clock, at which time a permanent organization will be effected. It is hoped that every society and charge in the Juniata Classis will be represented, as business of special importance will be transacted. Ministers will please send notice of their intention to be present, as also the names of the delegates elected to represent their societies or charges not later than the 12th inst., so that provision may be made for their entertainment.

Andrew F. Peters, President pro tem., Altoona, Pa.

Miss Bessie Brewster, Secretary pro tem., Huntingdon, Pa.

ATTENTION.

LADIES OF THE W. M. S. OF PITTSBURGH SYNOD.

The W. M. S. of Pittsburgh Synod will hold its annual meeting September 9 and 10, at Scottdale Pa.

At its last meeting the Society instructed the President to urge that each local Society send at the yearly meeting, either a delegate or a report of the year's work. Also that each Society send all money and settle their accounts with the Treasurer, Mrs. C. T. Barnhart, Greensburg, Pa., *one month before* the annual meeting.

Further, that each society be requested to have a notice of the meeting placed in her own local paper.

M. E. Whitmore, President.

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Dyspepsia, Constipation, Sick Headache, Biliousness

And all diseases arising from a Torpid Liver and Bad Digestion.

The natural result is good appetite and solid flesh. Dose small; elegantly suar coated and easy to swallow.

SOLD EVERYWHERE.

NOTICE.

Harbor Missions at New York : 30 State Street.

All those who may expect relatives or friends from Europe to arrive at the port of New York, and those departing from here to Europe should communicate with our Harbor Missionary, Mr. Paul Somerlatte, No. 30 State Street, New York City, and he will gladly give them all the advice and assistance possible without any charge. The names of the parties expected from Europe and the name of the ship they will arrive in, should be given to the missionary in time, and steerage passengers should be advised to carry the name of the missionary in sight while landing at New York, because the missionary is always present upon the arrival of steerage passengers in the Barge Office, and will take care of those directed to him.

Convenient lodging, good transportation, railroad and steamship tickets, passes, etc., can also be secured through the aid of our missionary. Address,

Paul Sommerlatte,
30 State Street,
New York City, N. Y.

Acknowledgments.

Statement of moneys received by the undersigned for Home Missions and Church Building Fund since last acknowledgment, viz. :

(*Continued from last week.*)

Church Building Fund.

Rec'd per Rev W A Haas, treas of W Susq Cl, from		
St John's Ref ch, Williamsport,	8 00	
Boalsburg chge,	79	
		8 79
Selinsgrove chge,	15 00	
Centre Hall chge,	10 00	
Bellefonte chge,	12 00	
Mifflinburg chge,	16 00	
		$53 00
Lewisburg,		27 00
Per Mrs J J Vandersloot, treas of Ladies' Soc of Trinity Ref. ch, of York, Pa, to aid in paying off the indebtedness of Grace church of York, Pa,		50 00
Per C A Shultz, treas of Zion's Cl, from Shrewsbury charge,		14 00
Per Elder J Y Dietz, of Philadelphia, on account of the "Catharine Dietz Church Building Fund,"		400 00
Per Rev A C Whitmer, of the Women's Miss Soc of Philada Cl, on account of their Church Building Fund,		95 00
Per do, of do, do,		25 00
Rec'd per Jacob K Funck, treas of Lebanon Cl, from		
1st Ref ch of Lebanon,	40 00	
Rev R S Apple,	9 00	
		49 00
1st Ref ch, Lebanon, for Grace Mission, Philadelphia,		15 00
Per Mrs C T Barnhart, treas of W M Society of Pittsburgh Synod, for Sioux City, Iowa, Mission, from		
1st Ref ch Miss Society, Mt Pleasant,	10 00	
Women's Home Miss Society of Grace church, Pittsburgh,	10 00	
		20 00
Per Rev T J Barkley, treas of Gettysburg Classis, from Immanuel Ref ch of Hanover, Pa., for Steelton Mission,		50 00
Per Rev J David Miller, treas of Carlisle Cl, from		
Duncannon chge,	1 02	
Do, for Church Ex in Baltimore,	58	
New Bloomfield charge,	3 50	
		5 10
New Bloomfield chge,	17 35	
Do, for Ch Ex in Baltimore,	8 34	
Landisburg charge, St Peter's S S, for Steelton Mission,	10 00	
		35 69
Newburg chge,	9 23	
Duncannon,	5 60	
Carlisle,	17 16	
Newburg, for Ch Ex in Baltimore,	3 69	
Duncannon, " "	1 12	
Carlisle " "	6 86	
		43 66
Per Rev F A Rupley, DD, treas of Juniata Cl, from		
Greenfield chge,	19 00	
Altoona (Christ ch),	25 82	
Hickory Bottom chge,	23 00	
St Clairsville chge,	20 00	
Water Street chge,	26 00	
Dunning Creek,	11 00	
Huntingdon chge,	22 00	
Everett chge,	9 00	
		155 82
(N. B. Of this $155.82, $70 is for Ch Ex in Bal.)		
Snellsburg chge,	12 00	
Sulphur Springs chge,	13 00	
Martinsburg,	21 00	
Yellow Creek chge,	20 00	
		66 00
Per Rev U Henry Heilman, treas of Md Cl, from Master Harry W Shafer,		1 00
Rec'd per Rev Wm M Deatrick, D D, treas of Mercersburg Cl, from		
Mercersburg ch, for Ch Ex in Bal,	20 00	
Waynesboro chge, for do,	20 00	
Ladies' Miss Soc, of Greencastle ch, for do,	20 00	
		60 00
Per Rev Jno P Stein, Millersville, Pa, for the use of the Braddock Mission,		5 00
Per D B Mauger, treas of Gosh Cl, from Pastors Freeman and others,		74 94
Per I G Gerhart, treas of Tohickon Cl, from		
Rev J G Dengler,	13 00	
" Jacob Kehm,	21 00	
" J G Dubbs,	17 00	
" J J Rothrock,	9 00	
" B B Ferer,	18 00	
" N Z Snyder,	5 00	
" T H Philips,	15 75	
" F J Mohr,	13 00	
		111 75
" L C Sheip,	10 00	
" D Rothrock,	24 00	
" S K Gross,	2 00	
" H F Seiple,	10 00	
" A B Koplin, D D,	21 00	
		67 00
" N Z Snyder,	20 19	
" A B Koplin, DD,	36 57	
		56 76
Durham chge,	30 00	
Nockamixon chge,	50 00	
		80 00
Per Rev A C Whitmer, from John L Riegel. to constitute "The Riegelsville Church Building Fund,"		500 00
Per Rev T O Stem D D, treas of E Pa Classis, from		
Bushkill Centre cong,	2 00	
Pleasant Valley chge,	14 00	
Rittersville cong,	3 00	
Salem cong, Catasauqua,	6 00	
Christ ch, Bethlehem,	19 00	
Mt Bethel chge,	3 00	
		47 00
Third St ch, Easton,		22 00
Grace chapel, Easton,	4 00	
Brodheadsville chge,	16 00	
Hamilton,	2 00	
		22 00
From the Ch of the Ascension, Norristown, per the pastor, Rev S R Bridenbaugh,		30 00
Per Rev J H Pannebecker, treas of Lan Cl, from		
St Stephen's ch, Lancaster,	4 50	
Elizabethtown chge,	4 50	
St Luke's ch, Lancaster,	2 00	
Willow Street chge,	9 47	
Trinity ch, Columbia,	8 50	
Millersville chge,	10 66	
Manheim chge,	5 50	
1st ch, Lancaster,	18 00	
Maytown chge,	3 00	
New Providence chge,	8 50	
Hummelstown chge,	10 50	
Marietta chge,	2 00	
Bethany chge,	7 50	
New Holland chge,	5 50	
1st church, Steelton,	1 50	
2d ch, Harrisburg,	7 50	
Salem Ref church, Harrisburg,	23 50	
St Paul's ch, Lancaster,	18 00	
		150 63

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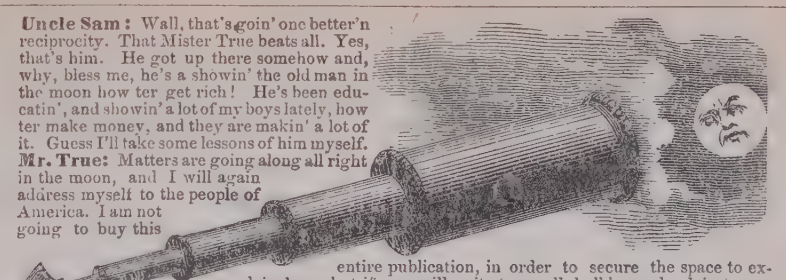
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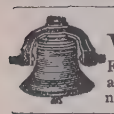


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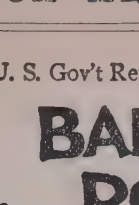
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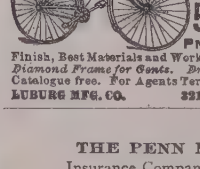
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"AS THE TRUTH IS IN JESUS."

VOL. LIX.—No. 33. PHILADELPHIA, THURSDAY, AUGUST 13, 1891. WHOLE No. 2953.

Entered at the Post-Office, Philadelphia, as second-class matter.

The Reformed Church Messenger.

ISSUED WEEKLY

IN THE INTERESTS OF THE

REFORMED CHURCH IN THE UNITED STATES

BY THE

REFORMED CHURCH PUBLICATION HOUSE,

CHAS. G. FISHER, Proprietor,

Office: 907 Arch Street, Philadelphia, Pa.

(For Terms, see page 11.)

Editorial Notes.

—From a notice in this issue it will be learned that the Theological Seminary at Lancaster, Pa., will open its fall session, September 3d, next, 10 A.M. The prospects for a large increase in the number of students in this Seminary are very good. It is to be hoped that pastors and others will seek out young men who should prepare themselves for the holy ministry and see that they enter the institutions of the Church for that purpose.

—In the article "A Day of Pleasure," in our last issue, the types were made to say, "In seven *houses* they secured 22 names" of subscribers for the *Missionary Guardian*, etc., when it should have been *seven hours*.

—At the Mt. Gretna Farmer's Encampment which meets at Mt. Gretna, Lebanon Co., from the 6th to the 22d of this month, opening services will be held on Sunday 16th, 3 P.M., which will be conducted by Rev. Charles F. Deems, D.D., LL.D., of New York City, and Rev. J. Spangler Kieffer, D.D., of Hagerstown, Md. A regular order of service has been prepared by a committee of which S. P. Heilman, M.D., of Heilman Dale, Pa., is a member.

—As the time for the meeting of the several District Synods is approaching it is well to reiterate the importance of their giving attention to the requirements of the Constitution in ascertaining the votes of the Classes within their respective bounds upon the Hymnal which was sent down to them for rejection or adoption. The Constitution is plain upon the subject; a careful study of Articles 80 and 81 and amendments to the same on page 61 will confirm this. The District Synods must record the result of the vote upon an ordinance by the Classes, and through that record the General Synod ascertains the general result and makes its declaration.

—The friends of A. K. Stauffer, Esq., of Reading, Pa., will be saddened to learn of the death of his beloved wife, Mrs. Mary High Keim, which sad event took place on the 2d inst., at her residence, Hill Road, Reading. Mrs. Stauffer was of the old Keim family of Berks county, and by her mother was a descendant of the Randolphs of Virginia. She was a woman of remarkable culture, and was a great reader and a writer of articles in a number of papers devoted to art and in needle work of all kinds, and was an authority upon such. Besides this she was an accomplished musician, having won a distinction in both vocal and instrumental music. Mrs. Stauffer was a life-long member of the Episcopal Church, and was an earnest worker in and supporter of different charities in the community and church. She will be greatly missed in all the spheres in which she was accustomed to move. A devoted husband and five children mourn her departure. Her funeral took place on the 6th inst. The writer extends his hearty sympathy to his classmate in this his sore bereavement.

—The Fresh Air Funds of the different cities of the country are a kind of noble charity that commends itself to the sympathy and support of the charitable. Their object is to give to the poor children of our large cities an outing in the country for a week or two. Families are solicited to receive one or more children and entertain them for the time designated. It is not hard to imagine what a beneficial effect and great delight it would be to children of the crowded cities to pass two weeks in the country, where they might breathe fresh air and enjoy the wholesome food they would find upon the tables of the good people who take them into their homes. The sickly and weak in body would, after their stay in the country, return invigorated and with much to tell and think of, for many days to come. To afford these children this great pleasure is surely a work of love that will bring its happy return in more ways than one, and all engaged in it, and who contributed towards it in money, time, and labor, will receive their reward.

—We are led to speak of the above from the interesting account we have read in the local papers of Bedford county, this State, of the reception of a number of children from New York city, that arrived at Bedford on Wednesday, the 29th ult. Mr. Wm. Mann Irvine, a native of Bedford, and a member of the Senior Ciass of the Theological Seminary, Lancaster, Pa., has been for several years Special Agent for the Fresh Air Fund of the *New York Tribune*. It has been one of his duties to visit different parts of the country to enlist the services of persons in localities to secure homes for the children the Fund will send out for the two weeks. In Bedford Co., he happily enlisted the services of Rev. R. Leighton Gerhart, pastor at Bedford, Rev. J. B. Stonesifer, Schellsburg, and Rev. A. S. Glessner, Mann's Choice, who, with others we cannot name, worked most energetically, particularly the first named, in stirring up an interest among their members and others, and were successful in finding many willing to open their homes to the children. The three named ministers went to New York and accompanied the children to Bedford. On their arrival there, the children were most heartily welcomed, and the persons in waiting received their little guests with great delight, and at once took them to their homes. The two weeks will be a time of pleasure and happiness to the little ones as well to their kind hosts and hostesses. From the interest manifested it is safe to say that double the number of children will be asked for in the future.

—An "outing" to the jaded, weary and ever-toiling ones is a pleasure and a profit, to body and soul. The day it is taken is truly a bright period in the journey of life, and the occasion itself leaves an indelible impression upon the memory. Taken in genial company it is all the more enjoyed and is fruitful of more beneficial effects. In returning from a day's "outing," the body may be weary and tired, but the rest that follows will drive all that far away, and the memory of the pleasure had will remain, and compensate for the time and energy spent.

—In keeping with the above we would tell of a pleasant "outing" which we, with others, had during the past week. We had for some time been wishing to take a day at sailing and fishing upon the beautiful Barnegat Bay, N. J. Not until the past week were we able to get together a sufficient number of congenial ones to indulge in this pleasure. Early on the morning of the day, Tuesday, 4th inst., our party of ten were upon the train on our way to Sea-side Park, the point where we were to start upon our sail. After a ride of an hour or so, we found ourselves at the above named place. The captain of the yacht Anna was in waiting for us. It took but little time for us to get on board of the yacht, and with sail in place we were soon off for the fishing grounds, some twelve or thirteen miles down the bay. It was a cloudy morning. "Old Sol" in vain tried to shine, and a stiff breeze was blowing; all in our favor for a good day upon the water, and possibly for fishing. Speeding through the water, with sail stretched to its fullest extent, we in a short time arrived at the fishing grounds, where we found others already there and at work. Seeing them now and then successfully catching fish, made us all the more eager for the fray. Taking in our sail and casting anchor, we soon had our rods out, hooks baited, and lines in the water. With anxiety all awaited to see who would catch the first fish. Each one of the ten felt sure he or she would secure that honor. The suspense is soon broken, and an elderly gentleman, Mr. V., landed safely the first fish, a weak fish. Thus the sport began, and the success of one made the others eager to follow in his wake. Others succeeded in landing now, and then, one, whilst a few becoming discouraged at their ill luck, threw down rod and line and indulged in the comforts of the little cabin. The labors of the morning made keen the appetite, and when noon arrived, if the bites of the fish grew less, there was every evidence that a more vigorous biting would be made at the contents of the well-filled lunch baskets which were then drawn out of their hiding place. To these full justice was done, and with the inner man well supplied, the rods and lines were taken up again, and the seeking of bites from fish was renewed with fresh vigor, but disappointment was our luck, and we concluded to seek other grounds, but meeting with no better success, resolved to return to the wharf and go home. By 5 P.M. we were under our home roofs, and enjoyed later, around the tea-table, a feast upon the fruits of our day's "outing." The venerable Secretary of our Board of Foreign Missions, Rev. Dr. H. of Allentown, Rev. S. with his two daughters, Mr. S., his son-in-law, two friends, of Easton, and the writer with his eldest daughter, will not soon forget their day's "outing" on Barnegat Bay.

Poetry.

THE LORD BLESS THEE AND KEEP THEE.

(Numbers 6 : 24.)

How shall He bless thee?
Not with earth's vain, empty blessing,
Joys that fade in the possessing;
Not with earth's poor, fleeting treasure,
Not with earth's mean, scanty measure—
But with the blessing of Him,
Whose light cannot fade or dim;
Whose boundless store
Yields ever more and more;
Whose mighty strength
Knows neither shortness nor length;
Whose wondrous love
Out-spans the heavens above;
With the gladness that knoweth no decay,
With the riches that cannot pass away,
With the sunshine that makes an endless day;
Thus may He bless thee.

How shall He keep thee?
Not with earth's poor, feeble keeping,
Eyes that cannot stay from sleeping;
Not with earth's fast tiring power,
Strength too weak for trouble's hour;
But with the keeping of Him,
Whose eye cannot grow dim,
Whose potent arm
Can ward off each alarm;
Whose untiring zeal,
No weariness can feel;
Whose tender care
Sends just what we can bear;
With the all-covering shadow of His wings,
With the strong love that guards from evil things,
With the sure power that safe to glory brings,
Will He keep thee.

—*Sunday Magazine.*

Communications.

For Reformed Church Messenger.

THE SPIRITUAL CONFERENCE.

We wish to tell the readers of the MESSENGER something about the late meeting of the Assembly for Spiritual Conference of Reformed Ministers and Elders. It was held in buildings on the College campus at Lancaster, Pa., July 29 to August 4, 1891. The meeting was well attended and it was a very pleasant one. We think that there was but one sentiment with respect to the refreshing enjoyment which came to all who were present. The weather and the landscape were in their glory, too, and the few mild showers were welcomed as in harmony with the loveliness of the surroundings and the generous, gentle temper which pervaded the occasion.

When we wrote for these columns a few weeks ago a notice of the Commencement of that excellent school for our daughters, the Allentown Female College, we said that *three* things of special interest met us there. Respecting the Spiritual Conference this year at Lancaster we must say that *four* things of special interest arrested attention and made a strong impression. We will name them in their order, in answer to the probable question, How do ministers and elders spend the times? Or, What kind of a *Conference* is it? What was done?

1. From 8 to 9 A.M. there was a daily Bible study. The new professor in the Theological Seminary, Rev. J. C. Bowman, presided. St. Paul's Epistle to the Ephesians was the text. Every one was supposed to have a Bible in hand, generally the original, or else a commentary on the Epistle. The Epistle was then gone over critically, it is true, but also with resulting edification. There was some learning brought to bear as it comes from books, and as well likewise that wisdom which comes by the experience and the thought of the active ministerial life. Such a study is not dry and wearisome, but alive and stimulating. Mind acts on mind and heart gives impulse to heart, the large number of persons participating adding to the general effect. It is a feature of the Conference, highly to be commended, and one which by itself would make it worthy of favor; a feature not likely to be abandoned in the future.

2. Papers read. It has become a habit in our time that at all literary, scientific and religious gatherings there must be papers read on special subjects. In the case of the Conference the executive committee names the subjects and engages the writers in advance, so as to give them ample time to prepare. Five such papers were read on the present occasion. Following the reading, criticism, a free expression of opinion, both on the paper read and on the subject of it, was in order. This expression of thought, open and unhampered, from many intelligent persons and thus from many points of view, was one of the particularly interesting features. It was often the friction of thought against thought, and the additional lamp brought to add to the strength of the common light. The attendance during these special sessions, when living questions of the day were discussed, was always good, and the considerate spirit which prevailed among the members commendable. The opening sermon by Dr. Callender on Wednesday evening, the preparatory sermon by Rev. A. M. Schmidt and the communion sermon by Dr. Staley on Sunday, were in the nature of essays spoken, inasmuch as each one treated his subject in the sense of giving a complete statement, a very picture of it.

3. The devotional element. Every day from 4 to 5 o'clock, P.M., there was evening devotion. It was a most delightful characteristic of the Conference. It was led in turn by different brethren, and song constituted a prominent part of it. Many of the brethren are good singers, and they were ably led by Rev. A. P. Horn at the organ. Prominence was given throughout to this devotional service. In this connection we must not forget to mention the solemn preparatory service on Saturday and the inspiring communion on Sunday. For once ministers had the privilege of being the congregation and thus be in the position in which their members at other times find themselves. We can assure the people that ministers love to be the people when they can, and not have to take the part of being the officiating pastor. The writer must say that he cannot now call to mind an occasion when he enjoyed the worship connected with the eucharistic service as much as he did in this instance. At classical meetings we are generally too much overworked.

4. One thing becomes possible at such an assembly which does not often come into our way. We mean the having of a thoroughly good *social* time. That we had, and under conditions of the most desirable sort. At the Hall where the majority of the members of the assembly lodged and boarded there were from thirty to forty congregated when the attendance was at flood tide. Rev. Dr. Santee, one of the most genial spirits whom we have the pleasure of knowing, remarked during one of the sessions, that he appreciated greatly the social characteristic which appeared so prominently, and he gave expression, we doubt not, to the general sentiment. There were a number of spare hours during the day and the long evenings, made as long as they would bear, to be spent in this way. They were not allowed to pass unused. Old friendships were renewed, college days lived over again, the varied experiences of life, now sad and then mirthful, told. Often extremes in close juxtaposition; serious and anon roaring with laughter. Well, well, it was pleasant, and no question about it.

By and by, some more about the Conference.

WYOMING.

For Reformed Church Messenger.

"LORD, TO WHOM SHALL WE GO?"

BY REV. AMBROSE M. SCHMIDT.

Quoting from "*The Interior*," under "Points from Pulpit and Press," "*The Independent*" says, "We have never seen so many invitations on the part of the secular press to ministers to come out of the churches. If a man does not find himself built to fit the regulation size of denominational clothes to an inch, he gets an order from the devil outside to come out." If this is true, would it not be well for the Christian ministry to stand squarely on two feet long enough to ask in all seriousness, "Lord, to whom shall we go?"

That there is a spirit of unrest abroad in the Church, is a truth that requires no "proof texts" to compel its acceptance by the most orthodox. I use the term "Church" advisedly, for this unrest has pervaded every family of Christian life throughout the civilized world.

Romanism, chameleon-like, is striving to change the color of her robe. Theoretically she is laying aside the "Purple" and donning "The Stars and The Stripes." To-day she poses as the ever-zealous defender of freedom of thought, individual liberty and the promoter of liberal education. The Greek Church is striving to "compel men to come in," not through the power of love but by threatening persecution and exile. Protestantism is lopping off many old and dead branches, using the pruning knife on creeds and confessions and striving to shake off the many chains of dogmatism welded by the giants of theology of former generations. The times, we are told, demand revised methods, the Christian Church must keep in step with the music of the present age and unless this be done Christianity will lose her prestige while scepticism and agnosticism will reign supreme.

Surely there must be theological flax burning somewhere, else the cloud of smoke darkening our ecclesiastical atmosphere would be less dense than it appears to be at the present moment. With this unrest in the Church there is a corresponding unrest observed among the ministry.

Some, not a few, have found themselves built not "to fit the regulation size of denominational clothes." There are square men and round holes, round men and square holes. Some have found holes shaped after the manner of their frames and have crawled into them. Others have been driven forth as black sheep unworthy of association with their immaculate brethren, (e. g. the five ministers expelled from the Reformed Presbyterian Church). Still others are troubled in mind and spirit and are asking themselves questions such as these, "Where will it all end?" "Whither shall we go?" "Where can we find a form of religious life in harmony with our present apprehension of the truth?"

While these are racking their intellectual and spiritual understanding, seeking for answers, let us ask a few other questions pertinent to the same general subject. Have they who have leaped the fence or donned another denominational robe, found their environments thoroughly congenial? Have they gained what they were seeking? Are they satisfied, or if now satisfied will they continue in this happy frame of mind?

On the other hand, is it honorable, is it the act of a brave man to run away as soon as the first cry of fire is made? Dare we say or dare we believe that *mere chance* has placed us in the communion wherein we are serving the Master? That every man is free to leap the fence and affiliate with the laborers of another vineyard where the vines seem to be better kept, and the environments appear more pleasing to the eye? Surely the Lord of the vineyard cannot look upon desertion, such as this, with pleasure. He has

assigned special fields to special men, and when man undertakes to choose his own vine or fig tree, the will of man cannot be in harmony with the will of the Master.

Undoubtedly many of the leaps have only been made after much prayer and meditation, yet is there not great danger in praying for what we want and then taking it without listening or waiting the Lord's answer to the prayer?

Again, are these recruits of real value to the denomination that receives them? A rector of one of the largest parishes of this city, said to me, "Those who come to us from other denominations are the men who give us the most trouble. They are the ones who insist upon the fences being built higher and stronger. Of course they would not acknowledge that you of the Protestant ministry are 'in the orders.' They call you laymen. We who are 'to the manor born' are less radical and many of us at least, are ready to take you by the hand and call you 'Brethren.'" Union is in the air, but does that mean that we shall have no special love for our own Christian family? The husband who loves not his own household above all others is not fit to be the head of any household, the minister of Christ who loves not his own communion "more than all these" is not worthy to break the bread of life in any other communion.

Let us as brethren "be all like-minded," but let us remember that the union of Christendom will not be effected by deserting Paul to labor with Barnabas. Let us rather remain where the Lord has placed us and in His strength labor to mould the life of our several communions more and more after the pattern of Him whose servants we are.

Is there any remedy at hand, a cure for this spirit of unrest? Perhaps no specific is to be offered, yet a panacea is available. Waste less time in the study of cultus, polity, ecclesiastical government and confessional differences. Devote more energy and labor in searching out the great truths of our Christian religion. Live in closer communion with Christ. Evidence more zeal in seeking and saving the shepherdless sheep. Show more courage in fighting sin and the devil. Do this, and the spirit of unrest will perish from inanition; the clouds of formalism and doctrinal differences will be dissipated and the light of God's own truth will brighten our way and at last lead us to Him who is "The Way, the Truth and the Life."

Baltimore, Md.

For the Reformed Church Messenger.

FOR SUMMER READING.—III.

The higher criticism of the Bible has been of some service in destroying the disposition to use it as a magical *vade mecum*. Taught to weigh and consider its statements as those of other books, it loses nothing for us as a rule of faith, but the very process of thought which leads us to examine and study its contents unfits us to use it in a superstitious way.

You will not find close and earnest students of the Scriptures led astray by such vagaries as Christian science. They may be enthusiastic students, professing great love for the Bible and claiming to have found hidden truths far beyond what the letter reveals, but critical students they are not. Ever ready to read something into the Scriptures, consciously or unconsciously to themselves, they endeavor to lead, rather than be led by the Word. It was Zwingli's critical study of the Word which led him to free himself from superstition, and the faith-cures and Christian pilgrimages to the shrine of the Virgin were destroyed.

It is singular to find extremes meet among the cultured and intelligent gentlemen and ladies of our land on the one hand, and the unlettered ploughman on the other, in the way of superstition. Some of the zealous and enthusiastic lady Christians of a certain city in our State paid a good round sum to be taught the science of faith-cure by a woman lecturer who held forth in a public hall on a Sunday. These were Bible students and Bible-readers; they loved to talk of "the Book;" they could see every moral movement of the age as clearly defined in it as some men can see the Pope in the Book of Revelation; they were ready to instruct their pastors, and all others, but they were not critical students. They were superstitious. Hence, when the woman lecturer talked sweetly, and revealed "such a beautiful faith," they were ready to follow the new light and lift up their hands in holy horror at a sensible lady of the Reformed Church who declared she did not believe her theories. Their eyes were opened, but it cost some of them fifty dollars apiece before they saw that they had been following a blind guide. Higher criticism might have shocked them for a season, but it never would have damaged their faith as much as these superstitious fancies have done.

We have the same false use of the Scriptures among the less intelligent, at whom these ladies would laugh if they were held up as Bible Christians. And yet it seems to me the balance of favor is on the side of the lowly who, while they use the Scriptures in a wrong way, lay not so much stress upon their use of it as to set themselves up as the teachers of others. They believe that they have a gift, and by inheritance or communication have received this gift to be used for the welfare of others.

Some years ago in what is called the Dutch-corner in Bedford county there lived an old lady by the name of, we shall call her Blank. She was a member of the Lutheran Church, and as far as we could learn was a good, peaceable neighbor and faithful to her Church duties, so far as her numerous patients and visitors would allow. We never heard anything against her—and this is saying a great deal. This woman was believed to have the power of curing babies of the op-nehem—the taking-off. I suppose she believed herself to have the power. I am sure she could have gotten as many testimonials from people within a radius of twenty miles of her ability in this direction, as Mishler ever got for his bitters. The process of cure was something as follows: The baby was taken to her home, if at all possible. In extreme cases she consented to visit the sick. The child was given a warm drink of herbs, then taken to a heated oven—one of the good, old-fashioned brick ovens—and passed in three times, the priestess of op-nehme repeating certain words of Scripture. This operation was repeated three times, all of which leads one to suppose that the names of the Three Persons in the Holy Trinity were used in this magical formula.

One Sunday when I passed her house, I saw so many vehicles hitched to the fence that I thought there was a funeral on hand. I afterwards learned that in the several buggies and spring-wagons, afflicted babes had been brought, some from twenty-miles distant, to be cured of the taking-off. Some of these cured babies I have tossed in my arms—others who were not cured I have buried. The cures were remembered—the failures were forgotten. Some of my good people who were willing to accept the teaching of the Heidelberg Catechism, drew the line at old mother Blank. I was never fortunate enough to draw the old lady out in the way of giving me her views, except to get from her the statement, "there are more things in the Bible than some people know." Verily, thou speakest the truth, thought I.

Since Mrs. Blank used hot teas and a heated oven—a bath of hot air—one can readily see that these cures, if effected at all, were effected by outward means. But she professed, and those who applied for the use of her power believed, that the children were cured by the Word of God. Just as a good lady whom I knew believed there was a charm in the baptismal water. After I had baptized the child, I noticed that she gave it a drink from the baptismal bowl. (It was a private baptism.) When asked why she had done so, she evaded my question, but when pressed, said "it will keep off the whooping cough." No one of proper wisdom and regard for his fellow-men will ridicule persons for such views. But I could not help wishing for her sake that the child would get the whooping-cough. I kept my eye upon it and rejoiced to see that in due time the sickness came.

When one beholds these weeds of superstition growing up in the garden of the human heart, which at the same time bears the fragrant flowers of reverent trust and pious devotion, much as he may feel like using the sledge-hammer blows of a destructive criticism, he falls back upon a more gentle mode of dealing with such foolish fancies. Those who affect to despise such beliefs in others are often under the power of them themselves.

I was once asked by a woman if my children had the whooping-cough, and when I answered no, she said, "Well, if they take it just send them to me. I'll give them some bread and they'll get over it." After some further questioning, her husband, a Kentuckian, said, "Oh! she's got a foolish Pennsylvania superstition that because she married a man with the same name she had before she was married, she can cure the sickness by giving the child something to eat." Pausing a moment he added, "Blamed if she don't do it, too!" Murder will out.

Easily as we may dispose of all such cases, and smile at a belief which is childish rather than childlike, we must lament the misuse of the Divine Word under the dominion of ignorance and sometimes of a trust which seems to come from the lower regions. But a case more difficult of explanation may do for a summer's day reading, which shall be given in our next. E. N. K.

For Reformed Church Messenger.

THE THEOLOGICAL SEMINARY OF THE REFORMED CHURCH, LANCASTER, PA.

ITS NEED OF A NEW BUILDING.

This, the oldest educational institution in the Church, first opened its doors in Carlisle, March 11, 1825. Beginning without an adequate financial support, and being called to confront many difficulties and to endure sore trials, it required courage and patience to secure for it a fixed abiding place.

In the valuable books entitled "Beginnings of the Theological Seminary," and "Recollections of College Life," by Dr. Theo. Appel, the reader will become more fully acquainted with the nature and character of the conflict that presented itself in the earlier history of these literary institutions.

The surroundings at Carlisle seemed not to be favorable to the Seminary, neither were they congenial to the professors, nor to the students. Its very life being endangered by querilous and ambitious friends, the Synod at Lebanon in 1829 gave direction for its removal to York, Pa., where, in connection with a High School, it maintained itself for an interval of several years in a flourishing condition. In 1834, at the Synod of Pittsburgh, action was taken with the view of securing suitable buildings for these institutions. In response to this action, Mercersburg, a country village, containing 1200 inhabitants, stepped to the front and pledged itself for $10,000 in cash free from all

legal incumbrances, for the erection of the necessary buildings. This liberal offer was accepted by the Church, and in the year 1836 the High School—and later on the Theological Seminary, *raised* their stakes at York, folded their tents and took up their line of march, leaving Mt. Carmel to the right, and encamped in what is historically known as its "Beautiful Mountain Home" at Mercersberg. Here, amid the delightful surroundings of its rural home, the Theological Seminary, in connection with the High School, now known as Marshall College, began to grow and flourish. The intellectual vigor and the theological ability of an excellent corps of teachers, including the names of Rauch, Nevin and Schaff, gave to these institutions an honorable name, which was heralded far and wide. Here in its quiet mountain home at Mercersburg for nearly thirty-four years, the Theological Seminary was doing a grand and noble work, to which the Reformed Church can ever point with just and becoming pride. The necessary work which these institutions were called to do for the Church, earnestly called for stronger support in the form of financial aid. In the union of Marshall College with Franklin College at Lancaster in 1853, the interests of this literary institution were permanently secured by what was then considered an ample endowment. In the removal of Marshall College from Mercersburg, the Theological Seminary was made to feel its peculiar isolation. The students became restless, and even the professors themselves became impatient in the confinement of their mountain home.

This impatient restlessness became more manifest, immediately after the close of the late civil war. Then the whole nation throbbed with the impulse of a new life. The tendency of the age was centralization, revealing itself in powerful combinations in the social, intellectual and financial world.

These tendencies acted as goads upon the Church, teaching her to forecast her future, and to combine her influence so as to secure for her Theological Seminary the highest degree of success. It was by influences akin to these, that induced the Synod at Hagerstown in 1868 to instruct the trustees of the Theological Seminary to secure through an agent $50,000 for the establishment of a permanent home for the Theological Seminary at Lancaster. An agent was secured, who canvassed three of the Classes belonging to the Eastern Synod and a portion of Maryland Classis now belonging to Synod of Potomac, which resulted during the first year in securing in cash and notes for removal and endowment $16,900. To hasten this movement, the trustees of Franklin and Marshall College donated five acres of ground, valued at $5000, as a location for the erection of suitable Semianary buildings. In addition to this a contribution of $5000 for removal was given by Elder Jno. C. Kunkel (deceased), of Harrisburg, Pa. In view of this partial success attained in a limited field, the Synod at Mechanicsburg in 1870 was brought to a direct vote resulting in 69 yeas against 13 nays for an immediate removal of the Seminary to Lancaster.

The trustees of the Theological Seminary were instructed to proceed in the erection of suitable buildings, and in accordance with this direction, two dwelling-houses for the use of the professors engaged in the Seminary were put up at a cost of $15,000 on the ground donated by the trustees of Franklin and Marshall College. The authorities of the College having offered the use of the recitation rooms in the College building gratuitously for the temporary use of the professors and students of the Seminary, its removal was accomplished and its first session was opened in September, 1871, in the College building at Lancaster.

In 1884, at the Synod of Pottstown, action was taken to secure a larger endowment and additional professorships for the Theological Seminary. The work was given into the hands of a committee that labored without remuneration, securing $10,000, an amount adequate to fully endow the third professorship—namely, that of Hebrew and Old Testament Theology. During the celebration of the Centennial and Semi-centennial of Franklin and Marshall College an effort was made to enlarge its endowment fund, which resulted in securing $30,000 for the complete endowment of the Presidency of the institution. While this work was being done for the College the interests of the Theological Seminary were held in abeyance.

For twenty years the College has served the Seminary in the use of its rooms for its lectures and recitations. Notwithstanding its hampered condition, the interests of the Seminary have been wisely cared for and the attendance at the School of the Prophets has been largely increased.

The Seminary building at Mercersburg, together with the two professors' houses, which were leased to the Board of Regents of Mercersburg College for a nominal sum, was in accordance with the action of the Synod of Bellefonte in 1882, transferred by the trustees of the Theological Seminary to the trustees of the Synod of the Potomac and their successors in office, for educational and religious purposes under the control of the Reformed Church.

This gift of the Theological Seminary could not have been more wisely bestowed. A thriving literary institution has been nobly maintained under the patronage of the Potomac Synod. In a laudable manner has she carried forward her educational work. In addition to this, she has in grateful response endowed the Chair of New Testament Exegesis in the Theological Seminary at Lancaster, thus adding another honor to her many laurels. Her illustrious example is carrying with it an influence that is urging on her fair sister—the Synod of Pittsburgh—to the performance of a similar work, which, when completed, will bring to the Synods of the East additional joy.

The three English Synods, namely, the Eastern, Pittsburgh and Potomac together with the German Synod of the East constitute the mother Synod of the Reformed Church in the United States without division until 1871. The history of the Theological Seminary and the Synodical action taken in regard to it up to that time is a unit. To this history these Synods are the legitimate heirs—share and share alike. Each one shares an equal claim in the Theological Seminary, founded in great self-denial and earnest toil by the prayers and tears of a pious ancestry. And now, while under the fostering care of a kind heavenly Father, the sphere of her usefulness is greatly enlarged, earnestly demanding a suitable home to do her God-given work, is it not right and eminently befitting that these Synods should unitedly rally in erecting for her a home that will meet the demands in her present history?

It should be a home ample in its accomodations, one that will be in keeping with the architectural taste of our growing cities, like that of Lancaster. The Seminary has for more than 60 years been honored with a corps of faithful teachers, who have nobly defended the spirit and genius of the Reformed Church to the admiration of the theological world, at home and abroad. The grateful tribute of those who sat at their feet would be to infuse, by word and example, a generous enthusiasm throughout the whole Church, in favor of the erection of a beautiful and substantial building for the use of its Theological Seminary. Such a work as this can be accomplished by the prayers and offerings of the Church—and it is to be nothing less than this—that can be a fitting memorial to the fidelity and heroism of a faithful and God-fearing ministry and an honor worthy of the Reformed Church to be accomplished in the closing of the nineteenth century.

JNO. PHIL. STEIN.

Millersville, July 17, '91.

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

The Anniversary and Bethany Day will be celebrated on *Thursday, August 27th.* The question is constantly being asked, What is the date of the Anniversary? The date has been given every week in this column for the last six weeks and we hope that no one will miss the occasion for want of a knowledge of the date.

Again, to all readers of the Church papers, to congregations, Sunday-schools, friends of the Home and Reformed people in general, we extend a cordial invitation to spend the day (August 27,) on the church grounds at the Home at Womelsdorf. This day is not only the occasion of the Anniversary of the Home but it is also "Bethany Day," intended for a general gathering of Reformed people of Eastern Pa.

The former inmates will have a meeting in the chapel as early in the day as possible, not later than eleven o'clock.

At twelve o'clock there will be a meeting in the chapel of all those interested in the matter of holding "Bethany Day" celebrations in the future.

Dinner will be served from 11 A.M., to 2 P.M.

Our Philadelphia friends will please consult Rev. J. H. Sechler concerning a special excursion, at special rates, to be run from the city. Rev. Sechler's address is No. 714 N. 15th St., Phila., Pa.

Look for final notices next week, concerning Anniversary.

Missions.

For Reformed Church Messenger.

THE FOREIGN WORK IN JAPAN.

SENDAI, Japan, June 22, 1891.

Rev. S. N. Callender, D. D.—Dear Brother: A sentence in one of your paragraphs in the June *Missionary Guardian*, has suggested to me the writing of some personalities in connection with young women and girls educated in the Mission Schools, which I thought might prove interesting to the readers of the papers and perhaps, induce some noncontributors to assist in furthering this work. The sentence above referred to, was to the effect that one girl is good for her influence upon at least four men, viz: father, brother, husband and son. The following incidents are intended to show how soon, how willingly and how faithfully these girls attempt to exercise that influence for good.

One may listen to an address before any assembly of women and girls, in the country, and the burden is almost sure to be the necessity of Japanese women's doing something. In the quaint phraseology of the girls it is: "We girl students are the reformers of Japan," "We must work for our country," or "We must not neglect to sacrifice our bodies for our country." Some time ago a Missionary lady said to me, 'Everybody is nagging these poor women and

urging them to do something,—that tremendous responsibility rests upon them, etc., but very few point out the way to do something, or where or how to begin." And just here the mission schools come to the aid of these beset women and girls. It is the mission school that drops the vague phrases and instead of saying, do *something*, says, *do this*. It is the Mission school that points out to its students the duty that lies nearest and shows how and helps to do it.

We have in our school, just now, a number of girls from the families of unbelievers, whose every energy is bent upon benefiting their families spiritually. One of these has brought a younger brother to this place from his home in the north, takes the entire care of his washing and mending, etc., sends him to church and Sunday-school, has him come here twice a week for Bible instruction and in every way possible, is trying to make of him a true Christian scholar. At the same time she keeps up her own standing at the head of her class. I am happy to say, that from what I see of the little fellow, a boy of fourteen or fifteen, I think his sister's influence upon him is very telling. Another girl is helping both her younger brother and sister to an education.

One of our former teachers, a graduate of Ferris Seminary, with her sister, contribute half their salary to the education of their brother for the ministry. One of our present teachers has two brothers, one of whom she, quite unassisted by her father (able but unwilling), is educating at Aoyama, Tokyo. The father is a distiller, and the second boy was intended to succeed in the business, but the sister feeling, that would be the ruination of the boy, has put him in the way of learning silk culture instead, and in the many ways a sister can, looks after his well-being.

These girls of whom I speak, are all young and unmarried, and if they do as much as this now, there is no reason to suspose they will do less when older.

For one of our girls, Yoshida Micawo San, this is the last year. She has been in school eight years, six in Graham Seminary, Tokyo, and two, with us. From the middle of July she will be employed as Mrs. Hoy's Bible worker.

Sincerely yours, LIZZIE R. POORBAUGH.

For Reformed Church Messenger.

MISSIONARY NOTES.

BY REV. A. C. WHITMER, SUPERINTENDENT OF MISSIONS.

SYSTEMATIC GETTING.

A writer in the *Kirchenzeitung* calls attention to the following action of the last General Synod :

Resolved, That this Synod strongly urges the Synods to direct the Classes, and the Classes to direct the Consistories, to so bring as far as practicable the cause of missions to the individual member, that he may have the same advantage which the Synod, the Classis and the charge have in knowing the amount of money needed, and have a definite knowledge of his proportion of the amount to be raised ; and that the Classes be and hereby are instructed to adopt some systematic plan of getting monthly or quarterly offerings to the Lord in behalf of this cause,—and then adds that the German Board of the West, long before the action of the General Synod, urged the German Synods to ask for an average offering of 25 cents a member for home missions ; and that the last Synod of the Northwest approved the suggestion and sent it down to the Classes, with the further request that the Classes make earnest effort during the year by systematic getting to secure the aforesaid reasonable average ; and also that the Central Synod requested the pastors and Consistories to do all in their power to secure an offering from every member, according to his ability, so that the 25 cent average might be reached, and requested the Classes to discuss the subject of systematic benevolence and to formulate and lay before the Synod resolutions on the subject. (The Synod also directed that in all its congregations thank offerings at Easter should be made for home missions.)

The writer then says that they have taken just that course (only in advance) which the General Synod pointed out. The German Board is grateful, he says, for the action of the Synods, and appeals to the pastors and Consistories to carry out the action in good faith, especially at Easter in both congregations and Sunday-schools.

WHY MAKE IT HARD FOR THEM?

Many people of means do not know how much pain they give the servants of God who must ask them for money to carry on His work. When a special work is to be done, a church built, an emergency to be met, an endowment to be gathered, a great financial gap of any kind to be filled, of course we naturally and rightly turn to people of means for help ; but how painfully one must often turn away, even if successful !

And how do these people give this pain? Sometimes by what they say, and often by the heartless manner in which they say it. Their words are sharp, and the tone is severe, as if they had been asked to do the servant of God a personal favor. Often there is an empty excuse, which is no compliment to even a dull servant. "Not to-day. Call some other time," they say, forgetting what is written in Pro. 3 : 28. Often the gift is so pitifully small that it means, "I wish to be rid of you ; take this and go." Some will assume great dignity, and give with an air of condescension, or perhaps refuse with a lofty manner that means, "You are making very free with us big men."

Oh dear people of means, you who speak and act, keep well in mind that you are only stewards, and that you have no right thus to deal curtly, and severely and cruelly with the servants of God. All this is against you before Him. It is not gentleness, meekness, brotherly kindness. This whole spirit and habit is not from above. If you can help the work ask carefully and kindly about it, and then give your offering. If you cannot do what is asked, or cannot approve the work, put no thorn in the flesh of God's anointed, but send him away with words and tone that are kind.

The Religious Press.

THE work among the Chinese in America has a very important bearing on the evangelization of China. The number of Chinamen converted in this country who go back to extend Gospel influences in their native land is surprisingly large. They are valued helpers in the stations of both the Presbyterian and American Board Missions, and some of the strongest churches have been founded by Chinamen who have been converted while living in California. In four or five cities natives who are either now residents of the United States, or who have sojourned there, are providing the funds for evangelistic enterprises. There is said to be less opposition to the Gospel in those sections from which there has been emigration to America. These facts should urge us to greater activity in behalf of the Orientals now among us.—*The Southern Presbyterian.*

THE bishops and other prominent officials of the African Methodist Episcopal Church in the United States recently met in Chicago. They composed a dignified and intelligent body. In a welcoming address these bishops were told that they had led the Church from three bishops, a few ministers and 53,000 members, to the point where it can report eleven bishops, 5,000 ministers, 4,000 churches and 500,000 members—which was certainly a remarkable exhibit. But this does not indicate all the work of this Church since the emancipation of the negro. It has several flourishing educational institutions, with about 1,200 students. One of the bishops, in reply to the welcoming address, talked remarkably sound sense when, emphasizing the importance of self-reliance on the part of the "colored" people, he said that the negro of the past was what two hundred and forty-two years of slavery made him ; the negro of the present is what twenty-six years of quarreling and legislation have made him ; the negro of the future will be *what he makes himself.*—*The Presbyterian.*

THE *Christian* (London) says : A splendid note of triumph was sounded at the recent meeting in Belfast of the General Assembly of the Presbyterian Church in Ireland, in regard to the progress which is being made in China. The Rev. Mr. Mackenzie, himself a missionary in South China, said : During the past thirty years 2,000 converts had been received in Swatow. There were there forty preachers and two pastors. Thirty years ago there were no congregational schools, now there were several, all doing special work among the young. The Rev. Mr. Webster, a missionary, added : In 1843 there were only seven converts, in 1868 there were 5,743, in 1887 there were 32,360, in 1888 there were 34,555, and last year over 40,000, and these subscribed $47,000 per annum towards the support of their own ordinances . . . In Manchuria, during the last ten years, about 1,500 had been baptized. . . . . The most hopeful part of the work was that of the natives themselves, and they had several large centers from which the natives carried the Gospel all around. The outlook was exceedingly bright.

WE come out of nothingness into being, and find ourselves nestled upon the bosom of a mother whose love for us yearns for a stronger expression than she can bestow—and under the protection of a father who would place his life between us and harm. It is thus that we come into the world. We shall go out of it alone. We shall try the realities of the unknown companionless. Human love can follow us to the brink, but no further. We shall part with those we love and trust—shall we meet with those we love and trust? or shall we be strangers with none to know or recognize or care for us? Here we have shelter from the sun and from the cold and the storms—shall we have shelter there? Let us provide ourselves—under the shadow of the wings of Him who is the Almighty. Close to His warm, cherishing heart here, we shall be so forever. We can be cast upon no shore where He is not. No storm can fall and no wind can blow where that covert is not nigh. There is no realm where His friendship is not more cheering than all human friendships. In no part of the universe will we be away from the shelter of our Home, nor away from the companionship and smile of our loving Father, and the cherishing love of our Elder Brother. Let us enter God's family, where we are more than welcome—where our entrance will give joy even to the angels. There we shall never be from home, never shelterless, never companionless. The clasping hands of the good-bye here will only be released that the hands of the joyful welcome may be given. We shall take our hands from the clinging hold, reluctant to release us, only that we may lay them in the warm palm of the King. We shall be pressed to more than a mother's bosom. We shall have the strong arm of our Heavenly Father between us and harm. Our infancy in the new life will be a conscious infancy, our safety a conscious safety. This is what Christ means in calling to us : "Come unto me all ye that labor and are heavy laden, and I will give you rest."—*The Interior.*

The Family.

"BEHOLD, I HAVE TOLD YOU BEFORE."

Matt. 24: 25.

BY LILIAN E. MAXWELL.

How precious the words our Redeemer hath spoken,
As He walked through this valley of shadows and tears;
Not a precept hath failed or a promise been broken,
Through the centuries' flight or the lapse of the years.

How deep are the thoughts that in silence lie hidden,
In life's sunny hours or its moments of haste,
Till in beauty celestial they come forth unbidden,
Like stars o'er the sea, or the desert's wild waste.

How oft in the gloom of this world's desolation,
When the terrors of darkness encompass the soul,
That tossed on the billows of deep tribulation,
Would sink 'neath the sorrows that over it roll,

Were it not for the form of the One who is waiting
To rescue His own from the tempest's wild roar,
The storm to command and its fury abating,
To whisper, "Behold, I have told you before."

Take heed, my Redeemed, to the words I have spoken,
Hold fast as anchor whatever betide:
And he who all-trusting receives the blest token,
The wreck shall escape and the storm shall outride.

O Saviour Divine! Thy transcendent fulfilling
As Prophet no less than as Priest we adore;
May Thy chosen, their hearts with the loved accents thrilling,
Remember the words, "I have told you before."

CAUGHT BY THE TIDE.

"Just see me pop that hat!"

"Where?"

"Beyond that stone-wall! Somebody traveling along as if going to a funeral. Why, Job, it is ridiculous! Oh, here is an apple on the ground! Now, I will just take that comical hat off quick as a flash!"

"Oh stop, Jerry!" As he spoke, Job Cowles laid a restraining hand on Jerry Dove's arm.

"W-w-why not?" asked Jerry, temper flushing his face. Job did not tell him he had made a resolution the first of the year to treat everybody respectfully and kindly. He only said, "Because we ought to behave, and treat folks decently. It is not polite by any means. And I say, let's make a friend when we can. We may be glad of the man's friendship before long. Anything, let's do the right thing."

"That is just the way you always talk. You don't see any fun in anything."

"I don't in this thing."

"I am going to throw—"

"No, you hold on! I want to ask him a question. Mister, mister!" Job now shouted, running toward the man.

"There!" exclaimed Jerry, angrily. "He has spoiled all the fun. I was going to pop that hat over, and then drop behind this stone-wall. Now he has spoiled everything. He was bound to upset my plans. I see through it all."

Job's strategy was successful. The hat was a conspicuous target, and Job knew Jerry too well not to conclude that the apple would have been hurled toward the farmer if Job Cowles had not prevented it by his strategy.

"Good morning!" said Job pleasantly, courteously, to the tired, but kindly old face under the queer-shaped hat. "I live back a few miles, and came down to these rocks here to do a little fishing. You don't know of any better place?"

"Mornin'," said the old farmer, nodding in response to Job's polite salutation. "Guess you've hit on the right place where you are. Only, if down on the beach, look out for the tide. Tide comes in quick and ketches people. Say!"

"What, sir?"

"Where you live, you don't know of any doctor I could get handy? I'm in a peck of trouble this mornin', and it is one of the pecks that are big as a bushel. My darter Jane was taken sick last night, and can't get no relief, and our doctor down here was called away this mornin'. I'm in a great hurry, you see, and my darter Jane is an awful good girl, and—and—I hate to have—anything—happen—to—to—"

Here the eyes looked moist as blue waves along the shore, while his voice trembled, and then stuck in his throat.

"Why, yes, sir; our doctor is down on the rocks there, one of our fishing party. I'll run and get him, sir! Where do you live?"

"You're awful good! Right there in that black house, over there. 'Tain't more than an eighth of a mile, right across the field. Paint is worn off, but the welcome ain't worn off for the like of you—my, if he isn't gone already! Now that's the kind of a boy wuth havin'!"

Yes, Job was springing away across the shore, and had lost the closing sentence of the old man's remarks. He quickly brought Doctor Janvrin from the rocks where he was fishing, and then led him to the farm-house, where he rendered very prompt and efficient aid. "My darter Jane" was quickly on her feet again.

That afternoon the members of the fishing party, save Jerry, strayed down the shore. They left Jerry on the sands near the rocks from which they had diligently fished.

"I like this," said Jerry, welcoming the view across the wide, wind-swept ocean. He saw the ships slowly sailing away, dwindling to tufts of white vapor on the horizon, then vanishing. "Stagg's Head" was a rocky cliff stretching along the shore for an eighth of a mile. It sank away to the right and the left, coming down to the sea in two long, projecting points named "Eastern" and "Western," made a kind of bay, where the storm-waves broke against the cliff savagely. There might be greater danger, though, on calm, peaceful days, when the rocks running out like arms might, with the incoming tide, give a fatal embrace to any belated wanderer on the beach.

Jerry, pulling out a book from his pocket, took his seat on a rocky shelf at the foot of the cliff, and read a long while. He had previously noticed that the tide was coming in fast, but absorbed in his book, he gave the sea no further attention. Chancing to change his position, he allowed his book to fall from his hands. Then he looked about him. Then he cried out in alarm. The tide, sweeping in from the sea, had risen so high on either side of him that he was in a trap, cut off from all chance of retreat along the sands, and was for climbing up the face of "Stagg's Head," Who had ever done it?

"What can I do?" wondered Jerry. "All the party gone—O dear! Well, I can holler! Don't know as anybody will hear me, but somebody may be on the cliff."

He raised his voice: "Help!"

A queer looking object was thrust over the edge of the cliff, an oddly-shaped hat! It was the old farmer's comical head-piece. This time Jerry did not have the least inclination in the world to throw anything at it. O what a relief it was to see that old hat! It was the most beautiful object in the world now. Jerry could have kissed it. Under it was a most benevolent, pitying face.

"That you, down there?" called the farmer.

"Yes, sir! Caught by the tide. Can't you get a rope—something—"

"Sartin! Now don't worry, mind ye! I'll be back soon!"

Very soon his face, red and perspiring after a hasty run, appeared again. Near him was another face, that of Job, who shouted: "Rope coming!" That rope; O it was precious! If it had been of gold and studded with diamonds it could not have looked more handsome as it dangled over the edge of the cliff, and then swiftly descended.

"Tie her well under your arms! Grip good now! Tell us when you are ready!" sang out the farmer.

"Ready!" shouted Jerry.

Up, up, up he came, and was safely landed high above the tide, and in the midst of friends, for all of the fishing party had now returned just in time to welcome this arrival from the ocean, though Job was alone in season to lay hands on that rope and give a friendly haul.

"I am so much obliged to you, sir," Jerry was saying to the farmer.

"No thanks! When I saw your friend here this morning, and he told me about a doctor for my darter, I felt that I could do anything in return. 'Spect I looked pretty concerned then, and a-wearin', too, my old hat! Jane says it is a scarecrow."

Scarecrow! In Jerry's eyes it was now a symbol beloved, a sign revered. Nothing could have induced him to say a word against it, much less to send a missile at it.—*New York Observer.*

THE RANGE OF THE BIBLE.

Let us look at the vast range of the Bible; let us realize in the sacred history of the discipline of the world the largeness of the mode of God's action; let us ponder the manifestations of His love, of His patience, of His long-suffering, sometimes even startling to our eyes; let us trace, if with aching sight, how He makes man minister to man, and race to race, and generation to generation; let us notice how He accepts in compassion varieties of service according to the state and means of those who render it; how He turns to a source of blessing what appears to our eyes simple misery and ruin; and hope will rise upon us whichwe often sorely want; a hope which will not cover with a dull, colorless cloud of indifference the religious positions of men, but on the contrary make us feel, since we have received a priceless heritage, what is perilled in our energy, what we owe and what we render to others who are heirs with us of a common salvation—*Canon Westcott.*

HOME LIFE.

If the woman sets up her ideal that an establishment is indispensable to married life, she is not fit for a wife. If she must step from the elegantly appointed home of her parents to a similar abode without the experience of self-denial and toil that leads to it, she is only a dead weight to her husband. The knowledge of this opinion held by young ladies has prevented many young men from entering married life. They cannot gratify this desire, and so they do not marry. It has become fashionable for many young couples to board; they thus enjoy a luxury and leisure they could not command in a home of their own, but it utterly unfits them for the duties and divine sanctions of the family. However elegant the home and ample the income, the mistress should know by experience and practice how to manage it. If she does not, it results in a wicked waste of money, disorderly and impudent service, and she is unable to take that prominent and commanding position in benevolent work which her leisure and life otherwise would allow her. The American family has not yet begun to know the secrets of elegant economy.—*Domestic Monthly.*

Bad temper is its own scourge. Few things are bitterer than to feel bitter. A man's venom poisons himself more than its victim.—*Charles Buxton.*

Youth's Department.

SEWING SONG.

BY MARY J. JACQUES.

I have a little servant
With a single eye,
She always does my bidding
Very faithfully;
But she eats me no meat,
And she drinks me no drink,
A very clever servant, as you well may think.

Another little servant
On my finger sits,
She the one eyed little servant
Very neatly fits;
But she eats me no meat,
And she drinks me no drink,
A very clever servant, as you well may think.

Now, one more little servant,
Through the single eye,
Does the other's bidding
Very faithfully;
But she eats me no meat,
And she drinks me no drink,
A very clever servant, as you well may think.

A needle and a thimble,
And a spool of thread,
Without the fingers nimble,
And the knowing head,
They would never make out
If they tried the whole day
To sew a square of patchwork, as you well may say.

—*St. Nicholas.*

"JUST A MINUTE."

BY MRS. FANNIE H. GALLAGHER.

It was a perfect night. The moon shone full, the leaves just quivered in the light breeze,—a warm, delightful evening for September.

"I don't believe there ever was such a night before," thought Joe Newton, as he looked longingly out into the moonlight. "It's cruel in mother to send me to bed!"

He could hear her singing to baby Bess; her good-night kiss was warm on his lips. Still he lingered on the doorstep.

"I'll step out just for a minute, to cool off," he thought.

There swung the hammock, where it had swung all day, in the shadow of the trees; but not one thought had the busy boy given it. Now he flung himself into it, "just a minute."

"How queer the moon looks when a fellow lies on his back right under it! How she pushes those clouds out of her way! Much obliged to you, old lady moon, for giving me so good a chance to watch you. I wonder if the moon is a dead world, as they say. I wonder"—

Nine o'clock struck; ten o'clock. The front door opened.

"All in, mother?" asked Mr. Newton, as he hung his hat. "Then I'll lock up."

And in five minutes the house was securely fastened for the night.

Baby Bess was wakeful, so Mrs. Newton did not go, as usual, to her son's room, to assure herself he was comfortable; and Joe's absence was unnoticed.

About one o'clock, the wind changed, clouds darkened the face of the moon, and a gentle rain began to fall. The first drops did not waken the sleeping boy out in the hammock, for the trees caught them; but soon he felt the cold drops on his face.

He stared out into the darkness bewildered; then, as objects near him began to grow visible, he remembered where he was. The house under whose roof he ought to have been sleeping loomed up before him as a great black form, indifferent to him, nay, cruel, not to cheer him by even one ray of light from a window; the trees seemed to touch him with their long, dark arms; the still voice of the night frightened him, and he shook with fear and the cold.

What should he do? His mother was not well, and to ring the bell, or knock, would frighten her. And what would his father say? There was not a window, Joe knew, that was not securely fastened.

"I'll have to sleep in the barn," he thought, as his teeth chattered and the rain came faster.

Like a guilty creature he ran swiftly down the carriage drive, which had never seemed so long before, toward that other great black form looming up in the darkness.

Not daring to look behind, he climbed to an upper window he knew to be unfastened. A low growl reached his ears, and he shook again with a new fright. Then a glad thrill ran through him as he recognized Bruno's voice.

"Bruno! Good fellow! Don't you know me?" he cried softly, as the dog bounded toward him in the darkness.

Holding on to this one friend, Joe felt his way to the carriage, seized a blanket, then crawled up with Bruno into the hay-loft. The horse whinnied softly, hearing his voice; but the boy was too frightened to respond, and, wrapping himself in the blanket, nestled down by the great, shaggy dog, and pulled the hay over them both.

It was very dark and still,—all but the heavy breathing of Bruno at his side. Joe, too, tried to sleep, but the cold at first kept him awake; then, as the warmth of his bed and of his sleeping companion began to be felt, his thoughts would not let him rest.

A new fear tormented him. What if he should be missed! What if father or mother should be sick in the night, and needed him to care for baby Bess, as had happened once before!

Did you ever stand before a mirror, boys and girls, and see lines and expressions in your face you had never see before? Well, as Joe Newton lay there in the darkness alone, thinking as he had never thought till then, it seemed as though a mirror were held before his soul, as he saw himself in a new light.

Instead of a good-natured, affectionate, obedient boy he had always believed himself to be, he saw a boy selfish, heedless, forgetful. His mother's words, spoken a few days before, came back to him:

"I can't depend on you, my son. You do not mean to forget, but you do not mean not to."

Joe saw it all now, that he himself was the one for whom he had lived, planning for foot-ball, tennis and boating first always, satisfied if his necessary duties were done well enough for him to escape reproof for neglect, satisfied if his plans could be carried out, if his will were not crossed. It was a sad picture the mirror showed him, and he turned from it in shame and sorrow.

But now the warmth of his bed and the boy's own weariness began to make him sleepy. For one moment the old careless feeling came back.

"I'll go to sleep and forget it all. To-morrow will soon come, then I'll be myself again."

But it was "just for a minute," when a better thought raised him up out of his soft bed.

"I'll not go to sleep and forget. God helping me, I'll decide now to be a different boy."

He listened; it almost seemed as though there in the darkness he heard a voice tender as his mother's that whispered, "My son, my son!"

When he awoke it was early morning. Bruno was shaking the hay off from both, and Jones' voice could be heard below as he groomed Biack Beauty.

How the whites of that person's eyes expanded as he beheld Joe coming down stairs dragging the blanket after him, while wisps of hay clung to hair and garments.

"It's all right, Massa Joe. I'll neber tell nobody, and you just run right up to your own room. I left de back door open. Nobody will catch you."

"I shall have to tell them myself, Jones, and I'll go now. Give Bruno a good breakfast; he was good to me last night."

"You are up early this morning, my son," said his mother affectionately, as, coming down for Bess' early cup of milk, she met her boy in the dining-room.

Though her cheek paled at hearing of the darkness and danger to which her twelve-year-old boy had been exposed alone, the color came back to it, and a new joy beamed in her eye, as he stammered out all the night had taught him.

"I don't know just what happened out there in the dark, mother, but I feel as though I'd been made over. I want to be a different boy. I don't want to do wrong even for 'just a minute.' How can I keep from it?"

"Ask God to keep you 'just a minute;' ask Him again and again as the minutes go by, and the days, and the weeks and the years will teach you the blessedness of those who abide in Him."—*Sunday School Times.*

"PAYING OFF MOTHER."

"Mother," said a little black-eyed boy of seven years, "when you get old and want some one to read to you, I will pay you off."

Little Alexander's mother had been in the habit of reading to him a good deal, and on this Sabbath-day she read to him for a long time out of the Bible and a Sabbath-school book. The child was just able to read a little himself, and the progress he was making doubtless suggested to him how he might, at some future time, return in kind, all his mother's care. "I will pay you off, mother," said he, looking up into her face with childish satisfaction, as if a new thought from heaven had been sent down to light up the little world of his soul. His mother pressed him to her heart with a delight that seemed to say: "My dear son, I am more than paid off already."

But, children, you can never pay off your mother. Her thoughts of love and acts of affection are more in number than the days of life. How often has she nourished you, dressed you, kissed you, rocked you on her knee and in the cradle, carried you in her tender arms, watched over you in sleep, guided your infant steps, corrected at times your misdemeanors, thought of you in absence, and guarded your life in the unvarying remembrance of a mother's solicitude, and the free-will offerings of a mother's devotion! Ah, dear child, you can never "pay off mother."

Yes, there is one—there is one way in which you can more than pay off mother. It is by loving Jesus Christ and His work, and preparing for heaven. There Jesus dwells in glory, which He communicates to the saints of all generations; that same Jesus who said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Come, little children, come to Jesus Christ! Come, my child, and pay off mother, by praising God with her in heaven.—*Christian Guardian.*

Pleasantries.

It is an oddity of Scotch humor that it plays continually around the severest religious faith in the world. Any reader of Dean Ramsay is prepared to believe the story that this notice was lately posted in the vestibule of a kirk in Scotland: "The person who stole 'Songs of the Sanctuary' from pew No. 32, should improve the opportunity of singing them here, as he will have no occasion to sing them hereafter."

NOTICE.

☞ *Editorial Correspondence address to* THE REFORMED CHURCH MESSENGER, *907 Arch Street, Philadelphia.*

☞ *Letters pertaining to subscriptions and other business, address* REFORMED CHURCH PUBLICATION HOUSE, *907 Arch Street, Philadelphia.*

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THE REFORMED CHURCH MESSENGER,

907 Arch Street, Philadelphia, Pa.

THURSDAY, AUGUST 13, 1891.

THE question is sometimes asked, "Which of the two methods of observing the Lord's Day is to prevail in this country, the English Puritan, or what is sometimes called the Continental or European? We reply that it is not likely that either the one or the other is destined to carry off the palm of victory, but that there is good reason for believing that something better and higher, a truly Christian Sabbath, will come in to take their place and drive them into the background. We are still living, to a certain extent, under certain influences and old prejudices in religion and theology, which were transplanted from Europe to this country at an early day. They need a critical examination, a vigorous sifting, so that the chaff may be separated from the wheat, the gold from the dross. And so it must needs be with the Sabbath question. We need a higher and more Scriptural or spiritual idea of the Lord's Day, and this we believe we will arrive at in the process of a true Christian development, that is, in proportion as the Church, with all that is included or implied in it, puts on its strength and its beautiful garments. In the meantime, however, it is our duty to watch, and pray, and work, and not allow foreigners with their excesses to destroy our confidence or to become stumbling-blocks to us in our Christian course, in the race set before us.

HUGUENOTIC AND DUTCH.

At the recent meeting of the Summer Assembly of Reformed ministers at Lancaster there were at least five of the number who bore French names and were of Huguenotic ancestry, Santee, Sangaree, Truxal and the two Levans. There are many others in the ministry or the membership in the Church who belong to the same class. This is manifestly the case with those who are called by the name of Lefevre, Jannet, De Lyre, Kefauver, Motter or Matter, Mickly, Meckley, Meckel, De Long, Deforme, De Turk, Hayett, Pearson (in French, Personne), Merle, Lambert, Forney, Fordney, Fortney and many others of the same kind. We know of not a few names, which we believe are of French origin, but they have either been translated into German or become so much Germanized that we do not feel at liberty to pronounce them Huguenotic without further information. Further, some of our people manifestly bear Dutch names whose ancestors came from Holland, such as the Vandersloots and the Van Dykes. In some of our ancient country graveyards we have stood by the graves of the Vanderbilts or the Van Burens, and deciphered their names on their old tombstones. From this it would appear that our Reformed Church is not so purely German as we perhaps have sometimes imagined. The infusion of Gallic and Hollandic blood into our veins, has, moreover, been of immense advantage to us as a people. The French and Dutch among us came from ancestors who died for the Reformed faith and their descend ants have remained faithful to the same faith. In fact they very likely have been useful to us in stirring up our German sluggishness. It has therefore occurred to us that it would be well if some attention were paid to the subject, and as many French and Dutch names as possible were searched out and identified. If this were done, they might be put on record in some suitable place for reference. The display would be an interesting one and might be made serviceable in throwing light upon the history of the Church.

THE GENTILES.

The separation of the Jews from the Gentiles in ancient times was in harmony with the laws of human history no less than with the Divine Will. The two could not fraternize nor live in peace with each other. Divine truth was too precious to fall into superstitious hands. In the course of events the alienation became more and more intense, much more so than it was in the days of Moses or David; and the supercilious contempt of the Jews for the Gentiles, whom they regarded as no better than dogs, has scarcely its parallel in all history. But what had been allowed to exist for a temporary purpose, assumed a fixed character, as unchangeable in the mind of the Jew as the moral law itself. When, therefore, the time arrived for the breaking down of this middle wall of partition, for the abrogation of what were regarded as prescriptive rights, the difficulties in the way seemed to be insurmountable. But the work had to be done, the revolution had to be effected, and a beginning was made at once, visions of what was to be were seen by Zacharias and Elizabeth, the Virgin Mary, Simeon and Anna the prophetess, but the first step in the advance was made when the Wise Men of the East, the most honored and best specimens of the Gentile world, were invited by a mysterious star to come and see the new-born King of the Jews at Bethlehem. This was the first proclamation of the universal emancipation of mankind, from which all other proclamations of like character, that have since then been sent out into the world, had their origin. It announced the fact that all men were equal in the sight of God, and equally entitled to the blessings of His Providence and grace—"where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all." Col. 3: 11.

The edict did not go into operation, at once, by any means. We know how the first Christians were afraid of it, and that Peter, the Rock of Stone, was at times wavering in his conduct with regard to it. It was left to Paul, the Apostle of the Gentiles, who had the courage and faith, to give it binding force and ecumenical authority in the Christian Church. In its utmost, far-reaching significance, in asserting the true fraternity of men, it has been resisted more or less in the Church as well as the State. Priests and Levites still pass by the poor traveler lying half-dead on the road-side; but we have now many good Samaritans who are ever ready and willing to bind up the wounds of all such. The prejudice of caste is passing away even in India; Africa with its wild bushmen and pigmies is being invited to come into the fraternity of nations, and of the Christian Church. The presumption of rulers is being curbed by the common voice of the Christian people; and the autocrat in the smaller circles of society is rebuked by the growing intelligence around him, and made to feel to some extent at least that his occupation is gone. For all these things, and innumerable other blessings, the world is indebted to the decrees that went forth long ago through the Star of the East, that God is no respecter of persons, that Christ is all, and in all.

THE CHRISTIAN SABBATH.

The Reformers at the time of the Reformation sought to eliminate the false elements both of Judaism and Heathenism, which had crept into the Church during previous ages. Luther predominantly attacked the former and Zwingli the latter. They, however, were not successful in driving them out of the old Church nor in keeping them entirely out of the new Church that was to be. This we see at the present day in the conceptions which are held in regard to the Sabbath. We have what may be called a Jewish and a heathen Sabbath. In the old world, and in this country also, the Lord's Day has in many directions been reduced to a mere heathen holiday, in which in whole or in part it has been devoted to mere sensual or animal enjoyment, deprived altogether of the character of a Christian festival. As a reaction against such profanity and desecration, many very earnest Christians have been driven to the opposite extreme, so as to reduce a truly spiritual festival to something of the nature of a dark and gloomy day of fasting and prayer. The literal or legalistic element involved in this kind of observance has been carried out among the Puritans of the old and the new world, nearly, if not quite, as far as it was in the caseof the ancient Jews, who refused to defend Jerusalem on the Sabbath when it was attacked by the Romans. Of course Christ set this aside when He said that the Sabbath was made for man, and Paul in his writings in like manner rebukes the Sabbatizers of his day. The tendency of literalism in all cases tends to contract and injure the free spirit of Christianity; and so it is where it rules in the manner of observing the Lord's day; sometimes it wounds tender consciences; sometimes it tends to self-righteousness or spiritual pride; and sometimes it leads a puritanic Christian to condemn his neighbors who may be better Christians than he is himself.

But what shall we say of the heathen method of observing the Sabbath, devoting it in part or altogether to worldly enjoyments? Nothing at all in its favor or justification. Where one portion of the day is given to the Church and the other to the world, to feasting, to drinking, to visiting, to carousing or mere earthly, anunal enjoyments, it is difficult to say which impression will predominate, the good or the bad. Most likely, we would say, the latter. What is here required of such as wish to be true Christians is that they should allow themselves, and others also, the exercise of a true Christian freedom in the manner they spend the Lord's Day. Aiways bearing in mind its memorial significance, its object as a day of rest for the body, in order to communion with Christ, we shall naturally and without any apparent effort of our own, avoid the two extremes already referred to, the Judaizing and heathenizing tendencies with the censorious legalism of the one, and the false freedom, in which there is excess, of the other. Our Sabbaths then will be quickening, days of all the week the best—just as we see in them the emblems of an eternal rest.

HANS MICHEL.

John Bull once coming to London heard some people on the streets talking about his brother Jonathan in America—that he had a large farm, with flocks and herds in abundance, and that he was getting rich. John did not like this and thought over it for a good while. He was afraid that he might some day become richer than he was. At length he caught up an idea and went to William Penn. He told him that he had a cousin somewhere in Germany, Hans Michel, and that it would be a good idea to send him across the sea to America, where he could get a

fine farm for nothing. Penn took the hint, immediately went over to Germany, told Hans all about the rich land in Pennsylvania, where he could obtain farms for all the children of his numerous family. Hans with his quick perceptions in matters of this kind, saw through the matter at once; and it was not long before one ship after another unloaded his strong-minded sons and daughters at the wharves in Philadelphia; and in a comparatively short time these able-bodied settlers made the wildernes and the solitary place to bloom and blossom as the rose. Brother Jonathan in the far-off East heard of this, and he became anxious to know what kind of a neighbor he was to have, and especially to learn whether he had any kind of religion. He had been told that the Pennsylvania religion was no religion at all; but he thought he ought not to listen to mere rumor, and so he examined into the matter for himself. There were some things about Hans' faith which he did not like. He celebrated Christmas and Easter when they came round; and this seemed to Jonathan as a decidedly Romanizing tendency. He, however, observed that he was himself very devout and that some of his children were very religious; and so he gave him the hand of friendship and brotherhood. He also ascertained that he and his sons were patriotic, in favor of free institutions, and that if necessary, they, with their strong arms and broad shoulders could fight a good fight in order to secure their freedom. He, therefore, welcomed him to "the land of the free and the home of the brave." He continued to watch him in his religious tendencies, and discovered that the keeping of Good Friday and Ascension day did not lead him into the arms of the Pope. In fact he was intelligent enough to see that the Pennsylvania religion involved many important and valuable points in theology, of which he had not heard. He accordingly purchased German books, studied them and learned some things that he did know before. His children now take to organs, fine churches and responses, at least in the Sunday-school, and some are beginning to like the holy days. We would not, therefore, be surprised if some of them should begin to like the entire Church year. Hans, on the other hand, has in like manner been watching his quick-witted cousin, and learned more than one useful lesson from his books and superior intelligence, especially as it regards the proper observance of the Christian Sabbath and the use of cold water in harvest and hay-making as something better than whiskey or gin.

Synodical Editors.

(Elected by the Synods.)

Eastern, ... Rev. Jonathan H. Pannebecker.
Pittsburgh, ... " David B. Lady.
Potomac, ... " J. Spangler Kieffer, D. D.

THE IMPOTENCE OF COMPLAINT.

Nothing is more natural than to complain. There are few of us with whom things are going as we would have them go. Difficulties encompass us; obstructions block our way; ever-recurring annoyances and vexations try our tempers. We would get on rapidly, and find ourselves forced to move slowly. We have an eager appetite for a large portion of success and prosperity, and are obliged to content ourselves with a bit of it both ludicrously and painfully small when compared with the appetite. The average merchant's customers are fewer than he could wish. The average physician has to wait long for the expected and desired increase in his practice. The average lawyer's clients are by no means a multitude which no man can number. The average minister is no exception to this rule. Perhaps (since men are less eager for spiritual than for material benefits, and slower to apply to the physician of the soul than to the physician of the body) he may have even more than his fair share of causes for dissatisfaction and complaint. He would reach many with that great, free Gospel which was meant to be preached to "all men." In point of fact, he reaches comparatively few. Round about him are hundreds whom he would fain bring to the place where the Gospel is preached, but they will not come. The attendance at church is never very large; sometimes it is distressingly and depressingly small. The average prayer-meeting is a standing cause of dissatisfaction; so few attend it. Indeed, there is almost nothing in the congregation that is going as it ought to go. In these circumstances, what is easier or more natural than to break out in petulant complainings?

What is easier; but what is, at the same time, more utterly impotent and futile? We do not mean that all complaint is unwarranted or ineffectual. There is a time and a place for complaint. There are grievances which may be and ought to be redressed, and complaint against them is the first step in the redressing process. There is a complaining that is large, dignified, noble, effectual. Our forefathers once made complaint against certain wrongs on the part of England; signal and momentous complaint, written down there in dignified and stately language; memorable, along with the action by which it was backed up, for more than a hundred years now, and likely to remain memorable for a few hundred years to come. But the particular complaining we are speaking of is not of this kind. It is a petty and petulant, an undignified and ineffectual complaining. It consists in the frequently reiterated, and often habitual, complaining of the pastor of a congregation, in public, to the assembled people, concerning the poor attendance at church, the neglect of the prayer-meeting, or congregational affairs in general. We are persuaded that it is a not uncommon fault; a fault which in many cases has become chronic. From the pulpit has gone forth continually the preaching of the sweet and gracious Gospel of Jesus Christ; but from the same pulpit, we fear, has gone forth no inconsiderable amount of what might, without exaggeration, be called scolding.

It does no good; scolding never does good. The spirit of reproach and condemnation is in its very nature an impotent spirit. No one's words are so little regarded, or so powerless to render help, as those of the habitual scold. We do not know an instance in which a genuine reform in the matter of church attendance could be traced to scolding from the pulpit as its cause. On the contrary, though incapable of doing any good, it may do much harm. It spoils the minister's temper. We venture to say that more than one temper, naturally sweet, has been changed into sourness by indulgence in this mischievous habit of complaining. It throws a pall over the beautiful services of God's house, and makes the church, which ought to be a place of prayer and praise, a place of complaint, reprimand and reproach. It tends to drive men away from church, instead of attracting them to it. But yesterday a lady told us how she was driven to forsake a particular church in a distant State, by the minister's habit of complaining of the people's non-attendance at divine service. "And who," said our friend, "had to hear these scoldings from Sunday to Sunday? It was the faithful few, who were always there." This last point is worthy of special consideration. Those who listen to these complainings are the very persons to whom they have no reference. There is something almost grotesque and ludicrous in this solemn laying upon the souls of the faithful few who are present, of afflictions which belong exclusively to the unfaithful many who are absent.

Extract from the Contract between the Publication Board of the Reformed Church in the U. S., and the Proprietor of the Reformed Church Publication House.

"It being distinctly understood and agreed between the parties that the Synods of the United States, Pittsburgh and Potomac in consideration of the terms of this lease agree that they jointly or any one of them will not establish or themselves conduct or have conducted for them a publishing house or houses, nor publish any books or periodicals, nor endorse any periodicals that may be published by any private party or individuals either within or without their respective bounds."---Minutes of Synod, 1888.

The evils no doubt exist, and they are such as it is natural to complain of. But it is not thus that they are to be remedied. "*Non tali auxilio, nec defensoribus istis.*" Beware of complaint, and especially of chronic complaining; along that way lies no good. Let the people be frequently reminded of their duty; let them be faithfully and affectionately admonished as to any faults or shortcomings. But let not those who do come to church or prayer-meeting be habitually punished for the sins of those who do not. And let the line never be crossed which separates the faithful and affectionate admonition from irritable and petulant complaining. Let the minister rely upon the power of earnestness, industry and kindness. Let him apply himself, with all diligence of toil, to the proper work of his calling. Let him spare no pains, no self-discipline, no earnest study of God's Word, to render himself capable of preaching that Gospel which, as a rule, the human heart is glad to hear. Let him seek to make the services of God's house a source of inspiration and joy. Having done all this, let him, speaking no word of complaint, leave results to God; content, if need be, with little fruit; thankful to be able to preach Christ, even to a few;

> "Ready to give thanks and live
> On the least that Heaven may give."

This is a better way. It will save much bitterness both for the minister and for those who hear him. It will accomplish something, too. In proportion as people get something at church, they will learn to come there. Here, as everywhere else, it is by "sweetness and light," and not by sourness and gloom, that we shall eventually prevail. J. S. K.

—An *Exchange* very truthfully says:

"It is neither narrowness nor bigotry to love your own Church more than any other; to labor more earnestly for her extension and upbuilding than for any other; and to feel a deeper attachment to her principles and usages than to those of other denominations. That man who makes slighting remarks about his own Church, her principles or people; who magnifies her defects; who disparages her efforts to maintain the cause and advance the work entrusted to her, is usually one who would be of little use in any Church. We never could admire that boy who did not love his own mother, and who was everlastingly making invidious comparisons between her and the mothers of other boys."

—An exchange thus refers to a very important matter:

"Punctuality in church services is worth something. A minister is hardly treating his congregation with common civility when he opens ten or fifteen minutes after the announced hour. And upon business men, who have a high standard of exactness in these matters, the impression made by such slack methods is peculiarly unfortunate. Of course, absolute punctuality cannot always be secured; men do not secure it anywhere, and there is such a thing as tithing mint and anise, and neglecting weightier matters. But the minister, and choir, and officers of the church can teach the community a wholesome lesson, by commencing the Sunday services, at least, exactly on time."

Poetry.

WEEDS.

Have you seen the city-folk riding by,
With hungry glances at field and sky,
And exclamations of quick delight
At the sight of a meadow with daisies white?
They do not know
That a field of daisies should never grow;
And I envy them so!

Have you ever at eve of a midsummer's day,
When the air was sweet with scent of hay,
Felt a sweeter perfume upon you steal,
And strangely that perfume makes you feel
So sad, for you know
A field of thistles should never grow?
I am sorry 'tis so.

Have you heard of the distant desert land,
Where the cactus blooms in arid sand
So thick it blocks the traveller's way,
And no green on the lonely plain but they
Can live and grow?
So the cactus is only a weed, you know,
Though we prize it so!

Have you ever noted a field of wheat
As it waves in the summer breeze and heat,
With here and there in the yellow rows
A pretty pink blossom as red as a rose?
It will please you so!
But the weed ought not in the wheat to grow.
Still they can never weed it out, you know,
And I'm glad it's so.

But wheat would not be allowed to head
If it set its roots in an onion bed—
You'll find it so;
If a stalk of wheat in the garden grow,
It's a weed, you know.

From the daisied hay
And the thistle grain
The moral we draw
Is simple and plain
And cogent and brilliant
And lucid and clear—
A weed is a flower
Dropped out of its sphere.

—*Country Gentleman.*

Selections.

Receive a poor man at your table, and you will receive Jesus Christ Himself.—*Chrysostom.*

Do not wait for extraordinary opportunities for good actions, but make use of common situations.—*Goethe.*

When prayer delights thee least, then learn to say,
Soul, now is greatest need that thou shouldst pray.

—*Trench.*

We must carry our affections to the mansions prepared for us above, where eternity is the measure, felicity is the estate, angels are the company, the Lamb is the light, and God is the portion and inheritance of His people forevermore.—*Jeremy Taylor.*

Many and many an evil word and work would be avoided if Christian people would only remember that hope is a Christian duty, so high a duty that the Christian religion is pre-eminently a religion of hope; and the Christian life a life of hope. A hopeless Christian is no Christian, flatter himself as he may. The true Christian is resolutely hopeful; he hopes when other men despair; he does not know, and will not know, when he is beaten; and so it often comes to pass that he plucks victory from imminent defeat. His dutiful hopefulness is often his salvation, temporal as well as spiritual; he is "saved by hope."—*The Churchman.*

Science and Art.

The base of celluloid is common paper; by action of sulphuric and nitric acids it is changed to gun cotton, then dried, ground, and mixed with from twenty to forty per cent. of camphor, after which it is ground fine, colored with powder colors, cast in sheets, pressed very hard, and at last baked between sets of super-heated rollers.

True bony teeth are peculiar to animals which have backbones. The most elaborate dental apparatus belongs to the sea urchin, whose jaws are composed of forty pieces, moved by forty separate muscles. Snails have a sort of ribbon with which they rasp their food as with a file. Ant-eaters, though they are mammals, have no teeth at all; but they get there just the same, having no need to chew their prey. The whalebone whale is a mammal that has no teeth, its practice being to swallow the food whole.

It is well understood in these days that if the atmosphere were absolutely pure there would be no light. The dust in the atmosphere causes the refraction of the sun's rays and this results in light. It is not equally well known that it is variations in the quality or amount of dust that make sunset beauties variable. For a few days on a given spot we behold magnificent sunsets, and for a few days following we can describe the sunset in ordinary matter-of-fact language. The late Prof. Carville Lewis, who, as an authority on these subjects stood pre-eminent, believed that the influence of atmospheric dust or peculiarities of light extended for long distances. After careful investigation he found that peculiar dust which fell on the decks of vessels in Boston Harbor in the autumn and winter of 1882 came from the great volcanic eruption of Krakatoa, and that the grand sunsets of that period which have never been equaled in history, were due to this extra amount of atmospheric dust. It is this varying quantity and quality which affects the ordinary as well as extraordinary sunsets.

Items of Interest.

Indian Commissioner Morgan will be sustained by his official superiors in his action in making contracts for schools among the Indians, ignoring the Catholic bureau.

The first book to be copyrighted after the first of July was Edward Eggleston's new novel, "The Faith Doctor." This place of honor was given Mr. Eggleston in recognition of his services on behalf of the new law.

The Circuit Court in St. Louis has rendered a decision that express companies receiving goods from owners are liable for them until they arrive at their destination, no matter how many companies handle them in transit.

Advices from Morocco report the revival of the slave trade in the interior of that empire, where caravans from the Sahara are frequently bringing slaves of both sexes to slave dealers in cities like Fez, Mequinez and Morocco.

Rev. Dr. Happer, the veteran missionary of China, writing to the *Presbyterian*, estimates that instead of four to five hundred millions of Buddhists, as claimed or conjectured by many writers, there are not more than seventy-five millions.

Last year the receipts of the Presbyterian Board of Foreign Missions from the women and children exceeded the gifts from the churches—that is, there was received $346,780 from the churches, and $373,251 from the Woman's Boards and the Sabbath-schools.

Secret societies in China are causing much trouble. They have burned many mission houses and driven the missionaries away. The Chinese authorities, though willing, are unable to prevent the atrocities. The rioters are trying to cause a general insurrection.

Foreign missionaries resident in Japan are now granted passports to reside outside of foreign concessions, on the ground that they are "employed in church work"—a concession which has hitherto been given only to teachers. Coming at this time, it indicates a special appreciation on the part of the Japanese government of the beneficial influence of the missionaries.

A leading Mexican of great intelligence and refinement said to an American gentleman when asked about the various religions of Mexico: "There are two leading religions in Mexico, one is the Roman Catholic and the other is Freemasonry." The statement, which was made in the most matter of fact way, is a partial explanation of the fact that so few men are to be seen in the Roman Catholic churches.

Farm and Garden.

Insects on vines and rose leaves may be kept in check by sifting, at intervals, wood or coal ashes upon them as soon as the foliage begins to appear in the spring. Caution should be observed in using wood ashes in too great quantities, as it may thus injure or kill very tender plants.

Choice butter should always be wrapped in the parchment paper now made for this purpose. It is air-tight, clean, white and cheap. Butter properly put up is half sold, and if it tastes as well as it looks, a good customer is secured. When practicable, every dairy farm should sell its butter marked with its own brand.

Potato blight, or as it is sometimes called, potato rust, is one of the most common and destructive of plant diseases in Vermont, and the experiment station has issued a bulletin to again call the attention of potato growers to the following facts: First, that by spraying with the mixture of copper sulphate (blue vitriol) and lime, known as Bordeaux mixture, the blight or rust of the tops can be checked. Second, that by using this remedy to stop the blight on the tops, most of the dry rot of the tubers can be prevented.

Hints and Recipes.

An exchange says that borax water will instantly remove all soils and stains from the hands, and heal all scratches and chafes. To make it, put crude borax into a bottle and fill it with hot water. When the borax is dissolved, add more to the water, until at last the water can absorb no more, and a residuum remains at the bottom of the bottle. To the water in which the hands are to be washed, pour from this bottle to make it very soft. It is very cleansing, and by its use the hands will be kept in an excellent condition.

Apples baked in the following way make quite an attractive dish: Pare and core eight large, sweet apples, put in a well-buttered baking dish, and fill the cavities with sugar. Blend one half cup of butter and one large spoonful of flour; to this add enough boiling water to make a thick syrup, and with it cover each apple. Grate nutmeg over all, and bake slowly till done.

A fanciful and delicious dessert is made as follows: Pare and core as many fair, sweet apples as will cover the bottom of a large porcelain preserving kettle; fill the centers with sugar, adding to each a few drops of Royal vanilla flavor. Over all scatter a liberal allowance of grated or dessicated cocoanut, add only sufficient water to cover the bottom of the kettle; cover closely, cook slowly till soft. Remove to a glass dish without breaking, pile in regular pyramid form, and when cold cover all with frosting, made of the whites of three eggs and powdered sugar. Over all sprinkle finely shredded lemon peel, or dot all over with bits of colored jelly.

Eat all cold food slowly. Digestion will not begin till the temperature of the food has been raised by the heat of the stomach to ninety-eight degrees. Hence the more heat that can be imparted to it by slow mastication, the better. The precipitation of a large quantity of cold food into the stomach by fast eating may, and often does, cause discomfort and indigestion, and every occasion of this kind results in a measurable injury to the digestive function. Ice-water drunk with cold food of course increases the mischief. Hot drinks—hot water, weak tea, coffee, chocolate, etc.—will, on the contrary, help to prevent it. But eat slowly, any way.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch St.

LIPPINCOTT'S MAGAZINE for August contains—A Daughter's Heart, Thoreau and his Biographers, A Damascus Blade, Walt Whitman's Birthday, At a Poet's Funeral, My Adventure with Edgar Allan Poe, Fancy, A Culprit, A Plea for Patriotism, Re-roasted Chestnuts, The Slav and the Indian Empire, Walt Whitman's Last, —"Good-bye, my Fancy," and With the Wits.

J. B. Lippincott Company, Publishers, Philadelphia. Price 25 cts.

THE ATLANTIC MONTHLY for August. Contents—The Lady of Fort St. John, IV.–VIII., A Disputed Correspondence, Notes from the Wild Garden, Two Little Drummers, The Pea Fields, A Colonial Inquisitor, General Sherman, Harebell, The House of Martha, XLI.–XLIII., The Queen's Closet Opened, The Reform of the Senate, The Marriages, Sweet Peas, The Oppression of Notes, Six Centuries of Self-Government, Browning's Life, Murray's Memoirs, Canada and the Canadian Question, Novel Economics, Comment on New Books, and The Contributors' Club.

Houghton, Mifflin & Company, Boston, Mass.

The CENTURY MAGAZINE for August contains—Portraits of the Emperor and Empress of Germany, frontispieces; The German Emperor, Thou Reignest Still, Thumb-Nail Sketches—Moglashen, A Common Story, Two Kings, On the Study of Tennyson, The Squirrel Inn, The Press as a News Gatherer, The Eleventh-Hour Laborer, Life on the South Shoal Light-ship, Play in Provence, Alone We Come into the World, The Little Renault, On Elkhorn, Our Summer Migration, Le Crepuscule, Cape Horn and Co-operative Mining in '49, Gray Rocks and Grayer Sea, The White Crown, The Faith Doctor, The Clown and the Missionary, Topics of the Time, Open Letters, and Bric-a-Brac.

ST. NICHOLAS for August. Contents:—Frontispiece, "Puck and Fairies." A Rhyme of Robin Puck, Four Sides to a Triangle, Prince Elecampane of the Golden Plume, The Statue, A Hint, The Crowned Children of Europe, The Fortunes of Toby Trafford, Good Measure of Love, Plain Truths about Hunting, The Torpedo Station at Newport, The Merry Outlaw, Bob o' Lincoln, The Song of the Thrush, Vacation Days, How the Maiden and the Bear Sailed Away, Chan Ok, The Twins, The Swimming-Hole Stories, The

Story of the "Century" Cat, A New Tale of a Tub, Some Incidents of Stanley's Expedition, The Story of my Life, The Frog's Singing-School, A Marble Quarry, Jack-in-the-Pulpit, The Letter-box, The Riddle-box.

The August MAGAZINE OF AMERICAN HISTORY opens with the first part of an article on "The Spartans of Paris," and is followed by The Fifteenth State, The Beginnings of the City of St. Joseph, The Right Reverend Samuel Provoost, D.D., first Bishop of New York, A Character Sketch of Mr. Gladstone, Governor Meriwether Lewis, The Bewitched Children of Salem, 1692, The Royal Couple of Roumania, Archæology in Missouri, and The Four New York or Senior Regiments of Troops in 1755. This is a live periodical.

Subscription price $5.00 a year. Published at 743 Broadway, New York City.

Each number of the REVIEW OF REVIEWS contains an extended list of portraits of men and women of contemporary interest, and the August number is quite up to the standard in this respect. The reader who buys and keeps the copies of the *Review of Reviews* will find himself accumulating a portrait gallery of an exceedingly interesting character.

$2 a year. New York: Astor Place.

THE MEDICAL BULLETIN: A Monthly Journal of Medicine and Surgery. Edited by John V. Shoemaker, A. M., M.D. Contents for August — Original Communications; Selection; Abstracts; Therapeutic Notes; Editorials; Correspondence; Medical News and Miscellany; Book Reviews; Current Medical Literature; and Commercial News.

Terms—$1 a year in advance. F. A. Davis, Publisher, Philadelphia, Pa., U. S. A.

LITTELL'S LIVING AGE. The number of The Living Age for August 8 contains—Italy and France, Contemporary Review; The Woman in the Morgue, Macmillan's Magazine; A Publisher and his Friends, Leisure Hour; Bulgars and Serbs, Fortnightly Review; A Little Love-Affair, Cassell's Magazine; Ways and Whims of Fresh-Water Fishes, Blackwood's Magazine; L. E. L., Belgravia; Essays in the Obvious, Murray's Magazine; Selborne and Wolmer Forest, Spectator; An Egg-Stealer, Spectator. Poetry—Limitation, June, My May-Queen. Miscellany.

$8.00 per year. Littell & Co., Boston, are the publishers.

Marriages.

At the pastor's home, in West Millville, Pa., on the 23rd day of July, 1891, by Rev. R. F. Gass, Mr. James B. McDonald, of Fairmount City, Clarion county, Pa., to Miss Ellen L. Adams, of Oakland, Armstrong county, Pa.

Deaths.

Obituaries to be inserted free of charge must contain only *two hundred* words, and all words above that number, verses of poetry and resolutions, will be charged for at the rate of *one cent* a word. Money must accompany obituary to insure insertion. Memoirs of ministers, their wives, and of prominent laymen are exempt from this rule.

DIED.—In Vernon township, Crawford county, Pa., July 11, 1891, David Brown, aged 61 years and 6 months.

The subject of this notice and a brother who preceded him to the grave a year and a half ago, were deaf and dumb all of their life. The "boys," David and Joseph, were very interesting people. They had been well educated in the schools for that afflicted class, were great readers of the church and other papers, and could converse with great fluency in their own way. Not being able to hear they would sometimes read the minister's sermons. They united with the Watson Run Reformed church in early life, and David renewed his profession some fifteen months prior to his death, and continued very regular in the discharge of church duties. The praises of the heavenly world will be all the sweeter to them for having been deprived of hearing the songs of the earthly sanctuary. *

DIED.—At Saegertown, Pa., July 17th, 1891, Deacon Henry Siverling, aged 61 years and 7 months.

This was the closing of a life that deserves more than a passing notice, for it was a life of deep interest and of hnmble though very energetic activity in the affairs of the church. Henry Siverling was born and reared in Crawford county, near Saegertown. When about 30 years of age he united with the Lutheran church, but later on he transferred his membership to the Reformed church.

His interest in the work of the church, and the worthiness of his Christian life, caused him to be selected as a deacon, first in the Lutheran church and afterwards in the Reformed church. We found him in this office when we first came to know him, and were at once impressed with the singular efficiency and strict fidelity with which he discharged the duties of that sacred trust. And this must be said not alone of that side of this office which relates to the finances of the church, but also with reference to the discharge of the duties of its more solemn side, which has special concern for the salvation of men. In him we were made to feel that we had a model example of a deacon who tried to uphold the hands of a pastor and render his work prosperous. If there were illness among the membership it was his early concern to see that the pastor came to know it. If there were a grievance of any kind, we were sure to have his valuable counsel. And not once did we feel that he came with any other motive than a charitable concern for the spiritual welfare of men. One could not look for anything like a serious difference of opinion in counseling with him, for his views were of that conservative nature and his manner of that amiable bearing which precludes dispute. In his personal attendance upon the means of grace in the sanctuary he has left a record that is simply blameless. As far back as we have recourse to the records of the church he is credited with having missed not a single communion, and we found him absent from no service, except when illness in his family or his own person kept him at his home. His death was caused by dropsy, superinduced by an attack of la grippe. For ten or more weeks he endured a severe trial, but throughout his bearing was most manly and Christian, calm, patient, and full of faith in the goodness of God. We were with him much from the beginning to the end, and helped to support him in the last painful, but very brief struggle, and not once was there a murmur of doubt or insubmission to the will of God.

We laid his body in the grave with a painful feeling that the church on earth has lost the service of a very worthy disciple, but with the fullest confidence that heaven has gained one more to cast a crown at the feet of Christ, and join in the endless song of redeeming love. *

DIED.—June 13, 1891, at State College, Pa., Mr. Jno. C. Krumrine, aged 75 years, 10 months and 18 days.

July 18, 1891, near State College, Pa., Mr. Benj. Corl, aged 86 years, 5 months and 6 days.

These two aged men were members of St. Peter's congregation of the Boalsburg charge, and were numbered with her first members, for they were among the early settlers of that part of Centre county. The ground where Pennsylvania State College now stands was in woods when these two men took possession of the land out of which they made fertile and productive farms.

During all the years they spent in this locality they were identified with and interested in the church of their choice. As long as health permitted, they were attentive to all her means of grace, and at last gladly received her ministrations in their respective homes.

Though the congregation of which they were members had her struggles, yet they were permitted to live to see their descendants provided with a house of worship which is an honor to any community.

Both of these fathers were blessed with a large number of descendants. Father Corl leaves behind forty-seven living grandchildren and thirty-seven great-grandchildren. May these emulate the good deeds of their forefathers' lives, and live and die in the same faith they enjoyed.

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Miscellaneous.

For Reformed Church Messenger.

THE SPIRITUAL CONFERENCE.

The Assembly for Spiritual Conference of Ministers and Elders of the Reformed Church in the United States met in fifth annual sessions in the chapel of Franklin and Marshall College, Lancaster, Pa., on Wednesday evening, July 29th, and closed at noon on Tuesday, August 4th. The opening sermon, on Wednesday evening, was preached by Rev. Dr. S. N. Callender.

The hour of Bible study was conducted each morning, commencing at 8.15, by Rev. Prof. J. C. Bowman, except the last morning, when Rev. A. S. Weber had charge of it.

The first paper was read on Thursday morning at 9.30 o'clock by Rev. Dr. John S. Stahr, President of Franklin and Marshall College, on the subject, "The Relation of Humanity to Divinity." The evening devotion at 4 o'clock was conducted by Rev. Dr. E. V. Gerhart.

On account of the unavoidable absence of Rev. Dr. Thos. C. Porter, who was to read on Friday morning, the committee asked Rev. Dr. Thos. G. Apple to serve as substitute. Although the Conference regretted the absence of Dr. Porter, to whom, if he had come, a very cordial welcome would have been extended, the brethren were very glad, as they always are, to hear from Dr. Apple, and he, although a brief time for preparation was allowed, read before the convention an excellent paper on the question, "What is the Bible?" The evening devotion was conducted at 4 o'clock by Rev. W. I. Stewart.

On Saturday morning Rev. John G. Noss read a paper on the subject, "Personal Consecration to Christ," and in the afternoon Rev. Ambrose M. Schmidt preached the preparatory sermon at 2 o'clock.

The communion sermon on Sunday morning was preached by Rev. Dr. Geo. L. Staley, and a song service was conducted at 4 o'clock by Rev. A. P. Horn.

The paper on Monday morning was read by Rev. A. E. Truxal, on the question, "Can we improve our Method of Placing Pastors?" The evening devotion, in the absence of Rev. W. F. More, was conducted by Rev. Dr. J. W. Santee.

The last paper was read on Tuesday morning by Rev. Dr. F. K. Levan on "Sunday Observing," and the closing devotions were conducted right after by Rev. A. S. Weber.

Following is a list of those who were present: Rev. Drs. Geo. L. Staley, S. N. Callender, Theodore Appel, Thos. G. Apple, J. W. Santee, J. S. Stahr, E. V. Gerhart, C. S. Gerhard, F. A. Gast, J. M. Titzel, J. A. Hoffheins, H. Mosser, A. B. Koplin, Geo. W. Aughinbaugh, F. K. Levan, J. H. Dubbs, and Revs. J. P. Stein, A. E. Truxal, A. M. Schmidt, Lewis Reiter, D. W. Gerhard, A. P. Horn, T. G. De Lyre, M. H. Sangree, C. S. Slagle, D. A. Souders, B. F. Bausman, H. Y. Stoner, N. Z. Snyder, L. D. Steckel, J. C. Bowman, J. A. Wickert, T. J. Hacker, A. C. Whitmer, W. I. Stewart, J. F. Moyer, J. G. Noss, A. S. Weber, W. F. Lichliter, T. J. Bowers, J. H. Pannebecker, George B. Seibel, C. W. E. Siegel, J. S. Hartman, S. M. Roeder, J. M. Souder, Lewis Robb, Z. A. Yearick, J. David Miller, C. W. Levan, M. M. Noacher, F. F. Bahner, W. J. Johnson, S. L. Krebs, Lic. T. A. Fenstermaker, and Theological Students Geo. K. Kaneko, H. K. Miller, H. H. Apple, H. H. Rauck, and Elders J. E. Kershner, Jacob Rauck, George W. Hensel, and Profs. J. B. Kieffer and W. W. More.

A few of these brethren were present only a day or part of a day, a few were present before Sunday and several after Sunday, but the greater part attended during the Conference.

The papers read treated subjects theological, Scriptural and practical. The discussions which followed the reading of papers, while they were earnest, were kind and brotherly without any exceptions, and moreover were suggestive and helpful. The social enjoyment—without even the thought of committee work as when one goes to Synod—was very refreshing. The devotional surely was not overlooked or crowded out. Every Bible lesson was commenced and closed with prayer. The reading of every paper was preceded by singing and prayer, followed by singing and the discussions closed with singing and prayer, while the evening devotion at 4 o'clock was particularly calculated to help the devotional spirit.

While this Conference provides a programme from year to year that ministers to the intellectual faculties it is well understood that we constitute an Assembly for Spiritual Conference—or in other words a Retreat— for rest, recreation, mutual improvement. It need hardly be said that the Conference is not in the interest of any party spirit, or particular institution. All who feel disposed to attend are heartily welcomed.

The Conference saw fit to re-elect the following officers, namely, Rev. M. H. Sangree, president; Rev. D. A. Souders, treasurer; Rev. D. W. Gerhard, secretary. These officers constitute an executive committee and are charged with fixing the time and place, and also arranging a programme for the next annual meeting. Lancaster and Mercersburg were the places mainly considered in connection with the next meeting.

Some of the older brethren in the ministry want to go to Mercersburg to renew former acquaintances, some of the younger brethren who have never been there want to see the mountain village made famous in the heroic days of the early struggles of our institutions, while on the other hand some of the brethren say at Lancaster we have conveniences we could not expect elsewhere. Harbaugh Hall is beginning to have associations, because there most of the brethren home while here, that makes them long to come again. Moreover here they see the Professors of our central and leading institutions and have the benefits of their counsels and advice.

However the committee may finally decide these questions the friends of the Conference can rest assured that they will have in view the objects of the association as expressed in the second article of its constitution; namely, "to afford its members opportunity to retire from their active labors for rest, and for mutual help in the study of the Bible and for the consideration of such topics as may fit them for the better discharge of their duties in the Master's vineyard."

D. W. GERHARD, Secretary.

For Reformed Church Messenger.

A VISIT IN WEST PENNSYLVANIA.

In June three additional young men applied for aid as beneficiary students of Calvin College. One had been in college for three years, at his own expense, but found himself unable to continue supporting himself; the other had been in the preparatory department for some time, and had but lately become convinced of his call and duty to prepare for the ministry; the third had been a member of the students' mission and its catechetical class. All three were born in this country, of German parents. Being well acquainted with them, our Board felt anxious to assist them, and the writer of these lines gladly accepted an invitation of Dr. J. M. Schick in Greenville, to address two of his congregations on this subject.

So far there has been but very little intercourse between our German churches in Cleveland and the Reformed churches in Western Pennsylvania. We never knew that we were so near together, geographically and spiritually. But now a short ride of four hours brought us right amongst those with whom we were made to feel perfectly at home, and who could sympathize with us as we could with them. Their pastors generally take great pains to awaken and to develop their Christian life, not personal and congregational only, but also ecclesiastical, so as to interest them in the whole work of our church. And doing this perseveringly and patiently, the members are evidently growing in liberality and in all those Christian graces that spring from liberality.

But now a new object of benevolence is added, when it was thought that their liberality was already taxed to the limits of their means. The German immigrants claim their help, especially those who feel that they and their children need a closer fellowship with the American church, and who are interested in the education of suitable ministers. Naturally, some of our American people would be somewhat dismayed on the presentation of this new claim, but we are happy to say that Dr. Schick and his members fully realized its importance. They see that the future of our country as well as of our church will to a great extent depend upon what efforts we put forth in this direction, and what blessings God may be willing to bestow upon them.

We also visited some of the neighboring pastors, of whom Rev. Dan. H. Leader, in Saegerstown, and Rev. A. M. Keifer, in Greenville, promised to remember Calvin College in the near future.

As a background to the fraternal reception we received, the beautiful scenery and the pure air of Mercer county will continue to linger in our memory. It was a journey of pleasure and a social visit rather than a task. Many thanks!

H. J. RUETENIK.

For Reformed Church Messenger.

NOTES ON THE MEETING OF CLASSIS OF EAST SUSQUEHANNA.

(CONCLUDED.)

The *Missionary Guardian* was referred to the Women's Classical Missionary Society.

This society met with Classis in an adjourned meeting at Sunbury, June 15th, and made provision to have one member of each congregation canvass for the *Missionary Guardian*. The members of Classis felt that the spread of missionary literature would tend to the enlightening of many with reference to our missions and the various Mission Boards, and with the needs and wants of the church.

No doubt many or all of the Classes have taken similar action; but the fruit of this Classical action may be of slow growth and much of it not ripe.

It is often stated that a demand for a certain article will cause its production. If there is a felt want and demand for this missionary literature independent of that which is noted in the MESSENGER, there will be a hearty response when this action of Classis is carried out. Upon close observation I find that it would be unkind and unfair to state that an individual has no missionary zeal or is illiberal when he fails to patronize all the periodicals of the church as soon as presented. There is life and growth in everything in our church. In doctrine and cultus. In numbers of Synods, Classes, congregations, ministers and members. Growth in benevolent contributions, in multiplication of church literature. So will there be a living growth—spiritual and intellectual development—when there will be a craving after these productions of the church, and will be accepted and appreciated. Better so than a Jonah's gourd.

The Woman's Classical Missionary Society is a tender plant of two years'

Continued on Page 13.



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growth. It was something of an experiment. It was planted at the meeting at Catawissa, but last year at Ashland it had attained to some growth. At the adjourned meeting of Classis at Sunbury the ladies, to whom this lovely plant had been entrusted, let their big brothers have a wee peep at its beauty, sweetness and loveliness. Classis took a recess and filed en masse to the basement of the church to have a square look at this Woman's Classical Missionary Meeting, and lend a helping hand. They were kindly, politely, yet firmly informed that they (this women's society) desired to be private. With firm step and dignified mien they returned to their Classical duties.

No intrusion was intended, but Classis only desired to redeem itself from the accusation that it planted this missionary plant and now leaves its fostering care to weak and inexperienced hands. We do not wish to pass criticism here, but in our judgment it would have been policy had the ladies accepted the well meant help and they might have profited by the wisdom and experience of Classis. However, the working of this society is now intrusted to their care and keeping—this tender plant is intrusted for its nurture to the fair hands of the daughters of our Classical Zion.

There is also a steady healthful growth in the benevolences of this Classis. Take the Synodical minutes from 1872, and mark the growth in liberality. It is true there is also an increase in membership, but not in proportion to the benevolences.

	Members.	Benev. Moneys.
1872	7,095	$1,774.83
1875	8,309	2,066.99
1880	7,772	1,702.00
1885	8,910	3,385.00
1890	4,747	2,185.75
1891	4,969	2,821.00

It must be borne in mind that the membership and contributions of Wyoming Classis is counted in this table; because Wyoming Classis was a part of East Susquehanna Classis.

But the membership and contributions of Wyoming Classis is not counted in in the years 1890 and 1891. There was a division of Classis between the year 1885 and 1890. Take the period from 1872 to 1885 and the benevolent contributions were almost doubled. Then note again that after the division of Classis in 1890 and 1891, with a little more than half as many members as in 1880, ten years ago, this Classis raises almost again as much for benevolence. Wyoming Classis, which was a part of East Susquehanna Classis in 1880, increased in tts benevolences in like proportion. So that the same territory during this period of ten years almost trebled its benevolences.

This growth is very noticeable in congregations and charges during this period. A few examples will suffice without doing any injustice to any other charge. We cannot mention them all. Take

		Contributed.
Shamokin	1872	$40.00
"	1875	120.00
"	1885	336.00
"	1890	410.00
Uniontown	1872	$80 00
"	1875	140.00
"	1885	250.00
"	1890	220.00

With a loss of half its members and two of the largest congregations through reconstruction of charges.

Sunbury	1872	$37.00
"	1875	99.00
"	1885	179.00
"	1890	224.00
Millersburg	1880	$111.00
"	1885	168.00
"	1890	200.00
Numidia	1886	$164.00
"	1890	325.00

Excepting Shamokin and Sunbury the rest are country charges. Besides this growth in benevolences there was a strong outflow through removal from these charges.

There is a steady healthy growth throughout the entire Classis. The charges are filled with men of earnestness and zeal in the prosecution of the Lord's work.

It was the custom of this Classis to convene its session on the third Wednesday evening in May and continue the meeting of Classis over the Sabbath. Classis decided to convene the third Monday evening in May with the intention of completing all classical work so that each pastor can spend the Sunday with his own people.

The Stated Clerk of Classis has already noted in outline the officers and some work of Classis. I will, therefore, avoid repetition. B.

For Reformed Church Messenger.

CLEVELAND, OHIO.

Accompanying is a detailed acknowledgment of cash and pledges received for Grace Mission of Cleveland, O., as the result of a personal visit into various Reformed localities. Our reception as a rule was cordial and but for two reasons the results would have been still greater. One of these reasons was the very large number of our ministers and their people away from home at the time of the visit (July), and the other was a lack of time for a thorough canvass. The response to our errand from many was most liberal especially when the very great activity of our denomination in furthering the interests of the Reformed church is noted. Mark a few of those interests which met us. Ursinus College has just raised some $60,000 in the church at large for the Bomberger Memorial Hall; Franklin and Marshall has just been endowed with a $35,000 Seminary Professorship; Mercersburg is making demands on its friends; the East is being or just has been canvassed by Dr. Ruetenik for Calvin Institute, by Rev. Snyder, for Grace Mission of Philadelphia, Rev. Sangree for the Steelton (Pa.) Mission, Rev. Schwedes for Terre Haute, Ind., Rev. Reiter for Roanoke (Va.) Mission, Rev. Coblentz for the Altoona (Pa.) Mission; while interests at Wichita, Sioux City, Washington, Baltimore, Scranton, and a long catalogue of other points are engaging the attention and the money of the church. All this, remember (and very much that has not been mentioned), in addition to the regular home and foreign missionary work of the Reformed church through its Boards, the regular educational institution operations and surprising activity in church building by individual congregations. At times there were as many as three of us in the same congregation at the same time for money. But to the credit of our generous people be it said we all appeared to receive what we came for. Wherever the pastor fell into line with our work the people responded gladly and liberally. Brethren, we have lost much valuable time in the way of home mission work, but we are at it with a will now and let us not weary of this grand progress of the Reformed church. As for Cleveland, Grace Mission heartily thanks all the helping hands that are outstretched to it and we feel sure that a glance in on the work here would be ample reward to our benefactors.

A little more earnest faithful effort will give Cleveland, O., a prosperous English Reformed congregation worshiping in a creditable home—the result of considerable less than three years of home missionary effort. The acknowledgments follow:

H F Wieder,	Bellevue, Ohio,	$1 00
Mrs Lucy Yerger,	"	1 00
G W Friedley,	"	1 00
Miss Diana Zieber,	"	1 00
Wm A Heyman,	"	3 00
W C Smith,	"	1 00
Dora M Sierer,	"	1 00
Jacob Aigler,	"	5 00
Mrs Catherine Oehm,	"	5 00
E G Woleslagel,	"	5 00
Rev G H Souder,	"	10 00
Wm Knauss,	"	5 00
Mrs Sarah Ziecer,	"	1 00
Mrs S Henney,	"	5 00
B F Bunn,	"	10 00
Mrs Mary A Good,	"	10 00
Chas Aigler,	"	5 00
M Conkle,	"	5 00
Misses Emma and Sarah Smith, Bellevue, O,		10 00
		$85 00
A Harpster, Republic, O,		$5 00
S F Royer,	Fireside, Ohio,	2 00
Jeremiah Good,	"	3 00
Rev F H Keller,	"	5 00
J B Royer,	"	1 00
Mrs Mary A Royer,	"	10 00
Mrs Julia A Schett,	"	5 00
Mrs Catharine Good,	Flat Rock, O,	5 00
W F Bennehoff,	"	5 00
		$41 00
Mrs John Wagner,	Lindsey, Ohio,	$5 00
Mr and Mrs J L Loose,	"	20 00
Miss Agnes Stine,	"	5 00
C A Overmyer,	"	5 00
		$35 00
B F Firestone,	Columbiana, O,	$2 00
Caroline Lower,	"	5 00
L D Holloway,	"	5 00
Rev J H Bomberger,	"	5 00
J Esterly,	"	10 00
Dr Robert Bell,	"	10 00
J E Icenhour,	"	10 00
Josiah Rohrbaugh,	"	5 00
Noah E Nold,	"	10 00
Aaron Esterly,	"	5 00
Wm Metz,	"	5 00
S J Rohrbaugh,	"	5 00
		$77 00
A S Zerbe, Ph D,	Tiffin, Ohio,	$10 00
Chas A Goetz,	"	10 00
John Kost, D D,	"	10 00
Prof E R Williard,	"	10 00
Harry S Lutz,	"	5 00
H Rust, D D,	"	5 00
B F Myers,	"	10 00
Prof H B Adams,	"	5 00
Prof C Hornung,	"	5 00
Prof T H Sonnedecker,	"	10 00
Prof E J Shives,	"	10 00
N L Brewer, Esq,	"	10 00
Prof A G Barone,	"	5 00
Prof E W Keen,	"	5 00
E R Good & Bro,	"	5 00
L H Kefauver, D D,	"	3 00
W A Schlosser,	"	1 00
Mr and Mrs Jas Hawk,	"	2 00
Prof M E Kleckner,	"	2 00
Miss Alice M Good,	"	1 00
Jeremiah Rex, Esq,	"	1 00
Miss Jennie A Heckerman,	"	10 00
Mrs H V Brinkeroff,	"	1 00
F W Byrne,	"	1 00
J H Bennehoff,	"	1 00
J A Peters, D D,	"	10 00
H H W Hibshman, D D,	"	10 00
David Van Horne, D D,	"	5 00
Mrs Mary Grummel,	"	5 00
Miss Sarah Keller,	"	10 00
F Rohrbaugh,	"	5 00
John E Dubois,	"	5 00
Mrs Susan Heckman,	"	5 00
Mrs Mary M Patterson,	"	5 00
Mrs William Rex,	"	5 00
Henry Stoner,	"	5 00
Mrs Martha Burnside,	"	5 00
Dennis Holtz,	"	5 00
Edward Swander,	"	5 00
Rev E C Rust,	"	5 00
		$228 00
Mrs S A Heilman,	Bloomville, O,	$5 00
Paul W Zutavern,	"	5 00
Mrs Emma Samsel,	"	5 00
Jacob Geiger,	"	5 00
Mrs Mary Baker,	"	5 00
P F Samsel,	"	10 00
Mr and Mrs J A Klahr,	"	20 00
Mrs E Detweiter,	"	1 00
Fred Maurer,	"	1 00
C C Behm,	"	10 00
Konrad Klahr,	"	10 00
Y People's Society,	"	10 00
E K Huddle,	"	10 00
Henry Scheerer,	"	10 00
Rev D A Parks,	"	5 00
Mrs S A Jones,	"	5 00
		$117 00
Chas Romy,	Louisville, O,	$1 00
Grant Linerode,	"	1 00
J L Warstler,	"	5 00
Wm Shaffer,	"	5 00
Anna Spangler,	"	5 00
Marten Coy,	"	10 00
Rev J J Leberman,	"	10 00
Mrs Hiram Meffert,	"	5 00
J C Nunamaker,	"	5 00
Jos Folk,	"	5 00
O Clark,	"	5 00
Josiah Bowen,	"	5 00
Mrs P E Chenot,	"	5 00
Steven Schell,	"	1 00
Elias Essig,	"	1 00
Miscellaneous,	"	1 00
Geo Chenot,	"	1 00
Rev Geo W Henning,	Osnaburg, O,	5 00
J E Schufell,	"	5 00
Chas Ritz,	"	1 00
		$82 00
Catherine Handwerk,	Canfield, O,	$1 00
Mrs C Lindsay,	"	1 00
John Ipe,	"	1 00
Miss Maud Osborn,	"	1 00
Samuel Graver,	"	2 00
Mrs Elizabeth Kline,	"	5 00
Boardman Reformed congregation,		10 00
John Simon, Poland, O,		5 00
Mrs D Lynn, Cornersburg, O,		5 00
Lulu E Robinson, Cornersburg, O,		1 00
Jacob Simon, Youngstown, O,		10 00
L W Raver, Austintown, O,		5 00
		$47 00

Original. No. 43.

Pot Pie Dumplings

BY MRS. DEARBORN,
Principal Boston Cooking School.

Mix and sift together 1 pint pastry flour, 1 heaping tea sp. Cleveland's Baking Powder and ½ tea sp. salt. Beat 1 egg until thick and light, add ½ cup cold water, stir this into the dry mixture, and enough more water to make a dough stiff enough to hold its shape when dropped from the spoon.

Drop the dumplings on a plate a little distance apart and cook in a closely covered steamer for fifteen minutes; or, drop them on top of the boiling stew and cook for the same length of time.

The secret of having them light and tender lies in their not being disturbed while cooking, and in not having much liquid around them, if cooked on top of the stew.—(Copyright, 1891, by Cleveland Baking Powder Co.)

Use only Cleveland's baking powder, the proportions are made for that.



Cleveland's Baking Powder,
Wholesome,
Leavens Most,
Leavens Best.
Try a can,
Cleveland's.

Ladies' Society of Hope congregation, Sulphur Springs, O,		$10 00
Rev S W Seeman, Columbus, O,		10 00
Rev J B Rust, New Philadelphia, O,		5 00
Rev W H Tussing, Germantown, O,		5 00
Rev C E Miller, Dayton, O,		5 00
Rev N E Baichly, Farmersville, O,		5 00
Rev J S Keppel, Swander's Crossing, O,		5 00
Geo Loucks, Canal Winchester, O,		10 00
		$55 00
John H Hollinger,	Lancaster, Pa,	$5 00
Amos Hollinger,	"	10 00
D C Haverstick,	"	5 00
Miss C H Long,	"	5 00
J S Stahr, D D,	"	5 00
J H Dubbs, D D,	"	5 00
Mary G Heitshu,	"	10 00
Sarah M Wolff,	"	2 00
Mrs John McAllister,	"	2 00
Rev D W Gerhard,	"	5 00
J E Ranck,	"	5 00
Mrs Rosa H Jenks,	"	10 00
F A Gast, D D,	"	10 00
E V Gerhart, D D,	"	10 00
Rev J W Meminger,	"	10 00
H G Rush,	"	5 00
Benj Mylin,	"	5 00
		$109 00
Philip Williard,	Collegeville, Pa,	$5 00
Prof S V Ruby,	"	5 00
Prof J S Weinberger,	"	5 00
Rev Geo Stibitz,	"	5 00
H W Super, D D,	"	10 00
Rev H T Spangler,	"	10 00
F G Hobson,	"	10 00
		$50 00
Eli D Edmunds,	Philadelphia, Pa,	$5 00
Mrs R C Zartman,	"	5 00
Rev R C Zartman,	"	10 00
I E Bleim,	"	10 00
T B Wireback,	"	10 00
M Skinner,	"	5 00
Rev J H Sechler,	"	10 00
Peace & Yerger,	"	10 00
Jacob Y Dietz,	"	10 00
"A Friend,"	"	50 00
Rev Chas G Fisher, D D,	"	10 00
Jacob S Sechler,	"	10 00
Fred'k Fagley,	"	5 00
Chas H Edmunds, Esq,	"	10 00
Miss Hattie Walmsley,	"	5 00
Miss Sallie Shingle,	"	2 00
Wm H Schall,	"	10 00
Miscellaneous,	"	2 50
		$179 50
Wm Reisinger,	York, Pa,	$5 00
Rev I S Weisz, D D,	"	10 00
Rev I S Weisz, for congregation,	"	20 00
Trinity charge, Rev Aaron Spangler, pastor,	"	10 00
		$45 00
Levi W Mengel,	Reading, Pa,	$10 00
Geo W Fricker,	"	10 00
Leinbach & Bros,	"	20 00
Cyrus Rick,	"	10 00
Daniel Miller,	"	5 00
J H Stein, M D,	"	5 00
A J Brumbach,	"	5 00
Rev Samuel A Leinbach,	"	5 00
Albert J Fisher,	"	10 00
James Rick,	"	10 00
"A Friend,"	"	25 00
J B Fricker and wife,	"	50 00
		$165 00

S Keeffer,	Hanover, Pa,	$5 00
Mrs Lizzie T Young,	"	10 00
Henry M Schmuck,	"	10 00
Jacob Schriver,	"	2 00
Jacob Schlagle,	"	3 00
		$30 00
A Lukenbach,	Bellefonte, Pa,	$5 00
John A Rupp,	"	5 00
J C Meyer, Esq,	"	5 00
C M Bower, Esq,	"	10 00
Jared Harper,	"	10 00
Col D S Keller, Esq,	"	10 00
Mrs M O Noll,	"	5 00
A C Mingle,	"	5 00
W T Meyer,	"	5 00
		$60 00
S N Callender, D D, Mechanicsburg, Pa,		$5 00
Rudolph F Kelker, Harrisburg, Pa,		20 00
Rev D W Ebbert, Milton, Pa,		50 00
M A Holtz,	Chambersburg, Pa,	5 00
Hon W Rush Gilan,	"	10 00
Rev D E Schoedler, Turbotville, Pa,		20 00
Rev G B Dechant, Catawissa, Pa,		10 00
Mrs R E Butz,	"	10 00
Lewis Royer, M D, Norristown, Pa,		5 00
Rev Calvin Derr, Spring City, Pa,		5 00
		$140 00
J B Kunz,	Hagerstown, Md,	$5 00
Frank W Mish, Esq,	"	3 50
B W T Phreaner,	"	1 00
Henry Colliflower,	"	1 00
S M Hockman,	"	5 00
George G Solliday,	"	5 00
John Gassman,	"	5 00
Rev G A Snyder,	"	10 00
		$35 50
Mrs E F Cooke,	Baltimore, Md,	$10 00
Mrs Caroline E Jones,	"	10 00
Rev Joel T Rossiter,	"	10 00
		$30 00
Rev E R Eschbach, D D,	Frederick, Md,	$50 00

SUMMARY.

Total Ohio,	$767 00
" Pennsylvania,	778 50
" Maryland,	115 50
Grand total,	$1661 00

Our chapel is under roof and the plasterers are in it. While not pretentious, it looks beautiful. On the day of dedication (probably about October) many hearts will go up to heaven in thankfulness from within this building. IRA W. KLINE.

For Reformed Church Messenger.

WOMEN'S CLASSICAL MISSIONARY SOCIETY OF KANSAS CLASSIS.

The Women's Classical Missionary Society met in regular annual session at Hiawatha, Kansas, May 22, 1891, in the lecture-room of Bethany Reformed church. Owing to the absence of both president and vice-president, the treasurer, Mrs. C. A. Santee served pro tem.

The meeting was called to order and opened with devotional exercises, singing of hymn, reading of Scripture lesson, and prayer. The election of officers resulted in electing for president, Mrs. C. A. Santee; corresponding and recording secretary, Mrs. A. S. Dechant; treasurer, Mrs. G. A. Holbein.

The following reports were made: Bethany Women's Classical Missionary Society contributed $10 to home missions; number of members, 18. Women's Missionary and Aid Society of St. Paul's Reformed church, Kansas City, Mo., from May, 1890, to May, 1891, number of members, 15; amount of money contributed for home missions, $212; for foreign missions, $10.

MRS. C. A. SANTEE, Pres.
MRS. G. K. MUSSELMAN, Sec.

A programme for the Women's Classical Missionary Society meeting on Sunday evening, May 24th, was arranged for, and was as follows: Invocation; Hymn, No. 258; Scripture lesson; Prayer: Anthem, Choir; Reading, Mrs. C. A. Santee; Recitation, Mabel Zimmerman; Hymn, No. 255; Reading, Mrs. G. A. Holbein; Recitation, Bertha Zimmerman; Vocal Solo, Rose Zimmerman; Recitation, Mrs. A. S. Dechant; Offerings; Anthem, Choir; Lord's Prayer; Benediction.

The offerings lifted were sent to aid the St. Joe, Mo., Mission. St. Paul's, Kansas City, Mo., and Grace Reformed, Abilene, Kansas, each have a congregational missionary society.

MRS. A. S. DECHANT, Sec.
Abilene, Kan.

For Reformed Church Messenger.

INSTALLATION.

At a special meeting of Somerset Classis held in the Reformed church at Glencoe, Pa., Rev. A. C. Snyder was duly received from the Virginia Classis, a call to him from the Wills Creek charge confirmed, and the following committee appointed to install him pastor of the said charge—Revs. E. E. Weller, A. R. Kremer, D.D., and W. Rupp, D.D.

Classis then adjourned and the committee at once proceeded with the installation service. Dr. Kremer conducted the opening service, Dr. Rupp preached the sermon, and Rev. Weller, the chairman of the committee, performed the remaining part of the service.

Bro. Snyder enters upon this pastorate with every prospect of success. The charge has been vacant for a long while and the people are gratified to have a regular pastor settled amongst them once more. H.

A CARD.

To the Pastors and Members of the Reformed Church.

Please note: At the rate that contributions have been sent for several months past for the support of our Foreign Missions in Japan, we are not able to *keep contract* with our faithful missionaries. A little more activity on your part in behalf of this cause is needed *just now.*

The treasurer should not be expected to make himself personally responsible. Would you do it?

Faithfully yours,
JOS. L. LEMBERGER, Treas.
Lebanon, Pa.

Church News.

☞Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

PENNSYLVANIA.

Easton.—Rev. T. O. Stem, pastor of St. Mark's church, Easton, Pa., on Sunday morning, 26th ult., preached his fifteenth anniversary sermon, from 1 Samuel 7: 12, "Hitherto hath the Lord helped us." After delivering an interesting discourse on this theme he gave the following statistics of the work accomplished during his pastorate which began in August, 1876: Number of members then, 120; added by confirmation, 247; by certificate and renewal, 177; total number added, 424. Lost by death, 46; by dismissal, 54; erased, 80; total, 180; leaving a present membership of 364. Baptized, adults, 16; infants, 517; total, 533. Funerals attended, 286; an average of 19 per year. Married, 144 couples. Sermons and Wednesday evening lectures delivered, 2,250. Catechetical lectures, 270. Visits made, about 6,000. Money raised during this period, $27,065, of which $19,500 were for current expenses, $2,250 for Sunday school purposes, and $3,566 for improvements and to pay on the church debt.

Millheim.—Church Dedication. The Reformed church at Millheim, Rev. Geo. E. Addams, pastor, will be dedicated on Sunday, the 16th of August, 1891, at 10 o'clock, A.M. There will be services on Saturday evening previous, at which time Rev. J. R. Brown, of Rebersburg, will preach the sermon. The dedicatory sermon on Sunday morning will be preached by Rev. D. M. Wolf, D.D., of Spring Mills, and on Sunday evening the sermon will be preached by Rev. Eisenberg, of Centre Hall, services to begin at 7.30 o'clock. The music will be rendered by the choir of Salem's church, under the direction of Prof. J. S. Meyer. The services we hope, will be interesting. The public is cordially invited to attend.

Lykens.—At a meeting of East Susquehanna Classis in May, petitions from Lykens and Tower City, Pa., were received, praying to have congregations organized at these two places. The Classis appointed Revs. Derr, Stauffer and Siegel as a committee on supply. This committee requested Andrew H. Smith, a student of the Theological Seminary at Lancaster to engage in the work during his vacation. Since June 12th he has been on the ground hunting up the Reformed people, and has held services every Sunday.

On Sunday, July 5th, a congregation was organized at Lykens, officers were elected and installed. This congregation started with seventy-one members. Others will join after the work is started. Quite a number signified their willingness to join a class of instruction in the catechism. There formerly was a Reformed church here, but unfortunately it was sold by the sheriff in 1879. Some of the old members connected with other churches, while others held off hoping to organize again a congregation. The prospects at Lykens are very encouraging. With a little help they will be able to build a small church, and together with Tower City and Johnstown will give good support to a pastor.

Services at Tower City have been held in a school-house and are well attended. Sunday, July 26th, a congregation was organized there with fifty-four members. There is a class of catechumens organized numbering forty two, many of which are heads of families. This place was without services for over twenty years. Although there is no church here, still there is plenty of ground which the congregation can use for their purposes. Eight acres were given about fifty years ago by an old member of the Reformed church, "for church and school purposes." Now there are two school-houses and three churches on it, but there is plenty ground for as many more. The congregation expect to erect a small chapel by next spring, and will be able, if encouraged by Classis or the Mission Board to push forward and became a self-supporting organization.

At Johnstown there is a union church, but the Reformed congregation has been neglected for at least nine years. Many of its members have dropped away or connected themselves with other denominations. The church organization went to nothing. It was organized on July 26th, and after doing considerable hard missionary work thirty-five members were found. A class numbering ten members is receiving catechetical instruction. This is a decidedly German valley, and requires German preaching. Mr. Smith is not able to preach German but by exchanging with other pastors has satisfied the German element. Most of the people are miners and work in the Lykens Valley coal mines. Lykens is a nice, clean and compactly built town, lying between the hills, and is on the Summit branch of the Pennsylvania R. R. Tower City is nine miles above Lykens and is on the P. & R. R. R. Brookside Colliery is near Tower City, while Johnstown lies one and a half miles south-east of Tower City in a rich farming district.

The people are anxious to engage a permanent pastor by the time Mr. Smith leaves for the Seminary on September 1st. The rich harvest in this valley is ripe indeed, and should not be neglected.

FOR THE TOILET

There is no more useful or elegant article than Ayer's Hair Vigor—the most popular and economical hair-dressing in the market. It causes the hair to grow abundantly and retain the beauty and texture of youth; prevents baldness, heals troublesome humors of the scalp and keeps it clean, cool, and healthy. Both ladies and gentlemen everywhere prefer Ayer's Hair Vigor to any other dressing for the hair. Mrs. Lydia O. Moody, E. Pittston, Me., writes: "I have used Ayer's Hair Vigor for some time, and it has worked wonders for me. I was troubled with dandruff and falling hair, so that I was rapidly becoming bald; but since using the Vigor, my head is perfectly clear of dandruff, the hair has ceased coming out, and I now have a good growth, of the same color as when I was a young woman. I can heartily recommend the use of Ayer's Hair Vigor to any one suffering from dandruff or loss of hair."

Ask For

Ayer's Hair Vigor

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by Druggists and Perfumers.

OHIO.

Paris.—The corner-stone of a new church was laid at this place July 19th. Rev. J. J. Leberman, D.D., preached the sermon upon the occasion, a great and joyful one to the people. An address was also delivered by the pastor, Rev. A. Gonser. Rev. G. W. Henning also assisted in the services. The stone was then laid with due services by the pastor, the name upon the stone being Israel's Reformed Church.

NOTICE.

The annual meeting of Iowa Classis will be held at Brandon, Buchanan Co., Iowa, on Wednesday evening, September 16th, 1891. The Classical Sunday-school Convention will be held at the same place, opening session on Tuesday evening, September 15th.

G. D. GURLEY, Stated Clerk.

CHILDREN'S DAY SERVICES.

As the time is drawing near for preparation for the observance of Children's Day—Sept. 6th & 13th—we offer the following services for the occasion:

BRIGHT BLOSSOMS,

A Scripture and Song Service by EMMA PITT (New).

$4.00 per 100; $4.40 by mail.

No. 1 Service.—$2.25 per 100, Postpaid.

No. 2 Service.—"Children of Holy Writ," by Miss R. Schively, with Music, $4.00 per 100; $4.50, Postpaid.

Sample Copies 5 Cents each. The three Services 10 Cents.

ALSO

SEED-TIME

AND

HARVEST.

A New and Attractive Children's Day Service.

This is a sixteen page service consisting of splendid music by Prof. E. S. Lorenz, and well adapted Scripture Readings, Recitations, and special exercises to make the occasion attractive. This service should have a wide circulation, and we trust a liberal response may be had.

Price, 5 cents single copy; 50 cents per dozen; over 50 copies at the rate of $3.50 per 100 copies.

Address,

Reformed Church Pub. House,
907 Arch Street, Philadelphia.

PITTSBURGH SYNOD.

TWENTY-SECOND ANNUAL MEETING.

The Synod of Pittsburgh will meet, pursuant to resolution taken at its last annual meeting, in *general convention* in the Reformed Church, Latrobe, Pa., on Wednesday, September 30, 1891, at 7.45 o'clock P. M.

The rules of Synod require

a) that the rolls of the Classes and the credentials of the delegated elders be sent to the Stated Clerk of Synod ten days befor the meeting;

b) that a credential, to be in order, must certify that the delegate is an elder elected at a meeting of the consistories held at a given time and place, to represent the charge at this meeting of Synod.

RAILROAD ARRANGEMENTS.

Card orders may be had of the undersigned for reduced rate round trip tickets on the Pennsylvania, Baltimore and Ohio, and the Allegheny Valley railroads, and it is requested that the ministers will use these orders in preference to their clerical cards, in order that as many of these tickets as possible may be used over the road.

J. M. SCHICK,
Stated Clerk Pittsburgh Synod.
Greenville, Pa.

For Reformed Church Messenger.

ATTENTION SISTERS.

What have the women of the missionary societies and congregations of Wyoming Classis done to raise at least $10 each towards redeeming the pledges given by our Classical W. M. S., at its late meeting in Bloomsburg, Pa.?

Three societies have paid: Paradise, Turbotville and Zion's. Hazleton, Danville and Milton have promised to take favorable action. The rest, so far as known, have done nothing.

The new lady teacher for Japan has been appointed, and the money will be needed by October 1st.

Let each missionary society, and pastor of each congregation where no missionary society exists, appoint a committee of godly and devoted women to raise the ten dollars by a special effort, and the thing is done. What have the delegates been doing that assumed ten-dollar pledges in behalf of their societies and congregations? It is easy to vow, but not so easy to pay the vow. Or is it? And why should it not be?

MAMIE C. SCHOEDLER,
Corresponding Sec.
Turbotville, Aug. 5, 1891.

NOTICE.

TO THE LADIES OF THE W. M. S. OF PITTSBURGH SYNOD.

The W. M. S. of Pittsburgh Synod will hold its annual meeting September 9 and 10, at Scottdale Pa.

At its last meeting the Society instructed the President to urge that each local Society send to the next yearly meeting, either a delegate or a report of the year's work. Also that the Societies send all money and settle their accounts (*keeping the amount sent to Home Missions and that sent to Foreign Missions separate*) with the Treasurer, Mrs. C. T. Barnhart, Greensburg, Pa., *one month before* the annual meeting. (*Have all attended to this?*)

Further, that each local society be requested to have a notice of the meeting placed in her own local paper.

M. E. W.

Christian World please copy.

NOTICE.

THEOLOGICAL SEMINARY.

The Fall Term of the Theological Seminary, Lancaster, begins on Thursday, September 3rd, at 10 o'clock, A. M., when the opening address will be delivered in the College Chapel by Prof. Joseph H. Dubbs, D.D.

E. V. GERHART,
Pres. of the Faculty.

IMPORTANT.

TO THE LADIES OF THE W. M. S. G. S.

The Presidents of the District Synodical Societies will please see that their *Treasurers* send to *Elder Joseph L. Lemberger*, Treasurer B. F. M., Lebanon, Pa., (being careful to state for what purpose) *one-fourth of the amount pledged* by their Societies for the annual support of the new lady teacher for Japan, and *send receipt for the same*, after recording it in their own books, to *Mrs. G. Z. Kunkel*, 21 S. Front street, Harrisburg, Pa., Treas. W. M. S. G. S. Let it be sent to Mr. Lemberger between this time and the middle of September.

Miss Hollowell must have her first quarter's salary in hand before starting to Japan. She expects to sail the latter part of September or first of October.

M. E. WHITMORE,
President W. M. S. G. S.

Christian World please copy.

NOTICE.

Harbor Missions at New York: 30 State Street.

All those who may expect relatives or friends from Europe to arrive at the port of New York, and those departing from here to Europe should communicate with our Harbor Missionary, Mr. Paul Somerlatte, No. 30 State Street, New York City, and he will gladly give them all the advice and assistance possible without any charge. The names of the parties expected from Europe and the name of the ship they will arrive in, should be given to the missionary in time, and steerage passengers should be advised to carry the name of the missionary in sight while landing at New York, because the missionary is always present upon the arrival of steerage passengers in the Barge Office, and will take care of those directed to him.

Convenient lodging, good transportation, railroad and steamship tickets, passes, etc., can also be secured through the aid of our missionary. Address,

PAUL SOMMERLATTE,
30 State Street,
New York City, N. Y.

Acknowledgments.

Monies received for month of July toward $600 Fund for the Outfit of the new Lady Teacher to Japan.

1891.

July 1	From Anna E Dorwart, Lancaster, Pa, cont by Mrs S T Davis,	$2 00
" 2	From Mrs J Z Gerhard, Harrisburg, Pa,	5 00
" 2	From Annie M Poorbaugh (Delaware, Ohio), treas W C M Society, Somerset county, Pa,	2 00
" 2	From Miss Lizzie Gerhard, Harrisburg, Pa,	2 00
" 3	From Mrs Harrison Hafer, Kelly Point, Union county, Pa,	3 00
" 7	From Mrs C T Barnhart, Greensburg, Pa, cont by Soc of Christian Workers of 1st ch, Greensburg, Pa,	5 00
" 9	From Anna E Stouffer, Waynesboro, Pa, treas of W M Soc of Mercersburg Classis,	50 00
" 10	From Mrs Benj Bausman, cont by St Paul's Ref ch, Reading, Pa,	25 00
" 10	From Anna J Pomp, treas Miss Soc, 3rd St Ref ch, Easton, Pa,	10 00
" 11	From Mrs Anna K Wettach, treas, Akron, Ohio, cont by W M S of Tuscarawas Classis, Synod of Ohio, on Contingent Fund, 2.00, and sending lady teacher to Japan, 9.00,	11 00
" 15	From Mrs Anna Eyerman, Easton, Pa,	5 00
	Mrs C L Hemingway, Easton, Pa,	5 00
" 15	From J M Schick, Greenville, Pa, cont by members of Shenango chge,	10 75
" 15	From Mrs W H Orth, Danville, Pa, cont by Mrs Susanna Cole, 5.00, and Mrs W H Orth, 2.00,	7 00
" 19	From Lizzie Zeigler, Harrisburg, Pa,	1 00
" 21	From M Berger, Foltz, Pa,	25
" 30	From Sarah J Houtz, Orangeville, Col county, Pa, cont by Miss Mary Achenbach, 5.00, and Mrs S J Houtz, 3.00,	8 00
		$152 00

By request, I would say, the $2 sent by Mrs Holbein, treas, Hiawatha, Kansas, on the 8th of June, was for Classical support, from Kansas Classical Missionary Society.

MRS. G. Z. KUNKEL,
Treas. W. M. S., General Synod, Ref. Ch. U. S.
Harrisburg, July 31, 1891.

Church papers please copy.

Receipts during June and July.

Per Treasurer of Maryland Classis—From Sunday-school of Frederick, $87.82, Manchester chge, 50.00, Ev Ref ch of Frederick, 27.38, Christ ch chge of Hagerstown, 31.00, Westminster chge, 29.54, Woodberry Mission of Baltimore, 20.00, Christ church Mission of Baltimore, 17.15, Burkittsville chge, 17.00, Middletown ch, 14.25, Mount Pleasant charge, 13.00, Glade chge, 12.50, Sabillasville charge, 8.00, and First ch, of Hagerstown, 5.00.	
Per Treasurer of Virginia Clasis, 150.00, and from Middlebrook chge, 16.00.	
Per Treasurer of Gettysburg Classis,	$70 00
Per Treasurer of Zion's Classis—From First ch of York,	50 50
Per Treasurer of Carlisle Classis,	47 71
Total,	$666 35

WM. M. DEATRICK,
Treasurer Board of Education.

Mercersburg, Pa., August 1st, 1891.

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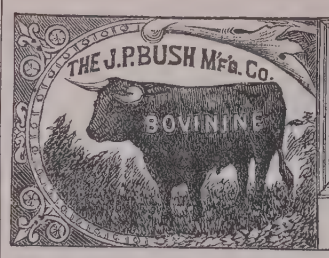
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"I consider it an invaluable aid in these infantile cases, as well as in all forms of "wasting disease of adult life. I base my conclusions upon practical observation in "a large number of patients and favorable experience in my own family."

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Among the curiosities exhibited Saturday in Fulton Market, New York, was a stingray. This fish was taken in a net off Elberon, and a merry time the fishermen had capturing it. It was 18 feet long and weighed 300 pounds. Its tail, heavily armored with sharp, bony knots, was 14 feet long, and tapered to the end like the lash of a bull whip.

A SURE CHANCE TO MAKE MONEY.

I am delighted with my success selling soap. I cleared $6.00 the first day. Every person is anxious to buy, when they see how good and cheap it is. I have sold 300 pounds a day, easily; this makes me a profit of $6.00 a day, which is big wages for a girl. My brother-in-law is selling soap, and doing splendid. This is a grand chance to make money, as anyone can get 300 pounds of elegant soap by sending $5.00 to the Ohio Soap Co., New Concord, Ohio. Write them, and they will no doubt assist *you* as much as they have *me*, as they are very accommodating. This letter may seem foolish to you, but times are hard, and there may be hundreds of your readers glad as I was of a chance to make money; and every person can *sell* what every person wants to *buy*.

LAURA LEWIS.

Every one admires a man of push, but nobody wants to be the person pushed aside by the man.—*St. Joseph News.*

Presto! Change! Gray and faded beards made to assume their original color by applying Buckingham's Dye for the Whiskers. It never fails to satisfy.

M. de Lesseps, who achieved a reputation and made a fortune by his success with the Suez Canal, is to be brought into disrepute. He and his son have been prosecuted for misleading investors into subscribing into the Panama Canal venture.

FRANKLIN AND MARSHALL COLLEGE, LANCASTER, PA.

The Fall Term of this Institution will open on Thursday, September 3rd, at 10 A. M. The opening address will be delivered by the Rev. J. H. Dubbs, D.D. Examinations for admission will be held on Wednesday and Thursday, September 2d and 3rd, at 2 P. M.

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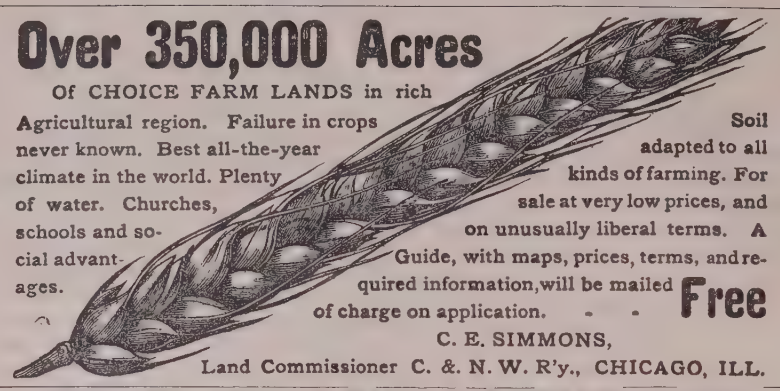
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CUMBERLAND VALLEY RAILROAD TIME TABLE.—July 20, 1891.

DOWN TRAINS.	C'bg. Acc. No. 4.	H'g. Acc. No 2	Mail train No 14	Day Exp. No. 8.	Ev'g Mail No. 6 daily	N'ht Exp. No 10
	A.M.	A.M.	A M.	A.M.	P.M.	P.M.
LEAVE						
Winchester			7 00		2 20	7 35
Martinsburg			7 45		3 10	8 30
Hagerstown		7 40	8 40	12 01	4 00	10 00
Greencastle		8 05	9 03	12 25	4 28	10 21
Marion		8 15		12 36	4 38	
Chambersburg	7 05	8 30	9 30	12 55	5 00	10 45
Shippensburg	7 30	8 53	9 53	1 18	5 25	11 04
Newville	7 48	9 15	10 13	1 40	5 45	11 22
Carlisle	8 10	9 40	10 34	2 03	6 10	11 41
Mechanicsburg	8 33	10 05	10 55	2 28	6 37	12 01
Arrive Harrisburg	8 55	10 25	11 15	2 50	7 00	12 20
ARRIVE						
Philadelphia	1 25	1 25	3 15	6 50	10 55	4 25
Baltimore	1 15	1 15	3 10	7 00	10 40	6 20
New York	4 00	4 00	5 50	9 35	3 50	7 10
	P.M.	P.M.	P.M.	P.M.	P.M.	A.M.

Additional Train will leave Carlisle daily except Sunday at 7.30 a.m., stopping at all intermediate stations arriving at Harrisburg at 8.40 a.m.

The Fast Mail and Night Express East will run daily between Harrisburg and Hagerstown, and Evening Mail and Morning Mail daily between Harrisburg and Chambersburg.

UP TRAINS.	M'g's Exp. No. 3	Mail train No. 9.	Acc. No. 5	Fast Line No. 1.	C'bg. Acc. No 11	N.O. Exp. No. 7
	P.M.	A.M.	A.M.	A.M.	P.M.	P.M.
LEAVE						
New York	8 00	1 15	12 15	9 00	2 00	2 30
Baltimore	11 30	4 50	9 10	11 55	4 32	4 32
Philadelphia	11 25	4 30	8 50	11 40	4 25	5 22
LEAVE	A.M.	A.M.	A.M.	A.M.	P.M.	P.M.
Harrisburg	5 40	8 05	12 30	4 00	7 30	8 50
Mechanicsburg	6 00	8 27	12 52	4 23	7 51	9 08
Carlisle	6 20	8 52	1 17	4 50	8 15	9 29
Newville	6 40	9 15	1 40	5 15	8 40	9 50
Shippensburg	7 00	9 36	2 02	5 38	9 01	10 08
Chambersburg	7 24	10 05	2 30	6 05	9 25	10 30
Marion	7 35	10 17	2 42	6 17		
Greencastle	7 45	10 28	2 53	6 28		10 50
Hagerstown	8 25	11 00		7 00		11 10
Lv Martinsburg	9 10	11 45		7 43		
Arr Winchester	10 00	12 35		8 30		
	A.M.	NOON	P.M.	P.M.		P.M.

Additional Train will leave Harrisburg daily except Saturday and Sunday at 6.20 p.m., arrive at Carlisle at 7.10 p.m., stopping at all intermediate stations, and on Saturday will leave Harrisburg at 5.20 p.m., arriving at Carlisle at 6.10 p.m.

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The Christian Statesman.....*Christian Politics*
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"AS THE TRUTH IS IN JESUS."

VOL. LIX.—No. 34. PHILADELPHIA, THURSDAY, AUGUST 20, 1891. WHOLE No. 2954.

Entered at the Post-Office, Philadelphia, as second-class matter.

The Reformed Church Messenger.

ISSUED WEEKLY

IN THE INTERESTS OF THE

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BY THE

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CHAS. G. FISHER, Proprietor,

Office: 907 Arch Street, Philadelphia, Pa.

(For Terms, see page 11.)

Editorial Notes.

—We regret the delay in the appearance of the obituary of the late Rev. E. W. Reinecke, D. D., but it was unavoidable.

—We are in receipt of the Minutes of the Classis of Miami of the Synod of Ohio, published in pamphlet form. They are from the press of the Reformed Publishing Company.

—Writers of obituaries for the MESSENGER will please bear in mind that our new rule will go into effect with the first issue for the month of September, and govern themselves accordingly.

—Great preparations are being made for Bethany Day, at Womelsdorf, Pa., Thursday, the 27th, next. A pleasant and profitable time is promised all that will attend. Let there then be a grand rally of the Reformed people of Eastern Pennsylvania.

—The subscribers who have responded to our request either in these columns or by bills sent out, to remit us amounts due on their papers, and there has been a number of them, have our thanks. But many, many more thus far have been indifferent to our repeated requests to them to remit us, so that we may be able to meet our constantly accruing obligations. We ask them again to remit, as we *must* have what is due us.

—In the August number of the Bulletin of the American Academy of Medicine, a copy of which is on our table, is to be found the paper read before the 16th Annaul Meeting of that body by Hon. Lewis H. Steiner, M.D., LL.D., Litt.D., upon the subject: "Will a shortening of the College Curriculum conduce to better preparation for the study of medicine?" The Doctor ably discusses the subject, which is one of vast importance, and clearly shows the necessity as well as the advantage, of students of medicine taking a full college course before entering the Medical College. Would his views prevail and those of the Academy of Medicine, there would be less quacks and many more intelligent and thoroughly equipped physicians.

—The Acts and Proceedings of the General Synod which met in special session in First Reformed Church, this city, June 4-6, 1891, are out and are being sent out by the Stated Clerk, Rev. I. H. Reiter, D.D. They are of importance to the Church in that they preserve in permanent form the action of the Synod in reference to the Federal Union between the Reformed (Dutch) Church and our own. They are also from the press of the Reformed Publishing Company.

—As has already been announced in the MESSENGER, the Reformed people of Somerset and adjacent counties will hold a reunion at Rockwood, Somerset county, Pa., on Thursday the 20th, next. The following program has been arranged for the occasion: "The Reformed Church in Europe," by Rev. A. R. Kremer, D.D.; "The Reformed Church in America," by Rev. Wm. Rupp, D.D.; "The Reformed Church in Somerset Classis," by Rev. A. J. Heller, and "The Women of the Church and their Work," by Val. Hay, Esq.

—Rev. A. C. Whitmer, Superintendent of Missions, has prepared and published through the liberality of Deacon D. A. Dively, a neat little booklet of twenty-four pages, entitled OUR CHURCH-BUILDING FUNDS. Its object is to give facts which will be useful to the readers of it in regard to the meaning, the history and the helpfulness of the Church-Building Funds of the Board of Missions. It well meets its object and should be generally circulated. Superintendent Whitmer will gladly send a copy of this booklet to any one to whom it should be sent. As is known the Board of Missions has received a number of these funds, each $500 in amount, and they are doing good service in the work of missions, having been loaned to mission churches for the purpose of assisting them in erecting chapels or churches for their use. The Board is desirous of securing a number more. Any one able to, could do no better act than to found one of these Funds in memory of some departed one. Who will respond to the appeal made by the Board through this little booklet?

—It will also be noticed in the communication from Rev. D. S. Fouse, Superintendent of General Synod's Board of Missions, that an urgent appeal is made to the Church for $500 Building Funds for the use of that Board. Like the Bi-Synodic Board, it can make immediate use of many such funds and it is to be hoped that it will also receive a number.

—It is to be regretted that it is a difficult matter to supply the vacant charges within the bounds of the most western Classes of the Synod of the Interior and the Classis of North Carolina, Synod of the Potomac. This is in a great measure owing to the scarcity of ministers and the unwillingness of the same to settle in such remote portions of the Church; their preference being to remain nearer home. The efforts to secure pastors for their vacant charges proving often unsuccessful, very naturally discourages the people and they are at a loss what to do. This is particularly the case in North Carolina. As we have said before, there seems to be no other alternative, would these sections of the Church be supplied with pastors, than that Theological Seminaries be established in connection with the Colleges now in existence there. It might be said that the young men of these sections who might wish to prepare themselves for the ministry could attend the present Seminaries of the Church for that purpose, but the complaint is that the young men who do go, do not and are not willing to return to their native States to labor there. Receiving their training at home they would necessarily remain there. It might very properly, therefore, be a matter for the consideration of the Synod of the Interior and the Synod of the Potomac, whether it would not be well for all concerned, that there be established a Theologicai Seminary in connection with Wichita University in the former and Catawba College in the latter, and if advisable, to proceed in the regular constitutional way to equip them with professors when the means are provided for their maintenance. In this way men can be fitted for the work and the charges vacant supplied with pastors, and new interests opened up with men ready to take charge of them. This would certainly insure the growth of the Church in the sections referred to. Since writing the above we received the communication to be found in this issue from Rev. D. B. Shuey, upon the same subject.

—Whilst writing the above we were led to examine the Constitution of the Church upon the matter of establishing Theological Seminaries and the proper course to pursue in doing so. It is there plainly stated that they must be established by one of the Synods, and that the professors and other officers, Board of Trustees and Board of Visitors, shall be amenable to the Synod: see Article 62. In the choosing of professors, it is stated in Article 16: "As it is of the utmost importance that Professors of Theology be sound in the faith, have the requisite ability to teach, and possess the confidence of the Church, they shall, for the greater security, always be chosen by a majority of the votes of the Synod." The necessity of the safeguards the Constitution throws around the establishment of Seminaries and the election of Professors for the same, cannot help but be seen, and the strict adherence to them is beyond a doubt obligatory.

—It seems to be lost sight of, that according to the Constitution of the Church (Art. 3:) all students for the ministry are required, upon commencing their studies, to put themselves under the care of some Classis, whether receiving aid from that Classis or not, and submit a report to the same annually, just as pastors do, during their course of study, and when applying for licensure are to make application to that Classis for examination. In this way the Church through the Classis is in a position to be kept informed as to the progress of the students for the ministry and the students in turn know by whom they are to be examined for licensure. Were the Constitution more generally followed in this regard, there would be an absence of irregularities and want of courtesy that is due from one Classis to another. An applicant being refused for good and sufficient reasons by a Classis to refer his application for licensure to its proper committee, it is certainly not in keeping with good order and in accord with courtesy towards another Classis, having indeed knowledge of the reason why the sister Classis refused his application, to examine and license him. Besides this, on account of the sacredness of the office the applicant would enter, no blur or spot should be upon his entrance into it, which to some extent such an irregular and discourteous act would certainly cast upon it. Those in authority cannot, therefore, guard too carefully the door by which men would enter the ranks of the Holy Ministry. It is better to proceed properly, in all cases and then there will be no cause for criticism, complaint or regret.

Poetry.

"WE SHALL BE LIKE HIM."

1 John, iii. 2.

We shall be like Him, like the King immortal,
The Lamb enthroned in heaven,
Whene'er, to pass the bright celestial portal,
The summons shall be given.

Like Jesus, brightness of the Father's glory,
And see Him as He is!
O, who can comprehend the wondrous story
Or grasp th' unutterable bliss?

Not like the helpless child of Bethlehem's manger,
Denied the village inn;
Not like the sufferer here, a homeless stranger,
'Mid the abodes of sin.

Not like the Christ betrayed, by friends forsaken,
By foes condemned to die;
Insulted, mocked and scourged, to Calvary taken,
'Mid shouts of "Crucify."

But as He is—exalted, crowned forever,
In glory none can tell,
With saints and angels, heavenly hosts that never
Refrain His praise to swell.

Ah, can it be, we shall our Lord resemble
When heaven's gate within,
While here, imperfect souls, we often tremble
At consciousness of sin?

O, promise great! confirmed by words of Jesus,
That fill with joy our hearts,
From sin His precious blood it is that frees us,
And purity imparts.

O, matchless grace of God! that gives us meekness
To be like Christ we love;
Pursue Thy work in us to grand completeness
For the bright word above.

—*The Christian Inquirer.*

Communications.

For Reformed Church Messenger.

GOING TO COLLEGE.

This vacation period of our schools generally is the time when young people make up their minds, or their parents do it for them, as to what higher institution they are to enter with the opening of the autumn term. It is well to think this matter over, and to be sure that one acts wisely. Need we say that for Reformed people their own colleges and seminaries, male and female, should have the preference. Let us call attention to several plain, strong reasons why this should be the case.

1. Everybody ought to stand by his own family. He ought to do this as a matter of obligation and principle. Not now and then, when nothing else is as convenient, but from the first and all the time, excepting only the instances in which he knows his family to be in the wrong. That is what we expect of a good father, mother, son, daughter.

In the same way we ought to stand by our Church and by our people. We ought to know where we belong, and where our obligations in the first place lie in this wider sense, and then as a matter of principle we ought to make it our business to fulfill them. Our work and our ability to do it will both be found there as nowhere else.

If these things be so, and probably no right-minded person doubts them, then it follows that in the matter of education, in the sense of the institutions which we call to our help for that purpose, we must look near at home. One's own family, to be sure, does not own colleges and seminaries, but one's own Church does, and they are the creatures of one's own people. They are very much of our own home and family, looked at in that light.

Let us stand by them. Let our first thoughts be after them. Let us be proud that we have them and can give them our patronage. They reflect credit upon our Church and upon our kind of people; and shall we not support them?

2. The Reformed Church has thoroughly good institutions of learning. They do not aim to teach every conceivable thing; but they do aim at thoroughness in whatever they profess to teach. For a complete Classical course we venture the opinion that few colleges in the land excel Franklin and Marshall. It furnishes all a student can learn in the four years given to the course. Because a dozen courses are taught at a certain institution, that is no reason why you should go there. You can only pursue one of them with profit. The attempt to do more defeats all true progress, just as the attempt to learn several trades at once would make you a bungler in all.

Our other colleges, Ursinus, Heidelberg and Catawba, aim at the same high grade which Franklin and Marshall has attained, and substantially pursue the same line as to their course of study.

And what a thorough school of learning for our girls the Church has in the Allentown Female College. Not an ordinary seminary, but an actual, fully equipped, well-managed College for young women. It stands near to us in every sense, and offers to us just what we want when we seek to educate our daughters.

Take the subject of theological education. The Theological Seminary at Lancaster, for example, has now four professors who devote their entire time to the instruction and training of the students for the ministry who attend there. Compare that with former times. We always have had eminent men there, and we have able men there now; instructors who could maintain their standing in any similar institution in the land. Who has put them there? The Church has put them there, and that because they were known to be qualified for the work assigned them. Let then our students go where the Church has made provision, and very liberal provision, for the education of its ministers. Or, if on account of location or for any other good reason some other theological training school be preferred, then let it be the one in connection with Ursinus College, or the one at Tiffin, or that at Sheboygan. Any of them, but for Reformed ministers let it be a Reformed seminary first and foremost.

3. Reformed institutions have a Reformed spirit dominant in them, and other institutions have the spirit of the bodies to which they belong dominant in them. Such is the case universally, and it cannot be otherwise, nor ought it to be. We all show our several family traits, and we are proud of the good ones; but proud or not we show them, and can not help it. Just so with the animus of colleges and seminaries. They must be true to their parentage, if they are to be worthy of respect at all, and if they are to answer the purpose for which they have been established. Now, while it is true that we can learn much in all good institutions, it is just as true that that institution is the best adapted for educating us which stands in life and spirit the nearest to us. Your own mother was the best mother for you; your own home the best home for you.

4. Sometimes it is thought that institutions of learning belonging to other people are cheaper than those which we have. Why such an opinion should exist we do not know. It has little foundation in fact. Reformed colleges and seminaries are managed with careful reference to keeping the expenses low and the occasions for spending limited. We may be sure that if a cheaper offer is made them than that which our own authorities can present, we will have to make up for it in some other way, or sustain a loss in the quality of what we get.

The conclusion of the whole matter is the same as the beginning; stand by your own first, and stand there steadily. WYOMING.

For Reformed Church Messenger.

THE SELF-INTERPRETATION OF SCRIPTURE.

A great deal has been written and spoken in regard to some canon of authority for the interpretation of Scripture. The Scripture needs to be interpreted. In the hands of a heathen it would not be properly understood. If the Bible had been given to the Greeks or Romans, without a living Church or a living preacher to expound it, it would have been to a large extent a sealed book. The revelation it contains, whilst it is intended *for* the whole world, was given *to* the Church. It everywhere presupposes a Church, a chosen people, and, we may add, a certain inspiration in those to whom the revelation of divine truth it contains was made in order to understand and interpret it rightly. This fact, viz., the need of interpretation, has led to the searching for some canon of authority for such interpretation.

1. One such canon is that of the Roman Catholic theory, that the Church is the infallible interpreter of Scripture. This theory argues that an infallible revelation requires an infallible teacher, or interpreter, of such revelation. The Church, it says, existed before the Scripture, the Apostolic Church before a word of the New Testament was written. The Church determined the New Testament canon, drew the line between the inspired and the uninspired writings in its possession, and in the two African Synods, held in 393 at Hippo, and 397 at Carthage, gave the names of the inspired books that constitute the canon.

But the Church must express itself through some organ, such as Synod, Council, or Pope. The Roman Catholic theory finally settled down upon the theory that the Pope, in organic union and communication, with the bishops and theologians, the *ecclesia docens*, is the infallible interpreter of Scripture.

In reply to this theory we simply say at present, that the Apostolic Church was not in existence before the *Word*, though that Word was not at first written. We assert, moreover, without stopping to argue the point here, that the Church is not the infallible test or criterion of the interpretation of Scripture, but, *vice versa*, the inspired Word of God in holy Scripture is the infallible test, or criterion, for the Church.

2. A second canon of authority for the interpretation of Scripture has been placed in the natural reason. The Bible is given to man as his guide in matters of faith and practice, but of what practical use is such revelation if he cannot understand and interpret it. The Bible is written in human language, human language is the outward form of human thought, or reason, and man is able, therefore, to understand it in the exercise of his reason. The Bible, therefore, must be rational, must authenticate itself to reason, and whatever is contrary to reason must be rejected. This is the rationalistic canon of authority for the interpretation of Scripture, and it exalts the reason above Scripture, because it makes the reason to sit in judgment upon the revelation contained in holy Scripture.

3. A third canon is that of the inner-light, or of private inspiration, the theory of the Quakers, of the Anabaptists of the 16th century, and others. It holds that God gives the light of the Logos, or of the Holy Spirit, to every person to enable him to apprehend the mystery of divine revelation, and those who depend wholly, and in faith upon this guide will be infallibly led into the right understanding of revealed truth.

4. We may mention as a fourth canon of au-

thority for interpreting Scripture the Swedenborgian theory. According to this theory Emanuel Swedenborg was illumined (they do not use the word inspired) to interpret the Word of God in Scripture, and that he gives the key to unlock the mysteries therein contained, without which holy Scripture cannot be properly understood.

Other theories might perhaps be formulated, but these are sufficient for the purpose before us, viz., to refer to such theories as find a canon of authority for the interpretation of Scripture *outside* of the Scripture itself. We have not named the theory, that *Christian Consciousness* is the ultimate test of the interpretation of Scripture, because it may be classed under the Roman Catholic theory in substance, both claiming that the Church is the authoritative interpreter, but differing in that one makes the Pope the organ of the Church for this purpose, whilst the other finds the expression of the Church in the general Christian Consciousness. So also we have not named the *private judgment* theory, because this may be classed either under the rationalistic canon, or that of private inspiration. All that we aim at now is to set forth the general position taken by all who find some canon of authority for interpreting the Scripture *outside* the Scripture itself, whereas we maintain that this canon of authority must be found *in* the Scripture itself, in other words, that the Scripture is its own interpreter.

This sounds so paradoxical at first view that the reader may think our argument must turn upon some mere play of words, for how can that which is to be interpreted, interpret itself? We ask attention, therefore, to what we regard as a most important thesis and argument on this vexed problem of the interpretation of the Bible.

Of course we allow that the Church, whether in its head the Pope, or in the *consensus* of Christian belief, is a necessary factor in interpreting Scripture, The same is true of reason, and of private inspiration, or of certain gifted individuals. Perhaps the nearest to our own theory is that which makes *Christian Consciousness* the ultimate test, or umpire in interpreting Scripture. But the question is not so much in regard to a factor, or an organ, in the interpretation of Scripture, as in reference to where the authority is lodged which is to determine whether our interpretation is right or not. We maintain that *this authority is lodged in Scripture itself.*

Let us take an analogous question, yea, a question that is perhaps substantially identical with the one we are considering, I mean the question in regard to *conscience* as the test, or umpire, of right and wrong. Is conscience the ultimate test of right and wrong for the individual? The individual must always obey his conscience, it is for him, for the time being, the only test, but it is not ultimate, nor infallible. The conscience (under which here we include the moral judgment, or consciousness) may be wrong, and the individual should always hold himself open to new light from the truth itself. When better enlightened his conscience may change, so that what he once called right he now regards as wrong, and what he once regarded as wrong he now considers right. Whence comes the correction, or whence the authority to which alone he bows? Some would answer, this authority must be found in the general conscience, or consciousness, of right and wrong. That which finally is accepted by all right-minded persons has more authority than the conscience of the individual alone.

But the general consciousness may become wrong also, just as in the case of an individual. The general apprehension of right is progressive and changeable. It is not something fixed. The right itself is unchangeable in substance, but its apprehension is progressive and gradual. The general consciousness may become prejudiced, warped, or blinded, for a time, and then correct itself. The general conscience, for instance, once justified slavery as a normal condition for a class of society, even supported their judgment by Scripture, but the time came when this general conscience changed, and now slavery is condemned.

Whence, now, comes the authority by which this change of judgment and conscience is wrought? Does it not come, after all, from conscience itself? Does not consciousness correct consciousness, so that ultimately this consciousness is its own test?

No, I reply, the correction, the authority for the correction, comes from *the idea of right itself*. There is an inherent power in the idea of right which works continually to bring the historical apprehension of right into more and more full agrement and harmony with the idea, or ideal right. Of course this implies that the idea of right is a living reality, not a mere abstraction, that it has an authenticating power in conscience, or the moral judgment, of men. The moral law and the moral judgment in men are homogeneous, the one is for the other. The moral law and the human will must harmonize, else there will be in men a sense of contradiction, and therefore no man can be happy so long as this condtradiction exists. He feels the contradiction and works to remove it. But the authority and power to work this harmony come from the moral law itself, or better perhaps, *the light* which is to enlighten the moral judgment and correct it of its errors, comes from within the idea of right itself.

Just here we find the principle of the science of Jurisprudence. The historical sense of right, which comes to expression in common and statute law, is one of the guides to the Jurist, but in developing the science of Jurisprudence he must make account also of the *ideal right*. This is the absolute standard. This, as a living authority and power, works upon his moral judgment and brings the historical apprehension of right up towards the ideal standard.

Now, the theory that makes Christian Consciousness the ultimate test of the right interpretation of Scripture occupies substantially the same position as the theory that the *moral sense* is the ultimate standard of right. Practically for us this moral judgment is the guide, or test, for the time, but it is not ultimate. The *ultimate* test or criterion is in the idea of right. But how are we to get at that test? How get an expression of it? That we shall consider further on.

Let us now apply our argument from analogy. The Word of God is for us in reference to supernatural revelation or supernatural truth, what the idea of right is for natural truth, *i. e.*, the Word of God is the pure and perfect truth, it is the perfect standard of truth and right. The interpretations of Scripture as expressed from time to time to time in the creeds and confessions, are like the historical precedents and standards in Jurisprudence. These interpretations are imperfect, incomplete, and may be positively erroneous. What now is to correct these partial apprehensions of revealed truth? I answer, *the Word of God itself*. There is in this Word a self-authenticating power, and a self-interpreting power as well. So long as the Christian Consciousness is not in full harmony with the meaning of the Word of God, there will be a sense of unrest, and a struggle to get rid of this unrest. But which of these two is to be the test or standard? *Is the word to be harmonized with Christian Consciousness?* Or, *is Christian Consciousness to be harmonized with the Word?*

Oh, it may be said, we agree that the Word of God is the standard, and the Christian Consciousness must be harmonized with it, but in bringing about this harmony interpretation is required, new interpretation, and where, now, are we to find the guide to this new interpretation? I answer again, it is to be found in the Word of God itself. But the Word in the Bible cannot speak. It lies silent on the written or printed page. Yes, it can speak—it does speak. "The Word is living, energetic and sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit, of the joints and marrow, and is a discerner (judge or test) of the thoughts and intents of the heart." Yes, it judges, not only of the thoughts in man, but it judges whether these thoughts interpret it (the Word) aright. We may use another analogous illustration of the point we are discussing, viz., what are called the evidences of Christianity. In former times these evidences were sought for, either outside of Christianity, in reason, etc., or else in some particular feature of Christianity, such as miracles, prophecy, or the inspiration of the Scriptures. We have come to see now, however, that Christianity is its own best evidence. As well attempt to illustrate the sun by the light of a candle as to seek for the fullest and best evidence of the truth of Christianity outside of itself. It authenticates itself. So the right interpretation of Scripture authenticates itself. We must, of course, recognize the work of the Holy Spirit in the interpretation of Scripture, and the sanctified reason of the Church. What is called the *Theopneusty* of the inspired Word must be considered, and the way in which the interpretation comes to utterance. The consideration of these points will serve, we think, to shed still greater light upon *the self-interpretation of Scripture.*

T. G. A.

For Reformed Church Messenger.

LUTHERAN INFLUENCE IN THE BEGINNING OF THE REFORMATION.

It is interesting to trace the influence of the different tendencies as they originated and afterwards developed in the time of the Reformation, and to note how they assisted in shaping the religious condition of other people. An instance of this we have in the English Reformation. Early in this wonderful movement on German soil we have two distinctly marked tendencies, the real, true Lutheran, and the Melancthonian-Calvinistic. In the "Creeds of Christendom," by Dr. Schaff, this is clearly brought out. From the account given, it is very evident that the Lutheran influence in the beginning of the English Reformation and afterwards was very little indeed, but the principal influence was the Melancthonian-Calvinistic, or Reformed, which impressed itself firmly, as is seen in the Thirty-nine Articles and the Book of Common Prayer, and instead of being called sometimes by Lutheran divines an *Ecclesia Lutheranizans*, it should of right be *Ecclesia Reformed.* In "Creeds, etc.," page 600, Dr. S. says:

"The *Melancthonian Influence.* . . . The writings of Luther were read with avidity by students in Oxford and Cambridge as early as 1527. Cranmer spent some time in Germany, and was connected with it by domestic ties. Henry VIII. never overcame his intense dislike of Luther, kindled by their unfortunate controversy on the seven sacraments and strengthened by Luther's breach with Erasmus: but he respected Melancthon for his learning and wisdom and invited him to assist in reforming the English Church. . . . But the peculiar views of Luther on the real presence and the ubiquity of Christ's body found no congenial soil in England. Cranmer himself abandoned them as early as December 14, 1548, when a public discussion was held in London on the Eucharist; and adopted, together with Ridley, the Calvinistic doctrine of a virtual presence and communication of Christ's glorified humanity." "Bishop

Jewell, the final reviser of the Thirty-nine Articles, wrote to Peter Martyr (Reformed), at Zurich (February 7, 1562): 'As to matters of doctrine, we have pared everything away to the very quick, and do not differ from you by a nail's breadth; for as to the ubiquitarian (*i. e.*, the Lutheran) there is no danger in this country. Opinions of that kind can only gain admittance where the stones have sense," page 603.

The *Zwinglian and Calvinistic influence.* "The doctrines of Zurich and Geneva began to spread in England under the reign of Edward VI. Calvin, whose books were published by Henry VIII. (in 1542), corresponded freely with the Duke of Somerset (October 22, 1548), Edward VI. and Cranmer, and urged a more thorough reformation of doctrine and discipline and a better education of the clergy, but left episcopacy untouched, . . . and his doctrine of the Eucharist gained ground more rapidly. Cranmer called to his aid prominent Reformed and Unionistic divines, such as Peter Martyr, Ochino, Laski, Bucer and Fagius, and gave them high positions in Oxford, Cambridge and London. It is characteristic of his catholicity of spirit, that in 1548 he conceived the plan of inviting Melancthon, of Wittenberg, Bullinger, of Zurich, Calvin, of Geneva, Bucer, of Strasburg, Peter Martyr, Laski and others to Lambeth, for the purpose of drawing up a union creed for all evangelical churches—John Hooper, who had resided two years at Zurich, was made Bishop of Gloucester (1551), although he went even beyond Bullinger and Calvin in matters of clerical vestments and ceremonies and may be called a forerunner of Puritanism. . . . Bullinger's 'Decades' were for some time the manual of the clergy, afterwards Calvin's 'Institutes' became the text-book of theology in Oxford and Cambridge. Even his catechism was ordered to be used by statute in the universities (1587). Next to him his friend and successor, Beza, was for many years the highest theological authority. The University of Cambridge, in thanking him for the valuable gift of the Codex D, of the New Testament, 1581, acknowledges its preference for him and John Calvin above any men that ever lived since the days of the Apostles. Beza's Editions of the Greek Testament: his elegant Latin translation and Exegetical Notes were in use in England during the reigns of Elizabeth and James, and were made the chief basis not only of the Geneva Bible (1560), but also of the revision of the Bishop's Bible under King James (1611).

"It is not too much to say that the ruling theology of the Church of England in the latter half of the XVIth and the beginning of the XVIIth century was Calvinistic. The best proof of this is furnished by the 'Zurich Letters,' extending over the whole period of the Reformation, the Elizabethan Articles, the Second Book of Homilies (chiefly composed by Bishop Jewell), the Lambeth Articles, the Irish Articles and the report of the delegation of King James to the Calvinistic Synod of Dort," pages 603 and 604, Vol. 1.

All this is interesting, and afterwards in the further history of this movement, this same Reformed tendency is clearly visible, and if history shows anything it clearly shows that there was little, if any, influence of Lutheranism impressed on this movement, but it was the Calvinistic, as may be gathered from the Thirty-nine Articles, where you see no trace of Luther. If the history of this wonderful movement of the XVIth century will be re-written, which unquestionably at some future day will be done, it will be found that the Reformed element, as seen in the Melancthonian-Calvinistic, was the chief force and that it influenced both the civil and the religious spheres of the life and in which was embodied germs for free, constitutional liberty which developed themselves for us as a nation, into our Independence. S.

For Reformed Church Messenger.

M. ERNEST RENAN.

An English writer in the *Quarterly Review* describes M. Renan as incomparably the greatest intellectual force in France at this moment. And he adds, "it would be difficult to mention any living man of letters whose influence in the civilized world is more diffused, more penetrating, and more effective."

The same writer offers the information that, when M. Renan made Theology and Biblical Exegesis his chief study, he became more and more convinced that "investigate as you will you will never find that a miracle has been wrought under conditions where it could be observed and verified." If this growing conviction is to be taken as an indication of the superior intellectual force and broad-minded scholarly grasp of this brilliant champion of modern skepticism, then there is very good reason for thinking that both his natural ability and the breadth of his intellectual culture are largely overestimated. That he is a man of great power is a clear case, but when he acts on the assumption that the miracles of the Bible, and especially those of Jesus, have not been properly observed and verified, he shows plainly that with all his genius he is still a victim of blind prejudice and of unpardonable ignorance. He does not understand the first principles of the civilization of which we are told he is a master-spirit. The creative force of our modern life is Christian, and it is this in the proper Biblical sense of the word. It is not the historic product of a speculative mysticism like that preached by Voltaire and Renan. The creed and custom, which gave character and historic force to the life and manners of European nations, rested all along on that miracle of miracles, the life of Jesus. This life Renan uses all his splendid powers of imagination and intellect to drag down to the level of mere manhood, and then opens the flood-gates of his superb French diction to persuade and to convince this intelligent generation that the miraculous portion of Bible history is without satisfactory evidence and proof. It is no doubt true that much of the sentimental idealism of the day is quite willing to be led by such a poetic solution of the sense of Christian civilization, and especially will this be the case among a people that have for centuries been under the sway of debasing superstition, on the one hand, and of wild, tumultuous, fanatical, hatred to all religion, on the other. But nations and peoples, who have made it a business to make themselves practically familiar with the life and spirit of the Gospel, and who have fully studied its origin and its growth in the world, will not be so ready to abandon the New Testament history of the life of Christ and put in the place of it that of M. Renan.

His "Vie de Jesus," we are told, took the world by storm. In France alone 300,000 copies of it were sold. It was bitterly attacked, and criticised and condemned, but remained master of the situation. Although it may not be called "an epoch making book," it is claimed that savants had to reckon with it. Not even the most orthodox commentators, we are assured, wrote after this book appeared as they did before it was published.

Well, let all this be admitted, for the sake of cutting the matter short and doing full square justice to every interest involved. So gifted a writer, as this living Frenchman is, would hardly produce so popular a book on so vital a subject without bringing about some good effects. Orthodox writers on the sacred text are not expected to adopt infallible methods, and it is by no means taken as the universal rule of orthodox Christendom that such writers dare not be constrained to mend their ways by the attacks of skeptical critics. But the question at issue is not one of methods, but of historic facts. Is the life of Jesus a myth, or the history of a mere man; or is it what the orthodox Christian world has always taken it to be, the life of the Son of God and Saviour of men? France may follow Renan and be satisfied with the kind of Jesus and Saviour he holds up to their view, but the more matter of fact civilization and common sense of the Germanic stock, now fully in the lead of modern thought, will likely hold on to the Pauline Gospel of the second headship of Christ to mankind, and deal with evangelical piety as an organized sacramental force of society, rather than as a speculative poetical fancy which can be enforced simply as a mythical intellectual dream. If this central argument of the Christian faith stands, all the talk about the impossibility of miracles, as we find these in the Holy Scriptures, is clearly a waste of breath.

I. E. G.

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

The Treasurer's office, on the day of the Anniversary (August 27th), will be directly opposite the main entrance of the House.

A room will be provided where packages or parcels will be checked and cared for during the day.

The chorus choir will have a rehearsal as early in the day as possible.

Exercises will be held in the grove, if the weather is pleasant, where special preparations are being made for the accommodations of the visitors.

Remember that ample provision will be made at the lunch counter to supply all those with sandwiches and coffee who do not wish to take a regular dinner.

Do not fail to visit the Bazaar. One of the latest features added is a number of spoons, with an engraving of the Home, to be sold as souvenir spoons.

The history of the Home, the regular price of which has heretofore been 50 cents, will be sold on the day of the Anniversary for 25 cents.

Trains leave Womelsdorf in the afternoon as follows:

Passengers returning via Sinking Springs will leave Womelsdorf at 6 P.M., connecting at Sinking Springs for Lancaster, Columbia and way stations. Passengers going west leave Womelsdorf at 1.54, 4.45, 6.35, 8.21 and 10.52 P.M. Passengers going east, connecting at Reading with all points north, south and east thereof, will leave Womelsdorf at 1.25, 2.43 and 5.13 P.M. The 7.17 and 9.37 trains run to Reading only.

Special announcements on placards on the ground.

Do not go out in search of crucifixions; but, when God permits them to reach you without your having sought them, they need never pass without your deriving profit from them.—*Fenelon.*

REFORMED REUNION.

August 13th was a great day at Pen-Mar for the pastors and members of the Reformed Church in Maryland, Virginia, West Virginia, and Southern Pennsylvania. The excursionists came in from the States by carloads, carriage-loads and wagon-loads, until fully 5,000 picnickers wandered under the trees. Of these, fully 4,500 came to meet their friends from the neighboring States for the second annual reunion of the Church. Besides the large Baltimore contingent, there were twenty-five charges from Maryland represented, six from Virginia, three from Hanover, one from Gettysburg, and others from Cumberland county, including Mechanicsburg, Carlisle, Shippensburg, Chambersburg, Mercersburg, Greencastle and Waynesboro.

An impressive open-air meeting was held with the old pavilion as a platform and rustic seats under the trees as an auditorium. The opening anthem, "Te Deum," was sung by the choir of Zion church, Hagerstown, C. E. Heard, director, F. E. Cook and Miss Emma Staley as organists. Rev. A. H. Kremer, D. D., delivered the prayer. Stirring hymns were joined in by all the multitude gathered about the stand and aroused every one. Rev. F. F. Bahner delivered the address of greeting, and short speeches were made by Rev. Conrad Clever, Rev. S. L. Whitmore and Rev. H. F. Dittmar. A prayer was made by Rev. G. W. Aughinbaugh, D. D., and the benediction was given by Rev. S. N. Callender, D. D., closing the religious exercises.

A short business meeting was held, in which Rev. J. B. Shontz suggested that a permanent organization be formed, to be known as the Pen-Mar Reformed Re-union, with regular officers and executive committee. The suggestion was favorably received and resulted in the adoption of the title mentioned and the election of the following officers: Rev. Dr. J. H. Hoffheins, of Martinsburg, President; Rev. F. F. Bahner, Vice-President; Secretary, Rev. J B. Shontz, of Chambersburg; Corresponding Secretary, Rev. E. R. Deatrick, of Woodberry, and Treasurer, Edward Shafer, of Baltimore.

Among the Maryland clergymen present at the reunion were Revs. Dr. J. S. Keifer, G. A. Snyder, of Hagerstown; Dr. J. H. Hoffheins, of Martinsburg; C. S. Slagle, Westminster; U. H. Heilman, of Emmitsburg; George Whitmore, of Mechanicstown; M. L. Firor, now of Union Bridge; S. L. Whitmore, Adamstown; T. F. Hoffmeier, of Middletown; J. Marion Mickley, of Burkettsville; George W. Snyder, of Boonsboro; B. R. Carnahan, of Keedysville, Wm. Goodrich, of Clearspring; Henry Ditzler, of Taneytown; J. R. Lewis, Sabillasville.

From the churches in the Cumberland Valley were Revs. Dr S. N. Callender, Secretary of the Board of Foreign Missions; Wm. F. Stewart, Dr. A. H. Kremer, T. R. Dietz, J. B. Shontz, F. F. Bahner, Jacob Hassler, Cyrus Cort, and Dr. George W. Aughinbaugh.

Among the pastors from Gettysburg Valley churches were Revs. T. J. Barkley, A. C. Geary, George B. Resser, Walter Krebs, B. F. Bausman, J. O. Balliet, A. K. Kline, and George G. Everhart, were among the Virginia pastors present. Among the visitors from other Synods were Revs. George H. Johnston, of Philadelphia, and C. F. McCauley, D. D., of Reading.—*Hagerstown Globe.*

Missions.

For Reformed Church Messenger.

MISSIONS.

While we were busily at work on the annual report of the Board to the Synods, we received a letter from our worthy Treasurer, Charles Santee. As we had received a letter from him only a few days before, we wondered what kind of news was in store for us now. On opening the letter we were told that a good pastor in Pennsylvania had made a donation to the Board of $500 for the purpose of creating a Church-building Fund to be known as "A Pastor's Offering" Church-building Fund.

We were rejoiced beyond what we can here express on receiving this news. It seems to us to be the beginning of a movement which will bring to the Board a fund that will immeasurably advance the work of Church extension. The Church is beginning to realize as never before the importance of such a fund. The people are becoming awake to the importance of the work and are paying more liberally towards it. We are glad here to announce that since the first of last January nearly *five* of these special funds of $500 each have been contributed for the use of the General Board. We regard this as an exceedingly favorable start for the formation of a large fund with which to do the future mission work of the Church. To gather these funds requires a good deal of work—but we have come to realize that the people are willing to contribute of their means for this object, if only they are properly approached on the subject. May we not hope that during the ensuing Synodical year this work will be pushed by the churches with greater vigor than ever?

And here let us speak a few words to those who are blessed with abundance of earthly means. Do such realize the needs of the Church? Do they appreciate the fact that a fund of $500 just at this time would be a great help to the Board? Now is the time when these funds are needed. In ten years hence we are sure that this fund will be high up into the tens of thousands, and then, dear reader, your help will not be needed as much as to-day, when as yet the fund is small. Are there not others who can do as this pastor did and give us $500? From every prominent city east and west comes the appeal for the organization of congregations. Who is calling? The people? Yes, but through them God is calling. To go into these cities we must have these Building Funds. Men of means will you help us? Shall we not very soon have the pleasure of adding others to the list of those who contributed $500 to this good cause? We hope so.

D. S. F.

Lisbon, Ia., Aug. 11, '91.

The Religious Press.

THE German theologians have had their rationalistic voyages, and now they are all heading home for the old harbor of divine revelation. We might say that orthodoxy is becoming the fashion over there, but that would be stating it too lightly. They are tired of barren theorizing and are becoming hungry for something more satisfying to the soul—so they are turning to the old Bible.—*The Interior.*

Dr. Schaff, says:—

"Calvin was intolerant of any dissent, either papal or heretical, and his early followers in Europe and America abhorred religious toleration (in the sense of indifference) as a pestiferous error; nevertheless, in their conflict with re-actionary Romanism and political despotism, they became the chief promoters of civil and religious liberty based upon respect for God's laws and authority. The solution of the apparent inconsistency lies in the fact that Calvinists fear God and nothing else. In their eyes God alone is great, man is but a shadow. The fear of God makes them fearless of earthly despots. It humbles man before God, it exalts them before men. The fear of God is the basis of moral self-government, and self-government is the basis of true freedom.

"The moral discipline which Calvin introduced reflects the severity of his theology, and savors more of the spirit of the Old than the spirit of the New Testament. As a system it has long since disappeared, but its best results remain in the vigorous and high-toned morality which distinguishes Calvinistic communities."—*The Independent.*

HIGHER SALARIES FOR SUPERIOR PROFESSORS.

Colleges of the first rank and theological seminaries of the first grade must increase the salaries of their professors if they would command the best. To be prepared to fill a professor's chair in such institutions requires many years of study, costly in time, support, travel, books and apparatus. Sectarian discriminations are being overlooked more and more. The finest institutions bid for the best men regardless of creed. The trustees of such institutions should understand the situation. There are professors to-day in Methodist Episcopal institutions who command double the amount in non-denominational institutions. To our knowledge some great institutions have been making earnest efforts to get some of our best men by offering them large increase of salary, and some of our institutions have had the good sense to make a suitable increase to retain men in such demand, and some professors have had the magnanimity to say: "We will not ask as much as we are offered; only such an increase as will justify the sacrifice of the rest of the difference."—*Christian Advocate.*

FROM GERMAN INTO ENGLISH.

Slowly but surely the logic of events in the United States translates individuals and communities "from German into English." And this fact may as well be remembered first as last; for though hindsight may be good—there are some who cannot even see the completed lessons of history—foresight is better. Isolated individual Germans are quickly absorbed; in communities and neighborhoods the process may be more slow, but none the less is it sure; and the part of wisdom is to see to it that the absorption is effected without any ill-feeling. The language of the United States is English. The survival of other tongues is the exception, not the rule. It is a strange phenomenon, however, that what people submit to without objection in matters of business they will oppose in matters of religion. If they must speak English in order to sell their wheat, or corn, or cattle, they will manage to speak English; they will endure to be spoken to in English; they will submit to receiving a check or draft in English phraseology. But, at least occasionally, these very men will object to the holding of English services for their children, who, growing up in this English-speaking land, prefer to hear English. Then comes a crucial test for "the powers that be" in such a congregation. There have been so many cases examined and tested among Lutherans, Reformed (Dutch and German), Evangelicals, and in our Church, that the question is lifted out of the domain of the perhaps, and the scientific fact is established that the only way to secure peace and harmony and lasting good is to respect the rights of the younger members, and to let them have services in English to a reasonable extent. Both John Hus and Martin Luther contended for the right of the common people to hear the Gospel in their own tongue, and the XXIVth Article of Religion of the Church of England as by law established, declares that "it is a thing plainly repugnant to the word of God, and the custom of the Primitive Church, to have public prayer in the church or to minister the sacraments, in a tongue not understanded of the people." Though in these cases the protest was against the Latin tongue, the principle is the same against the German tongue in the United states, and as it would be against the English tongue in Germany.—*The Moravian.*

The Family.

RECOMPENSE.

BY ADELAIDE ALLISON.

Through the long, toilsome day she went
With quiet sweetness, everywhere;
I watched her tender, tireless hands,
Caressing here, relieving there;
No recompense, no answering smile,
No words of cheer were hers the while.

"Tell me, thou patient one," I cried,
"What secret hope sustains thy heart,
That through a thankless ministry
So gentle unto all thou art?"
She turned on me her soft eyes' light:
"I heed them not. He comes to-night."

Behold an all-repaying love!
What matters, when the day is past,
The burdens others on her laid,
If in His arms she rests at last?
The darkest way to her is bright,
Since He who loves her comes to-night.

O soul, whose hope is high as heaven,
Cease thine unprofitable plaint!
A watcher, waiting for thy Lord,
How can'st thou grieve, how dar'st thou faint?
Work on, rejoice, while yet 'tis light,
Thy Bridegroom's voice may call to-night.

A day of toil—what matters it?
So short this life of tears and pain.
Lift up thy face! What dost thou fear?
Thou hast not given thine all in vain.
Soon thou shalt walk with Him in white,
Who knoweth? It may be to-night.

—*Chicago Inter-Ocean.*

For Reformed Church Messenger.

THE WISH-RING.

(Translated from the German, by J. P. B.)

There was once a young farmer who being unable to make great strides in tilling the soil, sat upon his plough and rested a moment to wipe the sweat off his brow. Just then an old witch came hobbling along and called out to him:

"Why do you plague yourself and yet accomplish nothing? Go forth straight for two days until you come to a big fir-tree, which stands free in the forest and towers above all other trees; when you fell this, then your fortune is made."

The farmer did not let her repeat this, but took his hatchet and went upon the journey. After two days he found the fir-tree. Instantly he began to cut it down and just at the time when it fell and hit the ground with force, a nest with two eggs in it fell out of its topmost branches. The eggs rolled upon the ground and broke, and when they broke, a young eagle emerged from the one and a little gold ring fell out of the other. The eagle grew perceptibly until he was half as high as a man, shook his wings as if he wished to try them, lifted himself somewhat into the air and then cried out: "You have redeemed me! Take the ring which fell out of the other egg as an acknowldgement. It is a Wish-Ring. When you turn it around on your finger and at the same time express a wish it will soon be fulfilled. But there is only one single wish in the ring; when this is fulfilled, then the ring has lost all further power, and is just exactly like a common ring. On this account consider well what wish you make, so that you will not regret it afterwards." Upon this the eagle lifted himself high up into the sky, sailed around in large circles above the head of the farmer for a long time, and then shot towards the East (Orient) like an arrow.

The farmer took the ring, put it on his finger, and then retraced his steps homeward. When evening came he arrived at a city. Here a goldsmith stood behind his counter and had many costly rings for sale. Then the farmer showed him his ring and asked him what it was worth.

"Not anything!" answered the goldsmith.

Then the farmer laughed out loud and told him that it was a Wish-Ring and worth more than all the rings which he prized so very highly. But the goldsmith was of a morose and intriguing character. He invited the farmer to remain with him over night and said: "To entertain such a man as you are, with such treasures, brings success. Stay with me!"

He welcomed him in the nicest way possible, with wine and polished words; and that night, when he slept, he pulled the ring off his finger, so that he did not find it out, and put in its place a very common ring, which, however, looked exactly like the Wish-Ring.

The next morning the goldsmith could hardly wait until the farmer was on his journey. He awoke him already early in the morning and said: "You have yet a great journey before you. It is advisable that you should start early."

As soon as the farmer was gone, he hurried into his room, locked the shutters so that nobody might perceive anything, bolted the door behind him, placed himself in the middle of the room, turned the ring around and said: "I desire immediately a hundred thousand dollars." Scarcely had he said this, when it commenced to rain dollars, hard, bare dollars, as if it were pouring out of tubs; and the dollars hit him on the head, shoulders and arms. He began to cry out mournfully, and tried to run for the door, but before he could reach and unlock it, he fell down upon the floor, bleeding profusely. But the dollar-shower was not yet over and soon the floor broke down from the pressure, and the goldsmith, together with the money fell down into the deep cellar. But it still continued to rain on top of this, until the hundred thousand dollars were all down; and finally the goldsmith lay dead in the cellar with the heap of money upon him. On account of this alarm, the neighbors rushed hurriedly in, and when they found the goldsmith lying dead beneath the money, they said: "It is truly a great calamity, when blessings come so bountifully." Then the heirs came also and divided.

During all this time the farmer went homeward contentedly and showed the ring to his wife. "Now, a failure is impossible to us, beloved wife," he said. "Our fortune is made. Let us only well consider what the wish shall be."

But at the same time the wife had a good advice. "What say you," "said she, if we should wish to have a few more acres? We have, indeed, so few. Here lies a portion exactly between our acres; let us but wish it."

"This would be worth working for," answered the husband. If we work very hard for an entire year, and have some success, perhaps we will be able to *buy* it." Upon this the husband and wife labored a whole year with all their power, and when the next harvest arrived, there never before were such abundant crops as at this time, so that they were able to buy the piece of land and had money left besides.

"Do you see," said the husband, "we have the piece of land, and the Wish is still good?

Then the wife thought that it were well if they should wish for another cow and also a horse.

"Wife" again the husband replied, at the same time rattling the money, which was left, in his pockets, "why shall we, on account of such a trifle, give up our wish? The horse and cow we will get also." And, as was said, after another year had passed the horse and cow were more than earned.

The husband rubbed his hands contentedly, and said: "Again have we spared the Wish for another year, and yet we have everything that we could desire. Indeed, we have success!"

Yet the wife pleaded earnestly with her husband that he should some day, finally, make the "Wish." "I cannot understand you any more," she said angrily. "Before this time you always complained and lamented, and wished everything possible; but now, where you could have it as you might wish, you plague and skin-strip yourself, are satisfied with everything, and let the best years pass by. King, Count, Emperor, a big stout farmer you could be, and have every chest full of gold—and yet you are unable to decide what you wish to have."

"Do but cease your constant pressing and driving," replied the farmer. "We both are yet young and life is long. Only *one* Wish is in the ring and this is soon done away with. Who knows what may once happen to us where we may need the ring? Is there anything wanting to our happiness? Have we not, since we have had the ring, succeeded so well that the whole world is astonished? Then be reasonable. You can indeed all the while consider what we might wish for ourselves."

With this the affair ended for the time being. And it really appeared as if the entire happiness had come into the home with this ring; for barns and chambers became fuller and fuller from year to year, and after a longer series of years, the poor, little, farmer had become thick and stout—a man who worked and labored with his servants throughout the day, as if he wished to earn the entire world; but at evening he sat before the house-door, satisfied and content, and let the passers-by bid him "Good-evening."

So year after year passed by. Now and then, when they were entirely alone and nobody heard it, the wife, it is true, continually reminded the husband about the ring and made all kinds of propositions to him. But since he always replied that there was still plenty of time, and that the best things always come to one last, she did it less and less, and at last it seldom happened that anything was said concerning the ring. It is true the farmer himself turned the ring around on his finger about twenty times daily and examined it, but at the same time he feared to express a wish.

Thirty and forty years passed by, and the farmer and his wife had become old and snow-white, but the Wish was not yet made. Then God bestowed a favor upon them and permitted them both to die happy in a single night. Children and grandchildren surrounded both their coffins and wept; and when one of them wanted to take off the ring and preserve it, the eldest son said: "Let father take his ring with him into his grave. During all his life he has had his secret with it. It is indeed a dear keep-sake. And mother, too, examined the ring many a time—in truth, she presented it to father in her young days."

Then the old farmer was buried with the ring, which was to be a "*Wish*-Ring," but was none; and yet had brought so much happiness into the home, as anyone might wish. For it is a singular thing with that which is wrong—an evil thing in a good hand is ever yet worth much more than a good thing in a bad one.

THANK THE CHILDREN.

They run on our errands, upstairs for our books and slippers, our thimbles, our new magazines; down stairs to tell the servants this thing or that; over the way to carry our parcels; to the post-office with our letters.

They leave their work or play a dozen times in a morning, to do something to oblige us who are grown up bigger, and liable to be less absorbingly occupied than they are.

No game of politics or business in after life will ever be so important to the man as the ball and the top to the little lad; and no future enjoyment of the little girl will ever be greater in de-

gree and kind than her present in her dolls and play-house; yet Johnnie and Jennie fly at our bidding, arresting themselves in mid-career of the play which is their present work, and alas! half the time we quite overlook our own obligation to be grateful. We do not say, "I thank you." And because we do not say it, we make it difficult for them to be as polite, as simple, courteous, as otherwise they would be by nature, and the imitation which is second nature to all children.—*The Household.*

Youth's Department.

A DISASTROUS RIDE.

Some little Drops of Water
Whose home was in the sea,
To go upon a journey
Once happened to agree.

A cloud they had for carriage,
They drove a playful breeze,
And over town and country
They rode along at ease.

But oh, there were so many
At last the carriage broke,
And to the ground came tumbling
These frightened little folk.

And through the moss and grasses,
They were compelled to roam,
Until a brooklet found them
And carried them all home.

WITH SUCH THINGS AS YE HAVE.

"Oh, how I wish that I could have such a beautiful dress as Lena Welton's is. It is just lovely, and so becoming." Netta Nichols said this to her cousin May who was visiting her.

"Yes, her dress is pretty, but I admire her hat the most, for that is elegant, to say the least," May answered.

"The hat matches the dress, so of course it is pretty. If I could have dresses as nice as some of Lena's old ones, I should be satisfied. But I cannot, so what is the use talking about the matter?" And Netta's voice revealed something like discontent and envy.

"I suppose that Mr. Welton is able to dress his daughter nicely," May answered.

"Yes, and so of course it is right for him to do so, and everybody ought to dress nicely, if it is possible," Netta added quickly.

"I think that there are other things that are more needful than fine clothes," said the practical cousin.

What are they?" was the inquiry.

"Food and common clothes with the nice left off; and I think that there are a great many exceptions to the rule, that people may dress nicely if they are able to do so."

"Please give an instance where it is not right for people to dress nicely, if one has the means to do so, Cousin May. I know that you can reason quite logically, and generally find something below the surface—quite out of sight of common eyes—that you can draw up to 'clinch the argument with,' as brother Jim says."

The discontented expression passed from Netta's face as she said this, and a pleasant smile came in its place. The young girl appeared much fairer and sweeter, after the change of expression.

May smiled too, but as she never allowed the look of discontent to deform her face, the smile did not make such a contrast of expression.

"Well, Netta, dear," she began, "if every one could wear nice clothes, it might not be a sin if all wore them, but as they cannot, a part, of course, feel their degradation more, by seeing the other part dressed so much better than themselves. It creates unrest and discontent, and they often resort to sin in order to dress like others. Then those that are 'arrayed in purple and linen' generally think that they are better than others, and look with contempt upon those that cannot dress as well as themselves. But the strongest argument against wearing fine clothes is, that the whole world might be comfortably fed and clothed if the favored portion of it would give up just the luxuries to furnish the needy ones with the plain necessities of life. Is not this a good argument, Netta?"

"Splendid, taken in a general sense, but as long as all will not be governed by this great golden rule or law, has not the single individual that is able to dress well a right to do so?"

"Yes, in a certain sense—and in another, no. Lena Welton has a right in one sense to dress just as she does, but you see that she makes others unhappy, and awakens a spirit of discontent in them. Then as she professes to be a Christian, would it not have been better to have taken that elegant dress and hat, and given it to the poor family that has been sick so long, just around the corner? The price of that dress and hat would no doubt have kept that family for a month in food. This is not wholly my argument, for I heard my mamma and another lady talking the matter over."

"I am very sorry for poor Mrs. Lester and her sick children," Netta said, breaking May off suddenly.

"I have often been there to carry food that mamma sent, and I have felt so sorry for poor little Anna. She is so sweet and patient that one cannot help loving her. Yes, May, I would give up a dress as nice as Lena Welton's, if I could give the price of it to this poor family."

In spite of Netta's love for nice clothes, she possessed a warm, sympathetic soul, and her cousin May touched the golden key when she spoke of poor Mrs. Lester.

"Yes, May, I think it might have been much better, if Lena Welton would have done this, and she might, for her papa does just as she wishes him to. But I suppose she never once thought of Mrs. Lester, or anyone else when she purchased that beautiful dress. I guess that it does make people selfish to indulge their pride," and Netta spoke slowly and thoughtfully.

"Only this morning mamma read for our Scripture: 'Let your conversation be without covetousness, and be content with such things as ye have, for he hath said, I will never leave thee nor forsake thee.' I always commit to memory one verse of our morning Scripture lesson, and I selected this one from it to-day. Then mamma talked about the subject of contentment, and this is how I happened to be so well prepared to express my thoughts, or rather mamma's thoughts upon it," May acknowledged.

"Your mamma is always right, as well as mine," Netta said, with the old smile returning after the earnest talk.

"Be content with such things as ye have——such—things—as ye have," she repeated. "And Christ Himself said, 'and why take ye thought for raiment,' for I learned that also," May replied.

"And I will commit both of those verses to memory also," Netta promised.

WHY WAS SHE SO HAPPY?

I was calling on a friend the other evening, and just as I stepped into the sitting-room, I heard her say to her little daughter: "It is your bed-time, dear; my little girl must go to bed early, and then she will be bright for her lessons to-morrow."

The little girl was sitting in her papa's easy-chair, holding in her lap a very large doll. As I sat down, I saw she was very busy brushing its hair, and smoothing its clothes, looking it over very carefully, to see that everything was just as it should be.

"What a dear little dollie! How pretty her hair is, and how becomingly she is dressed," I said.

The little girl was pleased that I should notice her baby, and began to tell me all about her.

"Not to-night, little one," I said. "Didn't I hear mamma say it was her little girl's bed-time?"

The mother very quietly began talking to me, while the little girl went on fixing dollie for the night. Only for a few moments, however; then the little maiden slid very slowly out of the big chair, gave her mamma three long, sweet kisses, with a pleasant good-night for us all, and with dollie hugged tightly in her arms, went soberly away upstairs. But in a very few moments we heard her singing a soft little lullaby to her baby. Very likely the little girl could not have told what made her feel like singing, but I know. It was because, instead of fretting and pouting over not being allowed to sit up longer, she had cheerfully obeyed her mother's wishes.—*Child's Hour.*

TOMMY'S MAY-BASKET.

"No, ma'am, Miss Nelly, that basket isn't for Minnie Godon. Don't care if she is the prettiest girl in school. That basket is just particularly for Aunt 'Liza, and nobody else.

"Course, Minnie's a nice little girl. She's well enough for some kinds of plays. But for real, solid good times I'd rather go to Aunt 'Liza's. She always asks some other boys to come when I do—real, first-rate ones—and she don't care how much noise we make. She never calls us rough or horrid. She isn't 'fraid of the least speck of dirt. She wouldn't run or squeal if she saw a little mouse. She doesn't frizzle her hair into her eyes tryin' to look pretty.

"But I'll tell you what she does. She puts on a big, long apron, and gets out her corn-popper, and sauce-pan and molasses-jug, and rolls up her sleeves, and shoves her spectacles to the top of her head,—and then you'd better believe, there's fun right along! And we all help shell the corn and shake the popper and make the balls and pull the candy, and you never tasted anything so good in your life. You know how 'tis, don't you, sis? You go there just as often as I do.

"Jo Martin will hang a May-basket for Minnie, I guess. Well, he can if he wants to, but I'd rather send mine to Aunt 'Liza!"—*Youth's Companion.*

Pleasantries.

Mrs. Newed: "I always put some Pearline in my wash-water. Do you ever use any?" Mrs. Oldun: "Oh, yes, Pyle's."—*The King's Jester.*

Getting Acquainted: "How are your new neighbors? Sociable?" "O yes. Very. They've borrowed four pounds of butter, ten eggs, a step ladder, and ten yards of hose inside of twenty-four hours."—*Munsey's Weekly.*

Two little Mobile boys were fishing from a wharf the other day, when one of them fell into the water. The other rushed up to a deck hand, exclaiming: "Save him, mister! He's got de bait."—*Burlington Free Press.*

Mrs. Watts: "How is your new girl?" Mrs. Potts: "O, she's a perfect heathen. I left her to straighten things up before the minister called, and she never even dusted off the Bible."—*Indianapolis Journal.*

NOTICE.

☞ *Editorial Correspondence address to* THE REFORMED CHURCH MESSENGER, *907 Arch Street, Philadelphia.*

☞ *Letters pertaining to subscriptions and other business, address* REFORMED CHURCH PUBLICATION HOUSE, *907 Arch Street, Philadelphia.*

☞ *No notice taken of anonymous communications.*

For Terms, see page 11.

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907 Arch Street, Philadelphia, Pa.

THURSDAY, AUGUST 20, 1891.

ACCORDING to the Scripture God is our Father. He it was who in the beginning begat man, and He it is who now "hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." This is the statement of a fact which is enough for the great mass of men, the millions upon millions, to know, that they may attain unto eternal life. God is the Creator and we men are His creatures. Such a line of demarkation is sufficient to place us in a proper saving, objective relation to God, which is the main thing so far as each individual is concerned. On this account it is that Christ teaches us to address God in the incomparable prayer which He has taught us as *Our Father which art in heaven.* Looking up to Him as occupying this relation to us, even if we have been sinful, disobedient children, we feel that we are not without hope. Confidence is inspired, parental affection is awakened, and through the power of Christ we are truly begotten again unto a lively hope.

IT is one thing to be begotten again of God, and quite another to understand the nature of the process by which we are brought back from death to life. The two are often confounded, and some theologians, who are dogmatic in more senses than one, seem to lay more stress on their own subjective opinions or speculations regarding the new birth than on the fact itself. Man is a curious and interesting compound. He will think, and speculate, also, often prying into the deepest and profoundest mysteries, no matter what barriers are laid in his way. The trouble here is that he is too prone to lean upon his own understanding and to sit in judgment on the facts of divine revelation, which are historically true, thus reducing the Bible to an old story book, made up of myths or fables, like many other old heathen books. Hence we have rationalism from the mildest to the darkest, and the most diabolical Mephistophelian character; and it becomes necessary for Christian scholars to enter the field of warfare, to expose the fallacies of the rationalists and their confreres. Some are successful, at least for the time being; some set forth infallible and invincible argument in favor of the scriptural record, and some may miss the mark altogether; but these apologetics and defenders of the Truth, taken altogether, however imperfect their apologies, are doing a good work in their day and generation.

But apart from the necessity that we should have those who can be set for the defence of the Gospel, it is right, proper, and edifying for us to think, reflect and ourselves speculate on the mysteries of redemption, on the nature of the incarnation, and the wonderful union of God with our humanity, provided we do so reverently, with docility and love for the truth. To this St. Paul himself does not object. He, in fact, encourages it. He says that he could speak of wisdom also among such as were perfect, not the wisdom or philosophy of this world, but the philosophy of God, which had been hidden from men but was now revealed to them by the Spirit. See 1 Cor. ii.

THE AGED—THEIR VALUE.

As far as we know we have always endeavored to honor and respect age. In many ways it has afforded us much pleasure to be in the company of aged people, to listen to their conversation. But it is only of late years, as one after another of them has passed away, that we have been made to feel the value of their society, and how much we lost by not appreciating our opportunities as fully as we certainly now would, if we had them as near to us as we once had. Questions come up bearing upon the history of the Church or the State, of things in former times, that father such a one could answer or explain better than any one else; but that father is no longer here; both he and his generation for the most part, have left us. With such authorities much valuable information and knowledge have passed away and been lost. The moral of all this is that we should appreciate the value of our grandfathers, our grandmothers, and our great-grandparents, if they are still alive, and honor them also more than we perhaps now do, and get all the treasures from them that we can whilst they are still with us.

FIFTY YEARS AGO.

A writer in the August number of the *Review of Reviews* says, that fifty years ago, when the Prince of Wales was born, "the English-speaking world was two-thirds monarchical and one-third republican. To-day it is two-thirds republican and only one-third monarchical." The writer knows whereof he speaks. This immense change of sentiment must have taken place in Great Britain and its colonies, of course not here in the United States. Taking it for granted that the increase of votes from one side of the house to the other in favor of the republic is to continue at the same rate in the future, the question might be asked, Where will the monarchy stand "in the English-speaking world," at the end of the next fifty years? The recent scandal attached to the Prince of Wales may help to hasten the answer or denouement, but such occurrences, regarded by some persons as unfortunate, by others, as fortunate, are slight as compared with the under current of history carrying nations forward towards a higher plane of freedom, liberty and independence, or free institutions—of course involving the old principle of law, derived from monarchy, as we may hope.

CREEDS.

The Apostles' Creed, as it is called, has been honored and reverenced in all ages of the Church as the universal faith of Christendom. Within short limits which is sometimes significant, it contains all the truths or facts, which it is necessary for theChristian to believe in order that enjoying true comfort he may live and die happy. Like every thing else that is good, it has, however, often been perverted or employed to favor the interests of error. A somewhat eccentric Episcopal clergyman, who of late has been making considerable noise in New York, professes apparently strong faith in the Apostolic and Nicene Creeds. As he alleges, they are sufficient for him, and he wishes to be bound by no other.

If he were willing to submit to their spirit or true meaning he in fact would need no other; but then he thinks—if the papers report him correctly—that he is at liberty to preach on all points, such as miracles, the resurrection of Christ and future rewards and punishments, according to his own understanding of such matters, where the creeds do not manifestly condemn his views; and that if his conclusions should come in conflict with the standards of his own denomination so much the worse for them. The English Episcopalians have always made much account of the creeds and confessions of the early Church, more so than other Evangelical Christians, and sometimes excessively so; but here they are challenged by Mr. Newton, one of their own children, to give up their Protestant characteristic in the interests of rationalism. Will they do that? It is not likely that, with all their reverence for antiquity and the ancient Church, they will commit ecclesiastical suicide.

From this single instance, as well as from some other revelations of the day, it is evident that creeds springing up from time to time, have been useful and necessary to ward off real heresy as well as to promote the normal growth of the Church. For the most part they have been constructed for the purpose of protesting against error, to serve as a barrier to prevent it from spreading and to hold up the barrier of truth to the Church and the world. They all have the elements of truth in them, and if they are begotten at times amidst angry controversies and are sometimes narrow, imperfect or one-sided, they nevertheless show that they embody an earnest Christian feeling and desire to uphold the truth of the Bible. They may have outlived their day and need revision, as is the case with all human productions; but when the wood, hay or stubble are eliminated, some pure grains of gold will remain behind. They are in fact worthy of study, both to the layman and the theologian, as a part of Church history. Such is the case with the Formula of Concord and the Westminster Confession certainly, whatever we may think of portions of their contents. This remark is true even of the canons of the Council of Trent, which form a learned treatise on theology, notwithstanding its anathemas, its gratuitous assertions and heresies, which John Calvin in his day amply exposed and confuted. The old creeds ought not to become idols or fetiches, as may be the case with some people who wish to pose in the heights of orthodoxy, but then they ought not to be irreverently denounced as evils, bad things or mischief-makers, as is too often done in our secular papers and sometimes also in professedly religious organs.

For Reformed Church Messenger.

"BETHANY DAY" OF THE REFORMED CHURCH OF EASTERN PENNA., AT WOMELSDORF, PA., AUG. 27, 1891.

For years past Bethany Orphans' Home, at Womelsdorf, Pa., has held its Anniversary occasions; these Anniversaries were red-letter days in the calendar of the Home, and the many who availed themselves of the opportunity always enjoyed the trip to Womelsdorf.

At the last Anniversary of the Home it was resolved that the scope of the day as heretofore observed should be broadened and thus afford an opportunity to the members of the Reformed Church in Eastern Penna., to come together for social and religious enjoyment. Other sections of the Reformed Church have their occasions for bringing the people together—the Potomac Synod at Pen Mar, the Pittsburgh Synod at Idlewild; and now it is proposed to the Church in Eastern Penna., to have an annual gathering or reunion of Reformed people at Womelsdorf, and the day of such reunions is to be known by the name of "Bethany Day."

A committee of ministers and laymen from different sections of the Church were appointed to carry out the idea in a practical manner and as a result of their work we are now ready to say that the First "Bethany Day" of the Reformed Church in Eastern Penna., will be held at Womelsdorf, Pa., on Thursday, August 27, 1891.

The Programme for the "Day" will comprise

at least three addresses by able and prominent men, impromptu speeches, together with exercises by the children of the Home, interspersed with vocal and instrumental music; a grand Union Choir being a special feature.

The Phila. and Reading R. R. Co. will sell Excursion tickets for the day from all stations along its lines and branches, thus affording cheap transportation to all who may wish to attend and parties of 100 or over can obtain special rates by applying to the nearest ticket agent.

Ample accommodations are being prepared for the comfortable accommodation of all who come; in regard to the item of refreshments, parties can bring their lunch with them and dine a la Picnic, or coffee and lunch can be procured at the lunch counter, or a regular dinner can be had in the dining hall of the Home at a reasonable place; all profits accruing from the sale of lunch or dinner tickets will accrue to the benefit of the Home. Ample and bountiful provision will be made by the Ladies' Auxiliary Committee of the Home and all will be well served.

Persons intending to come to Womelsdorf on "Bethany Day" will please send the name of the congregation they represent and its location (as per example St. Paul's, Reading, Pa., or St. Peters, Bucks Co., Pa.,) to Rev. Thos. M. Yundt, Womelsdorf, Pa., on or before Aug. 20, in order that they may be suitably inscribed upon Banners made for the occasion; these banners will be placed in the large auditorium in the grove and may be taken home by the parties as mementos of the day and the occasion.

This is confidently expected to be the largest gathering of Reformed people ever held in Eastern Penna.; large delegations are expected from Reading, Allentown, Bethlehem, Easton, Pottstown, Philadelphia, Lebanon, Harrisburg, Lancaster, Pottsville, and other places; from one alone we have every evidence that 1000 persons will attend.

Will you not be one to enlist others in the project in order to the greater success?

The Committee together with the Supt. and Board of Managers of the Home will do all in their power to make this the First "Bethany Day" a day long to be remembered because of its rich feast of social, intellectual and religious enjoyment. A most kind and cordial invitation is herewith extended to you and your friends to come up to a feast of good things and enjoy the day and the occasion with others of the same household of Faith. Yours very kindly,

Rev. J. H. Sechler, President, Philada.,
Rev. T. J. Hacker, Secretary, Allentown,
J. Z. Gerhard, M. D., Harrisburg.
J. B. Fricker, Reading.
Jos. Lemberger, Lebanon.
Jacob Rader, Easton.
W. R. Lawfer, Allentown.

It is desired that every Congregation in Eastern Pennsylvania should be represented, and while the occasion being "Bethany Day" of the Reformed Church, the Committee however in the name of the Church do herewith extend a cordial invitation to All Friends of the Church and Orphans' Cause to join with us in making the "Day" all the more pleasant.

☞ Applications for circulars should be made to Rev. T. J. Hacker, Allentown, Pa.

—The *Tennessee Methodist* gives the following advice which it would be well for all to adopt:

"A religious paper in every family in every charge, ought to be the motto of every preacher and every officer in the church. Let this motto be adopted. Let every pulpit be heard on the necessities of a pure, clean literature for our homes. Let meetings be held in the interest of Christian literature and let the work be organized, and committees appointed to push the movement until the goal is reached—a religious paper in every family in the charge."

For Reformed Church Messenger.

IN MEMORIAM.

REV. ERNST WILLIAM REINECKE.

Ernst William, son of Rev. John Reinecke and wife Fredricka, was born December 9, 1822, at Helmarshausen, Electorate of Hessen, Germany. At the age of 13 his parents emigrated to this country and settled at Frederick city, Maryland. Through the pious instruction of godly parents and association with men like the late Dr. Zacharias, his thoughts were early directed towards the ministry, and when 17 years of age, he earnestly began his preparation for his holy calling at Mercersburg College, graduating from the Classical Department in 1843, and three years later receiving his diploma from the Seminary. The two years following he was privileged to continue his College associations, having been appointed tutor by the faculty, and then began a long and active ministerial career with the acceptance of a call from the Millersville congregation. His work here continued very satisfactorily to himself and people for four or five years, but was then interrupted by the necessity he felt to aid his father, whose health would no longer enable him to bear all the work of a large ministerial charge at Shrewsbury, York Co., Pa. Filial duty kept him here until his father's resignation, and then a change of occupation being necessary on account of his own failure of health, he taught for one year at Norristown Academy. Being again able to resume ministerial work, he accepted a call to Frederick city, Maryland, and labored in his old home until 1858, when called to the Plainfield charge. In the following spring the care of the Forks church was combined with that of Plainfield, and having married about the same time, he settled down to the long career of work which was only closed by his resignation in November, 1890. In July of the same year he was prostrated with a stroke of paralysis, and after a long and painful illness of ten months, he breathed his last on Friday, May 8th, at 4 P.M., aged 68 years, 4 months and 29 days. He leaves a widow, 10 children and 5 grandchildren to mourn the loss of a kind and loving husband and father, one child having died in infancy.

Dr. Reinecke was a gentleman with whom the community in which he lived, the church he served and the family circle can ill afford to part. He was a Christian in the truest sense of the word, and to his great credit be it said he practiced what he preached. He was modest and unassuming in his intercourse with people. He was a model husband and parent, a kind neighbor and a useful citizen. He took great interest in the cause of education and served in the Nazareth School Board for three terms. We extend our heartfelt sympathy to the sorrowing family.

The funeral took place from the family residence, at Nazareth, Tuesday morning, May 12th, at nine o'clock. The services at the house consisted of an address in English by Rev. D. Kuntz, a prayer by Rev. A. E. Erdman, and singing a hymn announced by Rev. T. Kessler, of Allentown. At the conclusion of these services the funeral cortege proceeded to Forks church, which was filled to overflowing long before the time for the services to commence. The mourners arrived at the church at 10.20 o'clock, when the solemn services were commenced by the choir singing "Nearer My God to Thee." Rev. T. O. Stem preached a short and impressive sermon in the English language, taking as his text the words recorded in Philippians, first chapter and twenty-first verse: "For me to live is Christ, and to die is gain." A more appropriate discourse could not have been delivered. He was followed by Rev. Kessler, who preached a sermon in the German language from Second Timothy, fourth chapter, seventh and eighth verses: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing." The clergymen who assisted in the services at the church were Revs. J. W. Mabry, J. E. Smith, J. O. Lindaman, T. N. Reber and John Wolbach.

That the deceased was highly esteemed was evident from the large congregation assembled. Besides the clergymen mentioned, Revs. Kuntz, Erdman, C. E. Sandt, H. Daniel and Lichtenthaeler, were also present. At the conclusion of the services the casket was opened and the remains, which looked very natural, were exposed to view in front of the chancel. The large congregation was then given an opportunity to look for the last time upon the face of the dead.

The casket was then closed and the remains were conveyed to the grave in the adjoining cemetery, a plot having been donated to Rev. Reinecke, upon which one daughter was buried. The services at the grave were conducted by Rev. John Wohlbach.

The pall-bearers were Rev. T. N. Reber, T. O. Stem, J. O. Lindaman, J. E. Smith, J. W. Mabry and T. Kessler.

The funeral was the largest that has been held at the Forks church in many years.

Extract from the Contract between the Publication Board of the Reformed Church in the U. S., and the Proprietor of the Reformed Church Publication House.

"It being distinctly understood and agreed between the parties that the Synods of the United States, Pittsburgh and Potomac in consideration of the terms of this lease agree that they jointly or any one of them will not establish or themselves conduct or have conducted for them a publishing house or houses, nor publish any books or periodicals, nor endorse any periodicals that may be published by any private party or individuals either within or without their respective bounds."—Minutes of Synod, 1888.

It is a somewhat singular fact that the widespread movement in Germany in favor of Sunday rest receives its greatest support, not from the clergy and church members, but from the business men. This fact is not to the credit of those who ought to be foremost in every thing looking to a Sabbath observance. But it is said, in extenuation, that the German movement is based upon the physical argument instead of the religious; that the business men are taking hold of it because man's bodily wants require a day of rest. But, upon the same ground, ministers and churches should help it on. Christianity has regard to the physical life. Jesns cared for the body. He urged Sabbath rest because of its advantages from a mere secular point of view. Besides, it is a decided gain when business houses are closed on the Lord's day. It exerts an educating influence upon society. It indicates respect for the Sabbath. Moreover, the abstinence from work on this day leads up to the higher end of Sabbath rest—that is, the spiritual. It gives men a chance to attend the sanctuary. It affords ministers and Christians the desired opportunity to go in and labor among all classes of people, and bring them to the recognition of Sabbath observance as a day, not only of cessation from their daily work, but of worship. We must press the claims of Sabbath sanctification on the ground of its necessity to man's body as well as to his soul.—*The Presbyterian.*

Poetry.

For Reformed Church Messenger.

WE ARE BOUGHT WITH A PRICE.

BY MISS SUSANNA CORRELL.

We are bought with a price. We are bought with a price.
'Tis the blood of the Son, the beloved of God,
Who in mercy descended so humbly to earth,
To redeem from damnation, and win to new birth,
All the souls who in boldness shall plead for His grace,
And shall tread the same path He so faithfully trod.

We are bought with a price. We are bought with a price.
As we gaze on the cross where that victim divine
So disgracefully hung in His fearful despair;
We can read but in part what the lost one must bear,
By the cry that escaped from that agonized heart,
When but once He lost faith in the Father benign.

We are bought with a price. We are bought with a price.
Hear the words of the Master declaring His love.
'Tis for you I have died. 'Tis for you I have died.
That with Me you may ever in glory abide;
And throughout that unending Eternity join
In the song of the ransomed resounding above.

We are bought with a price. We are bought with a price.
'Tis so costly, so fearful, heartrending and sad,
That the hearts of the whole human race should be won,
And the work is so nobly, so lovingly done,
May we meekly surrender ourselves to His love,
And through Him be forgiven, in Him be made glad.

We are bought with a price. We are bought with a price.
Oh! may gratitude flow from each heart upon earth;
For no soul could be saved had that price not been paid,
All that suf'ring endured, and that sacrifice made.
Oh! with grateful hearts praise Him with angels of love.
Sing His song of redemption, acknowledge His worth.

Selections.

No one is as happy, as reasonable, as virtuous, as amiable, as a true Christian. —*Pascal.*

You will never "find" time for any thing. If you want time, you must make it.—*Charles Buxton.*

Go make thy garden fair as thou canst,
Thou workest never alone.
Perchance he whose plot is next to thine
Will see it, and mend his own.
—*Mrs. Charles.*

None can do the will of God without denying his own will, for the will of God and corruptible self-will are utterly opposed to each other.—*Starke.*

We are all inventors, each sailing out on a voyage of discovery, guided each day by a private chart, of which there is no duplicate. The world is all gates, all opportunities, strings of tension waiting to be struck.—*Emerson.*

Art thou longing for a mission
In the earth?
For a noble, high endeavor
Springing into birth?
Let thy dreams be wrought in living,
And thy God, He richly giving,
Will thy needs supply.
—*Mrs. H. E. Brown.*

As the shadow in the early morning, is friendship with the wicked; it dwindles hour by hour. But friendship with the good increases, like the evening shadows, till the sun of life sets.—*Herder.*

To day for God what hast thou done?
I ask thee, restless mind!
Should'st thou soar upward to the sun,
Yet peace thou couldst not find,
O, hast thou wasted all thy powers
Upon this fleeting earth?
Or cast away the precious hours,
Unmindful of their worth?
—*Kate Cameron.*

Science and Art.

It has been determined that the resistance of the air to a bullet three-quarters of an inch in diameter, weighing one-twelfth of a pound, is about 10 pounds, or 120 times the weight of a bullet at a velocity of about 1,600 feet per second. On the principle of mechanical similitude it has been shown that a 24-pound cannon-ball fired with a charge of 16 pounds of powder should acquire a velocity of 1,650 foot seconds, and that the resistance of the air would then amount to 540 pounds, or nearly 23 times the weight of the shot.

A large steel sailing vessel has recently been built in Norway, among whose fittings is a patent oil distributor, by which oil can be thrown upon the waves during severe storms. Within the vessel there is an iron reservoir, from which a pipe extends alongside of the vessel near the water line and as close to the bow as possible. A valve in the pipe close to the reservoir regulates the distribution of the oil. This is probably the first case in which provision for throwing oil upon the waves has been made from the first designing and building of a vessel.—*Railway Review.*

Items of Interest.

The Japanese language is said to contain 60,000 words, every one of which requires a different symbol.

President Harper of the University of Chicago has been appointed principal of the entire Chautauqua system.

The Rev. Dr. John Hopkins Worcester, Jr., was recently unanimously elected to the Chair of Systematic Theology of Union Theological Seminary, New York.

One out of every sixty Moravians becomes a missionary, and the converts from abroad outnumber the members of the parent Church by nearly three to one.

The whaling business is not entirely defunct. A schooner arrived in New Bedford lately after a twenty-one months' voyage with a good supply of both sperm and whale oil.

The French Senate has passed a bill to regulate the working of women and children in factories. The bill establishes a 10-hour working day, forbids night work and prescribes one day of rest in every seven.

A despatch from Chicago says that work has been stopped on the World's Fair buildings, errors having been made by the engineers' department in calculating the strain to which several of the buildings would be subjected.

A large proportion of the vice and crime in this country comes from abroad. Out of 60,000 prisoners, according to the census of 1880, about 13,000 were of foreign birth, though the foreign-born population was only a little over an eighth of the whole at that time.

Thirty years ago there was not a woman's foreign missionary society,—i. e., general organization—in America. Now there are thirty-nine, with twenty-five thousand auxiliaries, and an annual income of one million seven hundred and thirty thousand dollars.

The Secretary of the Treasury has directed the payment of $5000 to James McIntosh, of San Francisco, as a reward for information furnished by him which resulted in the seizure at San Francisco of 2304 five-tael tins of opium, valued at $15,602. This is the maximum informer's fee allowed by law.

The Woman's Canning and Preserving Company, of which Miss Amanda T. Jones of Chicago is president, is said to have a capital of $1,000,000, and has one plant in operation in Chicago which can put up five hundred cans daily. They have also decided to build a factory at Benton Harbor, Mich., for the canning of uncooked foods.

A curious incident happened on a railroad train in Maine. When some distance from Portland a heavy thunder and lightning storm arose. Suddenly there came a most brilliant flash, and for a moment both engineer and fireman were senseless. The lightning must have struck very near, and some think that the train itself was struck, although it bore no marks.

A large shortage in winter apples is predicted by the *New England Homestead*, on the basis of 1000 special reports from the commercial orchard regions of the United States and Canada, which it publishes this week. A heavy crop of fall apples is admitted. "Maine has an even poorer crop than last year, and, while the production in the other New England States and in New York is considerably above the unprecedented shortage of 1890, the average of the seven States is only 52, compared with 38 last year, 100 representing a full crop."

Two important relics have lately been opened to the public at Pompeii. They are the temple dedicated to Augustus and the Women's Baths. "The latter is said to be the only building in Pompeii in which are preserved intact, without any restoration, the ceilings of the rooms, and the pavement of the tepidarium is also intact. In the temple only one object—but that of great value to art—is preserved, the altar on which sacrifices were offered up. It is of marble, perfect in all its parts, covered with rich bas-reliefs, representing the different forms and incidents of sacrifice."

Hints and Recipes.

If indelible ink gets spilled on a garment, saturate the spot with iodine and then wash out with ammonia.

A solution of olive oil and camphor is claimed to be efficacious for hay fever. Prepare it by gently warming some olive oil and a small lump of camphor together for several hours. Apply it by oiling the inside of the nostrils.

A particularly acute little article for banishing rats and mice is moist caustic potash. It will be found very useful in some places. Spread a thin layer of it around their holes. When they run over it evil befalls them. It sticks to their feet, eats off the bark, and lays them on the shelf.

Borax water is good for washing the hands. Coarsely ground oatmeal is a fair substitute for soap in washing the hands. White unscented soaps are the best, as the highly scented soaps are usually made of rancid fats. A solution of oxalic acid will remove fruit stains from the hands, but it must not touch an abraded surface.

PEACH SNOW.—Peel and cut into very small pieces enough white, ripe, sweet peaches to fill a cup two thirds full; set on the ice. Make a boiled frosting of a cup of sugar and one egg. When cool and ready to serve, drain the juice from the peaches, and mix them through the frosting. Place a heaping spoonful of this mixture in the centre of a fancy sauce dish, and pour around it sweet cream flavored with the juice drained from the peaches. The cream should be very cold. —*Harper's Bazaar.*

A trap for night-flying insects can be made as follows: Remove the top and bottom from a barrel, and then smear it well with tar. Across one end nail a strip of wood, and to this fasten a cord, so that the barrel may be hung where desired. It should hang from two to three feet from the ground, and a large pan or tub should be placed beneath. In the evening suspend a lighted lantern from the strip, lowering it about to the centre of the barrel. By using thirty of these traps, the injurious insects were almost exterminated in a large orchard and garden.

THE EGG IN MEDICINE.—*Good Housekeeping* has the following: In medicine the shell of the egg is used as an antacid, being better adapted to the stomach than chalk. The white of the egg is an antidote in cases of poisoning with strong acids or corrosive sublimate. The poison will coagulate the albumen, and if these poisons be in the system, the white of an egg swallowed quickly will combine with the poison and protect the stomach. An astringent poultice is made by causing it to coagulate with alum. This is called alum curd and is used in certain diseases of the eye. The yolk of the egg is sometimes used in cases of jaundice, and is an excellent diet for dyspeptics.

Farm and Garden.

Fifty years ago few farmers attempted to get their hay without the use of liquor. If this was not supplied, a farmer was thought stingy and mean. Now if he should use it, he would be thought mean in the opposite sense. Surely there has been an improvement in the temperance sentiment among the farmers.

There is quite a difference in trees that have been properly pruned and those that have been allowed to grow too much wood, so far as the thrift of the trees is concerned, as the trees that have been cut back will produce more new wood, send out more rootlets, and be in better condition for producing a crop of fruit the next bearing season.

Flax straw may be put to so many uses that it is a matter of great consideration, and should always be taken into account when estimating the profit in flax culture. In Minnesota factories are now engaged in working it into pails, pans, dippers and many other articles usually made from wood and tin. It seems that it may be employed in the manufactures in many of the same directions that wood pulp has been.

CUTTING AND CURING CLOVER.—The value of clover depends largely upon the method by which it is secured, says a writer. It should be cut in the morning as soon as thoroughly dry from the dew, but not a moment sooner. Leave until thoroughly wilted in the afternoon, and then put it into cocks and cover with canvas haycaps. By this means it may be left out-of-doors until the curing process is completed (three or four days, according to the weather), and then put in the barn. It will make better hay than if moved away the same day that it is cut.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch St.

THE ANDOVER REVIEW, August, 1891. This number opens with an article on "Poetry and Philosophy," by Professor Dewey, who takes occasion to criticize Matthew Arnold's assertion that in the future mankind will have to turn to poetry, rather than to science, religion and philosophy, for the interpretation of life and the consolations they need. Prof. Pollens furnishes an excellent sketch of "Alexandre Vinet." Miss Julia Gulliver in an admirable paper answers the question, "What Value has Goethe's Thought of God for us?" Rev. Arthur Smith calls attention to "A Neglected Limitation of Criticism." Dr. A. T. Peabody, recalling a visit to the South long before the rebellion, gives his impressions of "Slavery as it appeared to a Northern Man in 1844." In a short article on "The Indwelling Christ," Rev. John Buckham presents an important truth of which too little account has been made, both in theology and in practical life. The editors contribute two timely notes on "The Positive Side of Biblical Criticism," and "The Papal Encyclical on Labor," and Professor Batten, in an able critical paper, traces "The Historical Movement in Is. xl.-lxvi."

Houghton, Mifflin & Co., Boston. Yearly subscription, $4.00; single numbers, 35 cents.

THE COSMOPOLITAN for August contains the new story of Miss Rives, "According to St. John." A portrait of Miss Rives is the frontispiece. It also contains two papers by Valerian Gribayedoff and Fannie Aymar Matthews, Gambling in High Life, The Dukeries, Johns Hopkins University, Of Bismarck, Placer Mining, Court Jesters of England.

Price 25 cents, Cosmopolitan Publishing Co., Madison Square, New York,

THE August ARENA contains—Miss Amelia B. Edwards on her own Home Life, Old Hickory's Ball, The Unity of Germany, Where Shall Lasting Progress Begin? Individuality in Education, Psychic Experiences, Working Women of To-day, A Decade of Retrogression, The Tyranny of Nationalism, The Independent Party and Money at Cost, Books of the Day.

LITTELL'S LIVING AGE. The number of The Living Age for August 15 contains—The "Commonwealth of Australia," Nineteenth Century; The Union of the Australias, by Sir Henry Parkes, Premier of New South Wales, Contemporary Review; The Eve of St. John in a Deserted Chalet, Blackwood's Magazine; Reminiscences of Sir Richard Burton, Temple Bar; On Autographs, part III., Longman's Magazine; Sir John Macdonald, Fortnightly Review; Woodlands, Nineteenth Century; Punch and his Artists, Contemporary Review; Grasse in Spring, Belgravia. Poetry — Sorrow, "For Better for Worse," Sommerstemning. Miscellany.

$8.00 per year. Littell & Co., Boston, are the publishers.

Marriages.

On the 6th inst., at Normal Square, Pa., at the residence of the bride's parents, by Rev. Geo. W. Williard, D.D., assisted by Rev. Drs. Bauer and Stibitz, Professor A. M. Balliet, A.M., of Ursinus College, to Miss Emma L. Seidel, daughter of Judge Seidel.

Deaths.

Obituaries to be inserted free of charge must contain only *two hundred* words, and all words above that number, verses of poetry and resolutions, will be charged for at the rate of *one cent* a word. Money must accompany obituary to insure insertion. Memoirs of ministers, their wives, and of prominent laymen are exempt from this rule.

DIED.—In Mohrsville, Berks county, Pa., on the 19th ult., Miss Annie E. Addams, aged 76 years.

Deceased was a daughter of Peter Addams and sister of Rev. G. E. Addams. She was born in Bern township, near West Leesport, and after the marriage of her sister to Seth Zimmerman, of Mohrsville, in 1857, she took up her residence with them until she died. She was baptized in infancy, and at the early age of thirteen years she was received into the Reformed church by the sacred rite of confirmation by the Rev. Father Dubbs. Although young when she took this solemn step, her subsequent devoted, active and Christian life proved most conclusively that her union with the church was a true consecration unto the Lord.

From her early youth she was delicate in health, but notwithstanding this she made herself eminently useful in the church, Sunday-school, and every reformatory work, and her works of charity were highly commendable.

About three years ago she became rheumatic which resulted about three months ago in an attack of progressive paralysis, which finally terminated her life.

Her interment took place at Mohrsville on the 22d ult. The officiating clergymen were the pastor, Rev. R. S. Apple, of Hamburg, and Rev. Jno. W. Steinmetz of Reading.

DIED.—Jackson's Centre, Mercer Co., Pa., July 14th, 1892, Mrs. Rosina L. Nisbet, aged 36 years and 24 days.

In the death of Mrs. Nisbet the large family of MESSENGER readers loses an appreciative member, and the testimony we desire to bear to those who with her have enjoyed the weekly visits of our beloved church paper, is that we sorrow not as others which have no hope.

She was a devoted member of Zion's Reformed congregation in the Shenango charge. In this congregation she spent her whole life, and, although she lived a very long distance from the church, and was generally worshipping with brethren of a sister denomination, she always enjoyed the communion and fellowship as well as the worship with the home congregation whenever she could be in attendance.

She leaves to mourn her early departure from the home she had made so pleasant, a husband and two children, who receive the sympathy both of the community in which they live and of the church of which they are members. To them comes that delightful consolation which must ever come to the heart bowed down with grief, out of the piety and the love to her Lord which marked the life of this Christian wife and mother.

Her body was laid to await the resurrection at Greenville Cemetery, July 17th, 1891, and on Sunday, August 2d, a memorial service was held in the church in which she had been an esteemed member, when the memory of the departed sweetened the thoughts of the home in the Father's house whither through joy and sorrow we are being surely led. S.

DIED.—Near Oak Ridge, Armstrong county, Pa., on the 13th day of July, 1891, Amanda Pearl Keepler, aged 11 years, 4 months and 12 days.

DIED.—At Eddyville, Armstrong county, Pa., on the 14th day of July, 1891, Mrs. Julianna Smith, aged 64 years, 4 months and 7 days.

DIED.—At the same place, on the 16th day of July, 1891, Mrs. Geo. Smith, aged 80 years, 11 months and 23 days.

DIED.—At his residence, near Academia, Pa., Mr. George H. Meminger, aged 72 years, 11 months and 22 days.

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Miscellaneous.

For Reformed Church Messenger.

THE NEED OF MORE PASTORS.

It is often remarked that the Reformed church is now well supplied with pastors. Even one of the church papers a year ago stated that the Reformed church was fully supplied with ministers.

But in looking over the field it is found that a large number of vacancies exist while very few ministers are out of employment except such as probably from choice have sought other occupations, or are otherwise unfitted for pastoral work.

At no place in the church are these vacancies felt more keenly than in the Synod of the Interior. Every pastor is pressed with work so that he cannot even supply a vacant charge. It is almost useless for Classis to appoint a committee on supplying a charge. The pastor can not be spared from his home field work without injury to the cause; the distances to be travelled are often so great that the vacant charge feels it a great burden to pay even the travelling expenses of a neighboring minister preaching for them.

In the Illinois Classis the Astoria charge has been vacant for a long time, which has been a great injury to our church in terest. Another charge is believed to become vacant soon. The Shelby charge has been under supply service for years.

In the Iowa Classis the Wilton charge has been vacant for several years. The Columbus Junction and Coneville charges are both served by one pastor at present, thus doubling up the work,

In the Kansas Classis the Holton charge, composed of two congregations and one other preaching point, has been vacant ever since its reconstruction. It is too important a field to thus neglect. In Topeka, the capital of the State, the Reformed mission has had no services for more than two years. Wells and Sciota are both receiving supply services.

In the Wichita Classis the Cheney and Whitewater charge, two promising congregations are vacant. The Russian mission at Otis, Rush county, is vacant. So also is the Emporia Mission.

In the Lincoln Classis that important field at Sioux City, Iowa, is vacant. So is the Redfield charge in Dakota.

The few ministers without charges residing in the bounds of the Synod of the Interior, have entered into secular business, or on account of ill health or old age are not able to take up the work.

Not only are these vacant charges to be supplied, but many important new fields are to be taken up. We cannot stand still, but must push forward, and take our share of the work in the great West. If not then our grandest and best opportunities will be lost, our active members find spiritual homes in other churches, and we will be left to struggle in weakness for many years.

Earnest efforts are often made to secure ministers from Ohio and Pennsylvania, but even there all have plenty of work and the students from our seminaries are engaged, before they graduate, to charges in the eastern states, and the west must remain unsupplied.

Now there seems to be but one way in which a remedy can be brought about and it must come soon. The young men in the bounds of the Synod of the Interior must be challenged for this work. Many perhaps now feel the importance of it. Our institutions at Dakota, Illinois, and Wichita, Kansas, are doing a grand work in furnishing a preparatory course of studies. But this is not sufficient. It does not reach far enough. We must provide a theological course of studies to prepare young men for the pastoral and missionary work.

We must utilize the material grown up on our own soil. Such would remain at their post of duty. They would not turn their faces eastward after laboring a year in the pastorate. Having been reared in the west they would prefer to remain in the west. The missionary work would at once partake of a more substantial and permanent character. The people would be encouraged then. Now they say what's the use to try. These ministers you sent us only stay a year and then go east again, and then we must submit to a long vacancy.

A theological seminary is for the benefit of the whole church. Now instead of centralizing all the means and professors at one or two places, would we not accomplish a greater good by transferring at least one Professor of Theology to the Synod of the Interior, say in connection with Wichita University, and let him teach a general course of theology or such course as would be best suited to prepare our young men for the work at hand?

Let such Professor receive his salary from one of the endowments raised in the east. Let the eastern Synods elect the Professor and may he be under their con trol, only so we receive the benefit of such theological training.

We have young men who would avail themselves of such facilities now and our work in the west would take new inspiration. It is useless to talk about sending our young men east to receive their instruction. There are too many institutions here of other churches, which give great inducements to young men to enter, and such as would enter would be lost to our church. May the Lord put it in the heart of some individual to endow such a professorship if we cannot get one of our eastern Professors.

D. B. SHUEY.

JAILS IN NINE COUNTIES.

A JULY INSPECTION BY MESSRS. GRIFFITH AND ZINKHAN.

During the last two weeks in July, Mr. G. S. Griffith, president, and Rev. Louis F. Zinkhan, the general agent of the Maryland Prisoners' Aid Association, visited the jails and almshouses in nine counties on the Eastern Shore of Maryland. They spent some time in each of these institutions, looking carefully into their condition and management. In a number of them where spiritual ministrations are unusual, they gathered the inmates together and held short, impressive devotional services, which seemed to be moch appreciated by many, and in each institution they also distributed a number of select books, papers and tracts. They speak encouragingly of the Eastern Shore, and stated that in the matter of caring for the prisoners and paupers there was progress being made from year to year. With the more rigid enforcement of the Local Option law within the past year, there is also a perceptible improvement in the moral status of these counties. A number of the counties have been aroused from their lethargy in the matter of caring more tenderly for their paupers, and hence, substantial improvements are in progress in several counties, and in prospect in several others. They report as follows:

Caroline's New Almshouse.

Caroline county makes an excellent showing. The jail at Denton is a small affair, with only four cells, but these answer every purpose, as they are seldom all occupied, and frequently are empty. The sheriff 's office is not a lucrative one, for during the twenty-one months of his incumbency in office he has taken no prisoners to the penitentiary, and only one to the House of Correction. Most of the persons arrested are charged only with trifling offenses. At the time of our visit there were two prisoners in jail—a colored man charged with cruelty to animals, and a woman, charged with disturbing the peace at a camp meeting. Heretofore, the Caroline County Almshouse has had but meager and wretched accommodations for the colored inmates, but at present a new building for the superintendent is approaching completion, whereupon the colored people will be well protected in the old residence. The white inmates had very clean and pleasant rooms.

Only One Man in Talbot's Jail.

Talbot county is likewise forging ahead. Several years ago the great bane in Easton and vicinity was the number of social clubs, which, in violation of law, were discussing liquor and enticing many young men into debauchery. These clubs have been rooted out mainly by the untiring energy of Christian women, and the good results are strikingly apparent in the decrease of rowdyism, and the number of arrests. We found only one prisoner in jail, charged with using obscene language. The Talbot county jail is remarkably well kept, and in point of cleanliness probably surpasses all the others.

The poor of the county have reason to rejoice, for while they are subjected to some inconvenience at present on account of the thorough overhauling of the old almshouse, they will be properly cared for a month hence. The county is at present expending over $3,000 in reconstructing the old building used for so many years as an almshouse, and also has two new wings under roof and approaching completion.

Somerset is not Doing so Well.

Somerset county is finally taking a step which it should have taken long ago. For some years past at the almshouse, the main building, which is constructed of brick, has been utilized almost exclusively by the family of the superintendent, and the white and colored inmates have been housed in two small frame outbuildings, which were in poor condition and almost entirely devoid of tables or even chairs. It is finally decided that a house shall now be erected for the superintendent's family. From a moral standpoint, Somerset made rather a discouraging showing in the jail population. The jail itself was well kept and in good repair, but we found eight prisoners, seven of whom were charged with larceny.

Insane Prisoners in Cecil's Jail.

Cecil county has made better provision for its paupers than any of the Eastern Shore counties. The almshouse is delightfully situated on a beautiful farm and with healthy surroundings, and is conveniently located. The buildings are in excellent condition, and the management is everything that could be desired. The insane department is a new building erected a few years ago under the auspices of the lunacy commission, and it is a model of its kind. The twenty-four insane inmates are well cared for. The only improvement we would suggest here is to have a few large iron gates put in the high board fence surrounding the yard, so that the inmates who spend so much time here might be able to look beyond their narrow confines.

The Cecil county jail is a fine structure and well kept, but it should have been placed on higher ground. The building is damp, and at the time of our visit there were two feet of water in the cellar. Of the sixteen prisoners two are insane, and we can see no reason why they should be kept in jail.

Kent, Dorchester and Worcester.

There has been very marked improvement in the Kent county almshouse, and it is admirably managed. There has also been a steady decrease in the number of paupers. There are at present only 28, whereas four or five years ago there were at times above 60.

Dorchester county is in need of an entirely new building for its paupers, the present one being unfit for use, both on account of its condition and location; and in Worcester county, the colored quarters, which have been an eyesore and reproach for years and years, should be cleaned and enlarged. The nine colored inmates—three women and six men—had only two medium-sized rooms between

Continued on Page 13.



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them. The cooking is done in an old fireplace, which fills the rooms with smoke and makes them dingy and stifling.

Work for the Prisoners.

One of the baneful concomitants of imprisonment in the county jails has been the enforced idleness to which the prisoners have been subjected. Some of the county sheriffs are, we are glad to say, striving to abate this evil to some extent, at least, by giving the prisoners some employment about the jail or prison yard. This is a wholesome innovation and should be more generally practiced by the sheriffs or keepers of county jails. We commend to all the county jails a feature introduced in the Cambridge jail and with which we were delighted. The sheriff there has secured a lot of suits made of good prison material, which are worn by all the inmates during their incarceration. With plenty of clean water and a change of clothing in prison the jail can be kept cleaner, and there is less danger of sickness; besides, these suits make escapes from jail more difficult.

Some Figures of Interest.

The following figures give the number of inmates in the nine county jails and almshouses:

Counties.	Jails.	Almshouses.
Kent,	4	28
Queen Anne's,	5	27
Talbot,	1	19
Caroline,	2	16
Dorchester,	9	21
Somerset,	8	8
Wicomico,	4	8
Worcester,	3	28
Cecil,	16	41
Total,	52	196

Of the 52 inmates in the jails, 15 are white and 37 colored. Of the whites, 13 are men and 2 women. Of the colored, 33 are men, 3 women and 1 boy. Of the 196 inmates in the nine almshouses, 113 are white and 83 colored. Of the whites, 55 are men and 56 are women and 2 children. Of the colored, 44 are men, 32 are women and 7 children.

The inmates in the almshouses do not represent all the poor, for all the counties [illegible] of pensioners, who receive annually a sum of money ranging from $10 to $30 each, and in the aggregate these nine counties annually expend in this way about $15,000. The number of pensioners is nearly three times as great as the number of paupers in the almshouses. The pension system is an admirable one, in that it saves many worthy poor from going to the almshouse, of which many in their declining years have a horror; besides, it is the most economical arrangement for the counties.

The insane of these counties, excepting Cecil county, which has a fine insane asylum, are nearly all placed in the Maryland Hospital for the Insane, and their care and treatment cost each of these counties from $1,500 to $3,800.—*Baltimore American*, August 3rd.

REFORMED CHURCH IN FREDERICK, MD.

A HISTORICAL SKETCH.

Members of the Reformed faith began to settle in this community prior to 1740, having come mostly from the Palatinate. The precise date of the organization of the congregation in Frederick is not known. On May 15, 1747, Rev. Michael Schlatter visited Frederick and preached in what in his diary is designated as a "new and unfinished church." There was a small wooden church previous to this, which probably faced towards Patrick street, on the lot now back of Trinity chapel. The second church building occupied the present site of the chapel. Prior to 1747, we had no well authenticated records, but since said date they are in good form, during the pastorate of Rev. Philip Wm. Otterbein. In 1761, the lot on which the Evangelical Reformed buildings and old parsonage stands was purchased from Christian Lowndes, for the use of the congregation, and in 1762 a stone building was erected upon it which was for many successive years the parsonage.

During this pastorate also the third house of worship was built on the same site of the old building, which was dedicated in 1764.

In 1775 and 1778 the congregation came in possession of what has since been known as the Bentz Street Graveyard. In 1778 Michael Stoner and John Brunner presented to the congregation a lot of ground on which the school-house and sexton's house was built, on which ground the present church edifice was erected.

In 1807 the steeple of the church was remodelled; the wood work and spire that now rests on the original stone shaft was built by Stephen Stoner, architect and contractor. This steeple was incorporated into Trinity chapel and except as to some adaptation of its base, remains unchanged. In 1822 the church was remodelled under the pastorate of Rev. Jonathan Helfenstein. The location of the pulpit was changed to the south end of the church and galleries were introduced on the both sides and end. At this time the town clock was placed in the steeple of the church.

The first provision for regular English services was made in 1825, when the Rev. Samuel Helfenstein, Jr., a nephew of the pastor, was made a co-pastor for this purpose.

From the time Messrs. Helfensteins' pastorate closed, the Rev. John H. Smaltz of Pa., and the Rev. Charles Reighley, were pastors until the election of Dr. Zacharias.

In 1835 Rev. Daniel Zacharias became pastor, in 1836 the church building was materially improved.

In 1841 the Frederick congregation was constituted a charge, and given the entire time and services of its pastor.

In 1844 Rev. Isaac Gerhart was settled here as pastor of the German element of the church.

The corner-stone of the present church was laid June 12, 1848, the invited guests who took part in the services were Revs. Dr. Joseph Berg, of Philadelphia, J. C. Betelle, of Virginia, Robert Douglas, of Jefferson, Md. The church was built according to plans of John Wall, Esq., architect, of Baltimore. The practical superintendent of the work was Charles W. Hallar, of this city. The church was dedicated June 8th, 1850. Rev. Dr. Alfred Nevins of Chambersburg, Pa., preached the sermon. Revs. Dr. Berg, of Philadelphia, Dr. Heiner, of Baltimore, with the neighboring and local clergy were present at the service.

In 1854 the present bell was placed in the cupola of the church.

In 1860 what are known as the Evangelical Reformed building and parsonage were erected.

On March 31st, 1873, after a successful pastorate of thirty-eight years, Rev. Dr. Daniel Zacharias entered into rest.

On June 12th, 1874, Rev. Dr. Eschbach, the present pastor, entered upon his labors in the congregation, the twelfth in succession, during a period of over one hundred and forty-four years.

DR. ESCHBACH'S MINISTRY

has been very successful. During the last six months of the life of Dr. Zacharias he was not able to do much pastoral work. A large number of youth were ready to enter a catechumens' class in preparation for confirmation. Dr. Eschbach admitted to full communion by confirmation and adult baptism nearly ninety the first year. The following year the number was nearly as large. The taking down the old church in 1881 and building the chapel, added to the interest of the Sunday-school work. The ample accommodation for the large schools, the rooms for catechetical instruction and meetings of the consistory—rooms comfortable and pleasant and elegantly furnished has contributed to the prosperity of the schools and the success of other church work. The Ladies' Societies and the Young People's Guild are doing a good work. Dr. Eschbach's ministry of seventeen years has been eminently successful. In the pulpit, in the desk, by the sick bed and in funeral services he is always equally happy, speaking the right words in the right way. The relation between pastor and people is eminently pleasant, with affectionate interest in the spiritual and temporal welfare of his flock and untiring labors to secure it on one side and tender love and veneration for the shepherd and liberal efforts to help him in all good works on the other side; pastor and people are to be congratulated on the present state of the church. With the improvements in the church just commenced, this congregation may be expected to enter on a new era of prosperity, and wield a still greater moral power in the community.—*Frederick Daily Examiner.*

IN MEMORIAM.

FREDERICK C. MOYER.

Thursday, July 30th, at 10 A.M., the venerable founder of the Musical College, Prof. Frederick Christopher Moyer passed to his reward, at Freeburg, Pa., after an illness covering some months from congestion of the stomach. His end was peaceful and he retained his mental faculties unimpaired. He was aged 81 years, 5 months and 14 days.

He was married to Miss Mary Ann Boyer, daughter of the late John Boyer of Freeburg, Pa., March 1, 1834. Saturday evening, March 1, 1884, this couple celebrated their golden wedding, when children, grandchildren, relatives and friends assembled to do honor to the occasion. The result of this union was 9 children, 36 grandchildren and 2 great-grandchildren, making a total of 47.

Prof. F. C. Moyer was born in Washington township, Snyder (then Union) county, February 16, 1810. He was the fifth child of Christopher and Betty (Howerton) Moyer, in a family of ten children, of whom only Hon. George C. Moyer, his almost lifelong companion in business, and Mrs. Joseph Sieber of Akron, Ohio, are living.

From early manhood he had been a man of affairs, and from 1832–87 was in the mercantile business, besides being an extensive farmer, which latter industry he never forsook, its every detail claiming his attention to the end. In the affairs of the people and the community his interest never flagged for a moment. In connection with the religious, educational and political well being of this vicinity he had been an active worker—a leader. In 1864 he conceived an idea that the proper thing was to establish a newspaper here. In 1867 the idea assumed a tangible form, when his son, the late Daniel B. Moyer, and his nephew, Calvin F. Moyer, purchased, at his earnest desire, the *Central Courier*, then published by the Rohback Bros., at Selinsgrove. That this one idea proved his sagacity no one can dispute. He was a trustee of the Mifflinburg Academy, a State institution, during the years 1844, '45 and '46; an auditor of Union county from 1847 to 1850; director of the first bank established at Lewisburg; he also served three years as one of the auditors of Snyder county; was postmaster in Freeburg under the administrations of Harrison, Taylor and Lincoln, serving thirteen years and nearly nine months. He was a member of the Reformed church, and served as trustee for the congregation for 34 years. In 1853, he was one of the building committee which erected the Freeburg Academy. He was a progressive farmer and reclaimed much land—he being the first to use ditching as an auxiliary to farming in this section. Among other things that claimed his attention, he made out nearly all the pension papers for the soldiers and widows of the war of 1812 for this and neighboring counties. But this generation will remember Mr. Moyer best through his connection with the Musical College.

In his early years Prof. Moyer commenced the study and practice of vocal music. He was of a musical family which was famous in its day—his father having served in the church at this place as chorister or "foresinger," for twenty years. In 1820, Rev. Isaac Gerhart, Reformed minister, formed a class in vocal music, when Prof. F. C. Moyer received his first real instruction in the musical art. In 1826, owing to the scarcity of music teachers, his companions prevailed upon him to become their instructor. He soon became very successful as a teacher of vocal music, and had large classes in different parts of the county. In 1834 the Lutheran and Reformed congregations selected him as their leader in singing, and it was while performing his duties in the sanctuary that he learned that good music was one of the great essentials in Divine worship, and he conceived the idea that a music school where the art could be taught on a broader basis was one of the necessities of the times. For 27 years he served the congregations faithfully, and, on retiring, he introduced his son, Prof. William Moyer, who served them up to 1882, and is the chorister of the Reformed congregation at the present time.

Original. No. 53.

Luncheon Muffins.

BY MARIA PARLOA.

For one dozen muffins use one pint of flour, a generous half pint of milk, two teaspoonfuls of Cleveland's Baking Powder, half a teaspoonful of salt, two tablespoonfuls of sugar, three tablespoonfuls of butter and two eggs. Mix the dry ingredients together and rub through a sieve. Melt the butter. Beat the eggs till light and add the milk to them. Add this mixture to the dry ingredients; then stir in the melted butter. Beat the batter vigorously for a few seconds and then put in buttered muffin pans and bake for about twenty minutes in a quick oven.—(Copyright, 1891, by Cleveland Baking Powder Co.)

Use only Cleveland's baking powder, the proportions are made for that.



Cleveland's Superior Baking Powder is perfectly wholesome. It leavens most and leavens best.

Try a can.

Prof. F. C. Moyer reared up a notable musical progeny—of his own immediate family there were Mrs. S. G. Hilbish, Mrs. Sarah E. Schaeffer, Mrs. Henry Brown, Mrs. F. E. Hilbish, Prof. William, Philip B., John C., Daniel B. and Henry B. The children have always formed a musical circle around the parent tree, and have been active workers in music.

In 1870, Frederick C. Moyer erected the Musical College at Freeburg, and on the 2d of September, 1871, it was dedicated—as a "Musical College for Instruction in Vocal and Instrumental Music." Every year since its dedication and the organization of the Normal Music School spring and summer terms have been held, and at midwinter the annual musical conventions held.

One of the leading characteristics of the deceased was to caution and put young people on the right road when he saw them departing from the path of rectitude. His earnest desire to see young people prosper, and especially those with whom he came in daily contact, led them to think him a little officious, but as time proved the correctness of the ideas he tried to inculcate, they acknowledged how profitable the working out of them would have been, as many letters from distant parts of the country now testify.

THE OBSEQUIES.

The funeral took place on the Sunday following at 9.30 A.M. The remains lay in state in the auditorium of the Musical College for two hours, surrounded by appropriate floral offerings, during which time hundreds of citizens from this and neighboring towns viewed for the last time the remains of our venerable townsman.

The services in the Musical College were very impressive, and began with the chanting of "The Lord's Prayer" by the choir. Rev. Jno. A. Mertz read the funeral service in accordance with the rites of the Reformed church, followed by prayer by Rev. W. A. Haas, the choir sang, "Go to Thy Rest in Peace." The funeral cortege was formed in the Musical College, and as the bell tolled the remains were removed from the building by the pall bearers—John R. Diemer, John S. Steffen, Jacob A. Wilt, Chas. L. Gemberling, Lincoln Stuck and Geo. D. Nace, all of whom had been farmers in the employ of the late Mr. Moyer at one time—and moved to the Fairview cemetery. After consigning all that was mortal of Prof. Moyer to his mother earth, the services were continued in the Reformed and Lutheran church. The choir sang, "I'm but a Stranger Here." The discourses were preached by Revs. Haas and Mertz. The former spoke in English and German, his English sermon being based on 1st Cor. 15: 58, "Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord;" and the German, Rev. 3: 8, "Behold, I have set before thee an open door." The latter spoke in English, Psalm 91: 16, "With long life, will I satisfy him." The choir sang two verses of that beautiful hymn "Jesus, Lover of My Soul," after which the benediction was pronounced by Rev. Mertz.

The choir was led by Prof. Benj. Apple with Miss Maggie Moyer as organist.

This was one of the largest funerals ever held in Freeburg.—*From Freeburg Courier.*

For Reformed Church Messenger.

INSTALLATIONS.

Rev. G. E. Metger was installed pastor of Mohican charge on the 12th ult., by a committee of Tuscarawas Classis, Synod of Ohio—two members being present, Revs. N. W. Bloom and E. M. Beck, the latter preaching the sermon.

Rev. J. L. Bretz was installed pastor of Winchester congregation on the 2d inst., by a committee of Lancaster Classis, Synod of Ohio, two of which were present, Revs. G. P. Fisher and J. A. Seitz. The latter preached the sermon.

Rev. J. W. Alspach was installed pastor of Altamont charge, on the 12th ult., by a committee of Illinois Classis, Synod of the Interior, of which Revs. D. N. Frantz and J. Wolbach were present. The former preached the sermon.

Church News.

☞Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

PENNSYLVANIA.

Claysburg.—Rev. C. W. Summey. Harvest home services were held in all the congregations of the Greenfield charge, The thankofferings in the different congregations were as follows: Mt. Zion, $26.18; Mt. Hope, $24.51; Claysburg, $28.86; Greenfield, $18.59. Total $98.14. This is quite an increase over the amount offered last year, indicating that the spirit of liberality is growing.

Sellersville.—Rev. J. G. Dengler. The harvest festivals in Sellersville charge proved to be very joyous even though two days were rainy. The total amount of offerings for benevolence is $99.47. Immediately following that at Leidy's church took place the funeral of a young man of 35 years, Jacob Reiff, for which the decorated church seemed out of harmony. But not so, for the Christian sorrows not without hope, but can rejoice even in tribulation.

NORTH CAROLINA.

Lexington.—Rev. D. P. Lefever has accepted a call to the Allemance charge, N. C. His P. O. address is therefore changed from Ridgely, Md., to *Burlington, N. C.*

PERSONAL.

Rev. J. I. Swander, D.D., has just issued a new book under title, "The Invisible World." These who have seen advance pages of it say it will rank with Drummond's "Natural Law in the Spiritual World." Its price is $1.50 postpaid, but those sending to the author, whose address is Fremont, O., before the first of next month, *one dollar*, will receive a copy postpaid.

The sympathy and prayers of the church will be with Rev. Prof. W. W. Deatrick and wife in the extreme illness of their son Eugene. It is to be hoped the worst fears in his case may not be realized, but that he may be spared to the joy of his parents and for usefulness in the world and church.

MISCELLANEOUS.

The anniversary of the Reformed Orphans' Home, Fort Wayne, Ind., will take place September 1st. All friends are cordially invited to attend.

Student Andrew H. Smith, who was spending his vacation in looking after our people in Lykens, Tower City and Johnstown, Pa., writes us further in reference to these points. He says the Lykens congregation has 75 members; Tower City, 54 members, Sunday-school, 93, and catechumens, 51; and Johnstown, 35 members, a Union Sunday-school and 10 catechumens. These points lie in Schuylkill county. The prospects are good for a pastor being soon settled over them.

Change of Address.

Rev. J. A. Toensmeier from New Bedford to *2269 Fulton St., Toledo, O.*

For Reformed Church Messenger.

NOTICE TO PASTORS.

In the counties of Berks, Lebanon, Lancaster, Dauphin, Chester, Philadelphia and Lehigh. It is desired to have a large chorus choir to render several selections at the approaching festival on "Bethany Day" at Womelsdorf, August 27th. Will the pastors please extend an invitation to their choirs to participate? The following selections will be rendered: 1. "Mozart's Gloria" (12th Mass); 2. "Venite Exultemus" in B flat, by J. Ross Corbin; 3. "Jubilate Deo" in F, by H. P. Danks. The committee will pay for all copies purchased by choirs. Let the choirs give these selections as much private practice as severally necessary, and thus come prepared for *one rehearsal* on the morning of August 27th on the grounds at Womelsdorf. Let all choirs in the above-mention district attend or send representatives and thus the "Union Choir" will render the "Musical Memories" of Bethany Day a delight not only to the orphans, but to all good Reformed people and lovers of music and the praises of God. For further information please address,

REV. STANLEY L. KREBS.
Reading, Pa.

NOTICE.

The first Western Pennsylvania Ministerial Conference will be held at St. Paul's Orphan Home, Butler, Pa., on August 25–28, 1891.

The opening sermon will be preached by Rev. S. S. Miller, on Tuesday evening, August 25th.

On Wednesday evening Rev. J. H. Prugh will read a paper on "Prayer."

On Thursday morning Rev. W. Rupp, D.D. will read a paper on "The Inspiration of the Bible."

On Friday morning Rev. J. M. Schick, D.D., will read a paper on "The Ministry of the Word."

During the Conference, Rev. D. G. Klein will conduct a conversation on "Sacrifices."

Devotional exercises will be held every day, to be conducted by different brethren.

A farewell meeting will be held on Friday evening, at which Dr. Prugh and others will make addresses.

These meetings will be held in the chapel of the Home, which is excellently adapted for the purpose.

Let all brethren who intend to be present write to the Superintendent of the Home of their intention, so that proper preparation for entertainment may be made.

Committee.

NOTICE.

To the Delegates W. M. S. of the Pittsburgh Synod and Visitors: All persons who desire entertainment during the session of the Women's Missionary Society of Pittsburgh Synod at Scottdale, September 9th and 10th, please send names at once to Miss Anna Geyer, Scottdale, Pa. Our means of entertainment are limited and can only be extended to those who will notify us of their intention to be present by September 3d.

Hall's Hair Renewer eradicates and prevents the formation of dandruff, thickens the growth and beautifies the hair as no other preparation will.

The Famous Sevres porcelain manufactory is likely to be closed, the demand for its wares having fallen off.

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against sudden
changes in the weather
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the blood
with

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It vitalizes
and enriches
the life-current, and
makes the weak
strong.

Has Cured Others
will cure you.

CHILDREN'S DAY SERVICES.

As the time is drawing near for preparation for the observance of Children's Day—Sept. 6th & 13th—we offer the following services for the occasion:

BRIGHT BLOSSOMS,
A Scripture and Song Service by EMMA PITT (New).
$4.00 per 100; $4.40 by mail.

No. 1 Service.—$2.25 per 100, Postpaid.
No. 2 Service.—"Children of Holy Writ," by Miss R. Schively, with Music, $4.00 per 100; $4.50, Postpaid.

Sample Copies 5 Cents each. The three Services 10 Cents.

ALSO
SEED-TIME AND HARVEST.

A New and Attractive Children's Day Service.

This is a sixteen page service consisting of splendid music by Prof. E. S. Lorenz, and well adapted Scripture Readings, Recitations, and special exercises to make the occasion attractive. This service should have a wide circulation, and we trust a liberal response may be had.

Price, 5 cents single copy; 50 cents per dozen; over 50 copies at the rate of $3.50 per 100 copies.

Address,
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Address, **Pres. J. A. PETERS, D.D.**

FRANKLIN AND MARSHALL COLLEGE, LANCASTER, PA.

The Fall Term of this Institution will open on Thursday, September 3rd, at 10 A. M. The opening address will be delivered by the Rev. J. H. Dubbs, D.D. Examinations for admission will be held on Wednesday and Thursday, September 2d and 3rd, at 2 P. M.

Franklin and Marshall College provides superior facilities for study in the departments of Mathematics, Ancient Languages, Natural Sciences, English Literature, History and Archæology, the German and French Languages, and Philosophy, embracing Mental and Moral Science and Æsthetics. The new Laboratory is well supplied with Chemical and Physical Apparatus; and a Gymnasium for Physical Training has just been completed. The Reading Room is well furnished with books and periodicals.

THE ACADEMY connected with Franklin and Marshall College is designed to furnish a thorough preparatory training to those who wish to enter College, and to provide a course of instruction specially adapted to those who wish to obtain a solid Academic education as a preparation for the active duties of life.

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Rev. JOHN S. STAHR, D.D.,
LANCASTER, PA.

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PITTSBURGH SYNOD.

TWENTY-SECOND ANNUAL MEETING.

The Synod of Pittsburgh will meet, pursuant to resolution taken at its last annual meeting, in *general convention* in the Reformed Church, Latrobe, Pa., on Wednesday, September 30, 1891, at 7.45 o'clock P. M.

The rules of Synod require

a) that the rolls of the Classes and the credentials of the delegated elders be sent to the Stated Clerk of Synod ten days befor the meeting;

b) that a credential, to be in order, must certify that the delegate is an elder elected at a meeting of the consistories held at a given time and place, to represent the charge at this meeting of Synod.

RAILROAD ARRANGEMENTS.

Card orders may be had of the undersigned for reduced rate round trip tickets on the Pennsylvania, Baltimore and Ohio, and the Allegheny Valley railroads, and it is requested that the ministers will use these orders in preference to their clerical cards, in order that as many of these tickets as possible may be used over the road.

J. M. SCHICK,
Stated Clerk Pittsburgh Synod.
Greenville, Pa.

NOTICE.

THEOLOGICAL SEMINARY.

The Fall Term of the Theological Seminary, Lancaster, begins on Thursday, September 3rd, at 10 o'clock, A. M., when the opening address will be delivered in the College Chapel by Prof. Joseph H. Dubbs, D.D.

E. V. GERHART,
Pres. of the Faculty.

For Reformed Church Messenger.

WILLIAMSON CHURCH FUND.

Since our last acknowledgement the following additional contributions were received: Revs. W. M. Landis, J. H. Pannebecker, J. J. Rothrock, A. E. Truxal, M. H. Sangree, C. S. Wieand, Miss Anna Mary Thomas, Mrs. Rebecca Heckman, Charles Smith, Samuel F. Stover, Miss Clara Shurtz, Professor Sol. W. Keller and Miss Talitha A. Yearick, each .50; Mr. Daniel Fornwald per Rev. Wm. T. Auman, $1; C. M. Bower Esq, $5, Weimer, Wright and Watkins, $5, Daniel Brumgard, $6 and S. M. Bloom, $10.

To all these friends who have so kindly contributed to this fund, we return sincere thanks. The carpenters are now working on the building and in a short time it will be under roof. At Lemaster the new church is now being plastered. The work on both buildings was delayed for some time on account of accidents which disabled some of the carpenters and, at Williamson, some of the members also. Most of those injured have recovered and are at work and the rest are gradually improving.

Z. A. Yearick.

Mercersburg, Pa.

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NOTICE.

Harbor Missions at New York: 30 State Street.

All those who may expect relatives or friends from Europe to arrive at the port of New York, and those departing from here to Europe should communicate with our Harbor Missionary, Mr. Paul Somerlatte, No. 30 State Street, New York City, and he will gladly give them all the advice and assistance possible without any charge. The names of the parties expected from Europe and the name of the ship they will arrive in, should be given to the missionary in time, and steerage passengers should be advised to carry the name of the missionary in sight while landing at New York, because the missionary is always present upon the arrival of steerage passengers in the Barge Office, and will take care of those directed to him.

Convenient lodging, good transportation, railroad and steamship tickets, passes, etc., can also be secured through the aid of our missionary. Address,

PAUL SOMMERLATTE,
30 State Street,
New York City, N. Y.

Acknowledgments.

Receipts for Foreign Missions for July, A. D. 1891.

1891.

July 1—Penna, Rev B F Bausman, Arendtsville, from Sangree M S, Bender's church, Arendtsville chge,	$20 60	
W A Heitshu, Lancaster, for freight charges on box Yokohama to Sendai,	32 70	
Rev J E Smith, Bath, from Ladies of Salem's Ref cong, Moon twp, for support of theol student, 1st semi-annual payment,	30 00	
" 2—Rev Jno W Steinmetz, tr Schuylkill Cl, for support of "Tamura Tamoko San," in Girls' school, by Mary B Ault M S, Hamburg,	25 00	
Indiana, John A Freed, Jr, Fairfield Centre,	49 00	
" 3—Penna, Rev A Houtz, tr Wyoming Cl, Parsonage Ref cong, [illegible] Tropen chge,	9 61	
		19 61
Indiana, Benjamin Linn, Decatur,		1 00
" 6—Maryland, Rev U Henry Heilman, treas Md Cl, from Wymer M S, Zion's ch, Hagerstown,	60 00	
Minn, Rev J C Ochsner, Norwood, from Paul's Ref cong,	6 00	
" 7—Penna, Rev S M Roeder, Elizabethtown, Christ Ref S S,	2 00	
Mrs G Z Kunkel, treas W M S G S, for outfit of Miss M C Hollowell,	300 00	
Iowa, Rev F M Shultz, Lisbon, from Lisbon Mission,	5 00	
Penna, Rev John S Stahr, DD, Lancaster, a thank-offering by a friend in St Stephen's ch,	50 00	
" 8—Rev N Z Snyder, South Bethlehem, communion col in 1st Ref ch,	25 14	
B F Boyer, M D, Springtown, Bucks county,	5 00	
" 10—Ohio, Otis Barnel and wife, Drinkel, for Girls' school,	15 00	
Penna, S E Gross, New Berlin, treas Ref S S,	12 90	
" 11—Ohio, Rev Abm Schnock, New Knoxville, a legacy by a lady friend of missions,	11 10	
Penna, Rev C B Weaver, Scioto, from M S, Hamilton ch,	10 00	
" 13—Rev F E Lauffer, Salina, from M S, Ref cong,	5 00	
Penna, Rev A R Bartholomew, Pottsville,		
Trinity Ref M S, Pottsville,	20 00	
Refund of traveling expenses to meeting of Board of Missions,	3 54	
		23 54
" 14—Ohio, E A Beck, Orrville Y P S C E, Ref ch,	30 00	
Penna, Rev A E Dahlman, Philadelphia, treasurer Young People's Association, Emanuel's ch,	10 00	
Henry Strunk, treas, Mifflinburg, Children's Day col, S S, Ref church, do, for Girls' school,	15 32	
Rev M H Diefenderfer, treas Lehigh Cl, from Mrs Dr H F Livergood, Egypt chge,	2 00	
" 17—Ohio, Mrs J A Meyers, treas, McKay, from McKay Miss Soc,	3 00	
Penna, D B Mauger, treas Gosh Cl, Pennsburg M S, for support and passage new lady teacher,	25 00	
Mrs S E P Mosser, treas W M S E Synod, from W M S Ref ch, Lancaster, fourth portion of pledge of $100 to support of new lady teacher,	25 00	
Annie E Wayne, treas, Philada, from Christ Ref S S,	68 00	
Ohio, Mrs Ella Stafford, tr, Zimmerman, Mt Zion M S, Beaver Creek charge, for support of "Hino O Daison" (Mary Steele),	15 00	
Rev E M Beck, Wooster, from Aid and Miss Soc, Wooster chge, for support of another lady missionary,	15 36	
Penna, Rev James S Freeman, Wilkinsburg, from Miss Soc,	15 00	
" 20—C A Shultz, treas Zion's Cl, York, from William A Gross, member of Trinity charge,	10 00	
Rev M H Diefenderfer, treas Lehigh Cl, from Jordan chge,	50 00	
" 21—L O Phillips, Harrisburg, 5 per cent int, 6 months, Brinker legacy,	40 24	
Rev Jno W Steinmetz, treas Schuylkill Cl, from W M Soc, 1st Ref church, Reading,	50 00	
" 23—Penna, Mrs C T Barnhart, treas W M S, P Synod, from		
Latrobe M S, for lady teacher,	5 00	
Ladies' Aid and Miss Soc, St Paul's ch, Meadville,	13 16	
Col at anniversary of L A and M S, do, for general use,	8 84	
2d Ref ch M S, Greensburg, for lady teacher,	10 00	
		37 00
A Friend, Saulsbury,		1 00
Illinois, Rev Joseph Sechler, treasurer Illinois Cl, Lena, Zion's Ref S S, Forreston, Ill,		11 31
" 25—Minn, Hon Alex Ramsey, St Paul, for Seminary building, Sendai,		100 00
Ohio, Rev D A Parke, Bloomville, coll at two services, Bloomville cong, conducted by Brethren Brugh and Miller, students in Tiffin University,		27 25
Penna, Miss Mary E Priest, Heidelberg Ref ch, Philada, from L M S, for support of "Miyamoto Mura," in Girls' school,		30 00
" 27—From an ardent lover of the Reformed church,		10 00
" 29—Rev T J Barkley, treas Gettysburg Cl, from Christ Church chge,		6 00
Illinois, From a Friend of Foreign Missions,		10 00
Penna, Rev O P Steckel, treas Lebanon Cl, M S Christ Ref ch, Annville, for Girls' school,		50 01
" 30—Rev W A Haas, treas W Susq Cl, from St John's ch, Williamsport,		10 01
" 31—Wisconsin, Rev H C Nott, Milwaukee, from Mrs H Kostermeyer, Neptune, Iowa,		5 00
Total,		$1349 48

JOS. L. LEMBERGER, Treasurer.

Lebanon, Pa., July 31, 1891.

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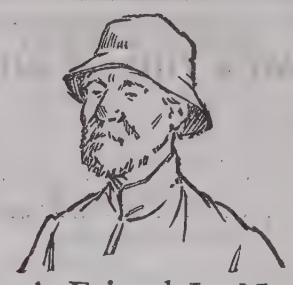
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	A.M.	A.M.	A.M.	A.M.	P.M.	P.M.
LEAVE						
Winchester			7 00		2 20	7 35
Martinsburg			7 45		3 10	8 30
Hagerstown		7 40	8 40	12 01	4 00	10 00
Greencastle		8 05	9 03	12 25	4 28	10 21
Marion		8 15		12 36	4 38	
Chambersburg	7 05	8 30	9 30	12 55	5 00	10 45
Shippensburg	7 30	8 53	9 53	1 18	5 25	11 04
Newville	7 48	9 15	10 13	1 40	5 45	11 22
Carlisle	8 10	9 40	10 34	2 03	6 10	11 41
Mechanicsburg	8 33	10 05	10 55	2 28	6 37	12 01
Arrive Harrisburg	8 55	10 25	11 15	2 50	7 00	12 20
ARRIVE						
Philadelphia	1 25	1 25	3 15	6 50	10 55	4 25
Baltimore	1 15	1 15	3 10	7 00	10 40	6 20
New York	4 00	4 00	5 50	9 35	3 50	7 10
	P.M.	P.M.	P.M.	P.M.	P.M.	A.M.

Additional Train will leave Carlisle daily except Sunday at 5.50 a.m., stopping at all intermediate stations arriving at Harrisburg at 6.40 a.m.

The Fast Mail and Night Express East will run daily between Harrisburg and Hagerstown, and Evening Mail and Morning Mail daily between Harrisburg and Chambersburg.

UP TRAINS.	Mail Exp. No. 3	Mail train No. 9.	Acc. No. 5	Fast Line No. 1.	C'bg. Acc. No. 11	N.O. Exp. No. 7
	P.M.	A.M.	A.M.	A.M.	P.M.	P.M.
LEAVE						
New York	8 00	1 15	12 15	9 00	2 00	2 30
Baltimore	11 30	4 50	9 10	11 55	4 32	4 32
Philadelphia	11 25	4 30	8 50	11 40	4 25	5 22
LEAVE	A.M.	A.M.	A.M.	A.M.	P.M.	P.M.
Harrisburg	5 40	8 05	12 30	4 00	7 30	8 50
Mechanicsburg	6 00	8 27	12 52	4 23	7 51	9 08
Carlisle	6 20	8 52	1 17	4 50	8 15	9 29
Newville	6 40	9 15	1 40	5 15	8 40	9 50
Shippensburg	7 00	9 36	2 02	5 38	9 01	10 08
Chambersburg	7 24	10 05	2 30	6 05	9 25	10 30
Marion	7 35	10 17	2 42	6 17		
Greencastle	7 45	10 28	2 53	6 28		10 50
Hagerstown	8 25	11 00		7 00		11 10
Lv Martinsburg	9 10	11 45		7 43		
Arr Winchester	10 00	12 35		8 30		
	A.M.	NOON	P.M.	P.M.		P.M.

Additional Train will leave Harrisburg daily except Saturday and Sunday at 6.20 p.m., arrive at Carlisle at 7.10 p.m., stopping at all intermediate stations, and on Saturday will leave Harrisburg at 5.20 p.m., arriving at Carlisle at 6.10 p.m.

Memphis Express runs daily between Harrisburg and Hagerstown.

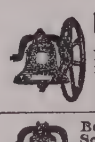
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Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

VOL. LIX.—No. 35. PHILADELPHIA, THURSDAY, AUGUST 27, 1891. WHOLE No. 2955.

Entered at the Post-Office, Philadelphia, as second-class matter.

The Reformed Church Messenger.

ISSUED WEEKLY

IN THE INTERESTS OF THE

REFORMED CHURCH IN THE UNITED STATES

BY THE

REFORMED CHURCH PUBLICATION HOUSE,

CHAS. G. FISHER, Proprietor,

Office: 907 Arch Street, Philadelphia, Pa.

(For Terms, see page 11.)

Editorial Notes.

—The Fall session at "Edgehill," Littlestown, Pa., begins on Monday, the 14th of September. The school promises to be as full as it was last year. This is a "home" school for the accommodation of those who prefer a private to a large public institution for a complete Academic education.

—The several institutions of the Church will, during the next week, open their doors for the reception of students. All of these are worthy of the confidence of the Church, and they should be patronized by those who have children to educate. They indeed should be regarded as superior to any other for the young people of the Reformed Church. Attention is called to the advertisements to be found in their proper place.

—C. M. Boush, Esq., Treasurer of the Church Extension Fund, Board of Missions of General Synod, requests us to acknowledge the receipt of $600 from Somerset Classis, to be used in the purchase of a church lot for a Reformed congregation at Cumberland, Md., and also of $500 from the pastor of a Reformed congregation in Eastern Pennsylvania to be loaned at a nominal interest to missions; promising missions in larger cities preferred.

—We are glad that we are able to give our readers a picture and a full description of the new church now in course of erection for the use of St. John's congregation in Johnstown, Pa. The Church at large is interested in it, since contributions towards it have come from many of her congregations. It promises to be a handsome building, and the congregation in that ill-fated city, now being rapidly rebuilt, is to be congratulated upon the new home it will be permitted shortly to occupy through the liberality of the Church.

—Since our last issue we have learned through a private note from Rev. Prof. W. W. Deatrick, that his little son Eugene, who had been lying critically ill of typhoid erysipelas, at the home of his grandparents, Milton, Pa., the last three weeks, for a few days appeared to be convalescing, but at the date of writing the anxiety of his parents has been greatly increased by symptoms which indicate threatened inflammation of the brain. He has been largely unconscious for eighteen days. On account of the critical condition of his son, Prof. Deatrick has been unable to enter upon his work at the Keystone Normal School at Kutztown, Pa. Since the above was in type we are glad to learn that danger is past and he is now on the way to recovery. The Church with the parents will unite in thanksgiving over the favor of the Lord.

—In justice to our Publishing House it must be said that it has been unable to fill orders for the new Hymnal on account of the failure of the German Publishing House, the publishers, to fill its orders long placed there. Delay after delay has occurred in getting the books out. We know it has tried the patience of those who have been wanting to use the book, but it has not been the fault of our House. We are now in receipt of a supply and will fill orders at once. There must be a little more delay in filling orders for the Order of Worship and Word Edition, as sheets of the latter have not yet been received from the publishers, though the order for them has been in hand for some time. In due time our House expects to be in a position to meet all demands.

—Attention is called to the communication found in this issue of the MESSENGER, in reference to an organ for the College Chapel at Lancaster, Pa. It has long been the desire of the congregation worshiping statedly in the College Chapel to have a pipe organ placed there for its use. The writer of the communication will be recognized as one always ready to lend her talents in the interest of our institutions at Lancaster, and every friend of them will second her wishes that the students appointed to solicit funds for the organ during their vacation may have met with liberal responses, and that the balance of the amount needed will be raised and the organ soon be in place. We know contributions from such as have not been called upon will be gladly received by those having the matter in hand. This will be another way to help forward the institutions at Lancaster. Could not some one, however, put it there as a memorial to a loved one?

—We are very much pleased to learn of the rapid convalescence of Rev. C. J. Musser, who, shortly after becoming pastor of St. Mark's church, East End, Pittsburgh, was compelled to relinquish his labors on account of a severe attack of la grippe, which was followed by a relapse. Fearing that the progress of St. Mark's church might be retarded during the period of his sickness and convalescence, Rev. Musser resigned his pastorate in order that the unimpaired energies of another might be enlisted in behalf of the new and promising interest. A two months' rest at Atlantic City, we are gratified to learn, has restored to Rev. Musser the vigor of health, and it is expected that in the near future he will be ready to take up the work of the ministry with renewed energy. With many others we join in congratulating him upon his speedy recovery, and pray that his life and valuable services may be spared for many years to the Church to whose every interest he is so zealously devoted.

—The time is approaching for the observance of Children's Day by the congregations preferring to do so in the fall of the year, the first and second Sundays in September having been designated by the General Synod. Those who have not yet procured a service to be used upon that occasion should send for a suitable one without delay so that the children may be able to prepare for it. And it must be remembered that the alms gathered that day are to be devoted to educational purposes. The aim should be to make on this day liberal offerings to the Lord and His work. Were the children of the Church made to see the importance of the purpose to which their offerings are to be devoted there would be a large inflow from them into the treasury of the Church, sufficient to support a number of young men during their preparation for the holy ministry. Let then Children's Day be a day that will be fruitful of good things in more ways than one, and long to be remembered by all observing it.

—Evidently the Church needs more ministers? The demand for pastors is increasing and the supply is not equal to the demand. New points that are promising, in consequence have to be neglected, and old and well established congregations have to suffer and perhaps die out for the want of some one to take charge of them. This demand can only be met by encouraging pious and intelligent young men to give themselves up to the service of their Lord and Master, and if unable to meet the expenses of their necessary preparation for the work, to provide the same either by private contributions or through the proper Boards of the Church. To enable these Boards of Education to do so the Church should see to it that funds sufficient be in their treasuries. The Church owes it to herself, her growth and her prosperity, to make this one of her chief objects of interest.

—In keeping with the above, it may be said that the applications for and from worthy young men are numerous, and a number have to be very reluctantly declined by the Boards of Education, simply on the ground that they have not the monies to appropriate for their support whilst passing through the institutions of the Church. The greater part of those whose applications have been granted were done so simply on faith, the Boards believing that the Church will in some way provide them with funds to make good their promises. The writer speaks knowingly of the Board of which he is treasurer, that of the Eastern Synod. It stands in need of funds beyond its regular receipts to meet the appropriations for the year now opening. It is to be hoped that the benevolent of the Church will send contributions to its treasury so that it may not be embarrassed. There is many a one that could well afford to contribute a sufficient amount each year to support a student and thus do a good work for the Church which will bring great returns in the future both to the donor and the Church. Are there not some who would do this, who could give of their abundance $150 a year to support a young man at least through his course in the Theological Seminary, which is three years? We know there are, and it only needs their resolution to do it, to find them doing so. Let such make it a matter of prayer and consideration, and communicate with the treasurer without delay, as has already been stated, funds are needed.

Poetry.

"GOD SO NIGH."

Deut. iv: 7.

O Lord, how fair Thy mercies shine!
Not they who see Thy face on high
Possess a truer bliss than mine:
My sin forgiven, and "God *so* nigh."

So night that nought can come between
Thyself and faith's uplifted eye;
And ever, as Thy form is seen,
My heart sings softly, "God *so* nigh."

To move me from my confidence
In vain the powers of darkness try;
Thine outspread wings in my defence,
And I am safe with "God *so* nigh."

And if at night my slumber seems
Shut out from Thine all-seeing eye,
The morning breaks, and from my dreams
I wake to find my "God *so* nigh."

Thy presence cheers me while I tread
The path of life; and, when I die,
The softest pillow for my head
Shall be Thy promise, "God *so* nigh."

And when, from sin and death set free,
I rise to take my place on high,
The dearest joy of heaven will be
To have forever, "God *so* nigh."

—*E. A. Tydeman.*

Communications.

For Reformed Church Messenger.

ON THE WING.

"Wann Jemand eine Reise thut,
So kann er was erzaehlen."

So says our old friend the *Wandsbecker Bote*. It is an old saying as things ordinarily get old; but it is young considering the age which the vitality of the truth it enshrines is likely to give it. Traveling gives one the power to tell something. It also gives one the power to tell something which no one else will tell, or which if he does tell he will not say in just the same way. No two flowers are just alike in all their parts and characteristics; nor are any two people just like each other. There is always some difference. So no two persons render the same account of what they see or meet. An old German proverb, freely translated, says, "Every bird sings the way its own bill is grown." The bird may well stand for ourselves, for we all sing our story the way it came to us, and not the way it came to another.

It seems to us that not every one can travel and enjoy himself; nor can the same person travel and enjoy himself equally well at all times. The psychological condition of the individual has much to do with the matter of interest and enjoyment. Travel furnishes a strong test of one's make up, disposition, and moods. Fresh or tired, there is a certain abandon, an openness of soul, needed. If one goes all shut up within one's self like a clam, little good can come of it. "Set thine house in order" at home, and then go believing that thou canst see something with open eyes, and get manifold good with a receptive disposition of soul. There are many inconveniences and much crookedness to be fused, some from people's stupidity, some from organized, mercenary cunning. There are things in the nature of switches to throw you off from the straight course of the enjoyment and recreation you seek. Over against them you must firmly hold on to your self-possession, and equanimity. There are more things to interest than to annoy, more to benefit than to harm.

It is astonishing how many people are traveling during this season of the year. Wherever you go, you will find people on the wing as it were. Trains are numerous, long and full. Boats are loaded; street-cars crowded. People go everywhere, and everybody seems to go. Humanity in motion like a bee-hive stirred up. And what a variety of figure, dress and manner this restless mass of humanity presents! It is quite a study. We know few things more interesting than to observe it, as it rolls along with its endlessly varied aims, tastes, habits. It is a kaleidoscope of intensest fascination. We never weary of looking at it and thinking about it. Its nobility, its vanity, its meanness, they all stand out in fairly prominent relief. And then, these people are our brothers, our sisters; they may also catalogue us as we catalogue them, and, for the moment, we wonder how we stand.

One thing, that specially interests us, is the country through which we pass. We do not mean here the places of advertised note. Rather we refer to the country generally which comes within our view as we are carried along. There is great natural variety in it, if we only choose to look and think. There is the natural change of mountain, hill, valley, plain. There are the lakes, rivers, creeks. Not less interesting the variety of soil and of vegetation. Then comes the hand which man has laid on all this scene. Much to be wondered at; sometimes because of the beauty which man has added and the fertility which he has imparted; sometimes because of the loveliness which he has wrought. When we reflect that in many parts of the world civilization is from two to four thousand years old, and that whenever we travel, for example, in the eastern or Atlantic section of the United States it is only from one to two hundred years old, one marvels at the majesty and power of man, who has transformed the original wild scenes of nature and controlled both its latent and open forces so as to present the wonderful panorama we behold in a space of time so limited. It seems like magic.

But we must not forget that we are traveling, and that scenes constantly shift. So then, let us say we are at Alexandria Bay, in the month of August, when the season is at its best, in so far as the great mass of visitors is concerned. We approach it from Cape Vincent, the point where Lake Ontario narrows, and forms the St. Lawrence River, one of the not more than twenty really great rivers of the world. It is near sunset. There gently flows that river of rivers, as from that point for fifty miles downward it may well be called; an apparently limitless stream of water, deep and mighty, with one and a half thousand of islands, like gems set in its bosom. It is a matchless sight. It is all that whether man ever put his hand to it or not. The conditions are set and the scene is painted by the great Creator. One morning our party took the steamer at Clayton (the place to which, or via which, as the case may be, it is best to buy one's ticket) for a fifty miles trip among the islands. The large steamer was fairly full, as usual. Its course was to every point of the compass among the islands, with an interpreter on board to explain whatsoever has special interest attaching to it. During that long ride of more than three hours we heard but one sentiment and that was one of exulting admiration, and faces that had appeared tired in the morning lighted up joyously under the spell of the surroundings.

What lovely homes rich people have on those islands! When the island is small one man owns the whole of it and builds his summer residence on it. If the island is large enough, two or more persons own it and have their cottages on it. Odd designs, beautiful conceptions, much outlay. The ordinarily ruthless hand of man has not wrought destruction here; rather it has been guided to save what was lavishly at hand, and to add to the existing beauty where that has been found possible. Though a large population lives during the season on these islands, almost every family has a large body of water flowing between its home and that of its neighbor. Provisions are obtained from the mainland by private ferry boat we were told.

Alexandria Bay and the islands lighted up in the evening! Who that has ever seen that sight from island, shore or flashlight steamer, needs to have it recalled to himself again? It is an ever present panorama. Poor Aladdin, the pictures thy magic lamp revealed, dim in the presence of the gorgeous visible splendor here spread out. It was our good fortune to see it at the best, the cottages still inhabited by their owners, and the hotels full with guests. And then it was a Saturday evening, when every one put his best foot forward. Thick as the stars in the blue vault of the heavens above appear to be the artificial lights set ablaze along the banks of the blue stream and all over its visible surface. Ever so many colors; ever so many designs, many of them significant and very beautiful.

WYOMING.

For Reformed Church Messenger.

THE AUGSBURG CONFESSION.

Reply to A. D. P., in "*The Lutheran*" of May 14th.

The Augsburg Confession is spoken of as a Lutheran Confession, but strictly speaking is not to be regarded as the exponent of Lutheranism merely, as if that phase of Protestantism alone had been in conflict with heresies and errors, but rather is a statement of the faith of the Protestant Christian Church as then existing. It is not the Confession of a sect or party. The "unrest" existing prior to the XVIth century became more defined as the truth was pressing to the surface and in order to quiet and to settle this "unrest," the German Emperor, Charles V. commanded the princes (those who sided with the reformers,) to present at the Diet of Augsburg "an explicit statement of their faith, that the religious controversy might be settled and Catholics and Protestants be united in a war against the common enemy, the Turks." (Dr. Schaff's Creeds, etc.) This explicit statement was prepared by Melancthon, and on the 25th of June, 1530, was read in the presence of the Emperor and others assembled, as representatives of the Church. Because of the place it is known as the Augsburg Confession. It is not to be regarded as a Lutheran Confession or document, but is "the key note to other evangelical confessions and strengthens the cause of the Reformation everywhere. It is to a certain extent also the confession of the Reformed and other so-called union Churches in Germany, namely, with the explanations and modifications of the author himself, in the edition of 1540, which extended, as it were, the hand of fellowship to them." (Creeds of Christendom, p. 235.) Luther was not present at this Diet, but after revising the Confession at Coburg, expressed "himself satisfied that his friend was better adapted for the task, as well as his entire satisfaction with the execution."

In this early stage of the Reformation there existed a difference of opinion on some doctrines, chief among which was that of the Lord's Supper. "The Xth Article of the Confession plainly asserts the doctrine of a real *bodily* presence and distribution of Christ in the Eucharist to all communicants (without determining the *mode* of the presence either by way of consubstantiation or transubstantiation.) The papistical confutation, while objecting to the articles *de utraque*

specie and *de missa*, in the second part of the Augsburg Confession was satisfied with Article X. of the first part, provided only that it be understood as teaching the presence of the *whole* Christ under the *bread* as well as the wine." (P. 232, note.)

This Confession was signed, and delivered, by seven German princes and the deputies of two free cities (Nuremberg and Reutlingen); it was however, by no means satisfactory to all, especially Article X. on the Lord's Supper. Among these was Philip of Hesse, though he had signed, yet he openly sympathized with Zwingli, "and he had to be specially urged by Luther to subscribe the Confession which he did, with a dissent from the Xth Article. The majority of the citizens of Augsburg, likewise, adhered to Zwingli at that time." Anyone can see that great difficulty presented itself which became the source of great trouble afterwards. As seen, above, the Xth Article of the edition of 1530, was not objected to by the papists, but was unacceptable to a large portion of the Protestants; and now, in order to mollify and give peace and restore harmony, Melancthon modified that same article so as to read, "Concerning the Lord's Supper, they teach that with the *bread and wine* are truly *exhibited* the body and blood of Christ to those that eat in the Lord's Supper," instead of "concerning the Lord's Supper, they teach that the body and blood of Christ *are truly present*, and are *distributed* (communicated) to those that eat in the Lord's Supper, *and they disapprove of those that teach otherwise*." The first edition of 1530, contains this last statement, that of 1540 the former, That of 1530 is known as the *Invariata* and that of 1540, the *Variata*. In the sense, as now expressed in the *Variata*, it was signed, "in this qualified sense, either expressed or understood, by Reformed divines and princes, even by John Calvin, (A. D. P., will understand, in this qualified sense,) while ministering to the Church at Strasburg, and as delegate to the Conference of Ratisbon 1541; by Farel and Beza, at the Conference in Worms, 1557; by the Calvinists at Bremen, 1562; by Frederick III, (the Reformed,) elector of the Palatinate, at the Convent of Princes in Naumberg, 1561, and the Diet of Augsburg, 1566; by John Sigismund of Brandenburg, 1614," (Creeds, etc, p. 235.) S.

(*To be Continued.*)

For Reformed Church Messenger.

WORSHIP IN SCOTLAND.

The following paragraph is from *The Independent*, New York, June 18th inst:

"At the recent meeting of the Assembly of the Established Church of Scotland, a report was submitted on the conduct of the public worship and the sacraments. Among the recommendations were these; that the order of sequence should be indicated for public worship by the Assembly; that the use of the Lord's Prayer at every service should be enjoined; that a table should be prepared of readings, and blessings, embracing every day in the year, for public worship; that sitting at prayer be disapproved of; that baptisms, except in occasional cases, be public; that a burial service be sanctioned for use at the house and at the grave, and that an optional liturgy be prepared for public worship and the sacraments. On motion, the report was recommitted in order that these proposals might be more carefully considered, and that the committee might frame an order of public worship and the sacraments. In connection with this case an appeal by two elders of the Polmont Parish church was considered, charging the minister with introducing forms of the Episcopal service. The Assembly appointed a committee of investigation."

It is well known that there has been a growing interest in the Presbyterian Church of Scotland and of England in the direction of moderate liturgical worship. Indeed their worship has all along represented the calm and conservative side of the, so-called, free worship. These Presbyterians are decidedly averse to the purely extempore effusions in prayer in the Lord's Day services, and in the prayer-meeting. They favor "beaten oil" for the service of prayer, as well as for the sermon. Many of their ministers and people have long felt that forms of prayer are unto edification, and that the best forms to be had are to be sought after and used rather than such forms as the minister may be able to compose during the service.

We observe the same tendency in this country among Presbyterians. There is no doubt that the loose unpremeditated prayers so often heard from the lips of the minister and layman are calculated to stir up thought upon the subject, and to arouse criticism on the part of the worshipers. If there is any part of a public service that ought to be fairly above criticism it is the prayers. If they be loose, disjointed, lean in thought, and lame, ungrammatical, and blundering in the use of language, the minds of the worshipers are sure to be disturbed and turned aside from love to God and sympathy towards man, to the minister and to his unsuitable prayers.

It is a good sign when the Christian Church or any of its branches, seeks to be helpful in largest degree in the worship of God by the careful study of its services with a view to make its prayers the channels of devotion as largely as possible. The good work will go on. V.

For the Reformed Church Messenger.

FOR SUMMER READING.—IV.

The use of the Bible in an irreverent and superstitious way is very common. In a playful way it is sometimes used at Hallow-e'en parties to determine the name of a future husband or wife. In a more serious way it is used to determine questions of expediency or duty, but by a method which is superstitious rather than reverent and trustful. I knew an intelligent man to determine the question of his union with the Church, by opening the Bible at random and using the verse upon which his finger rested, as a special revelation to him. In this case the verse confirmed his partly-formed determination to join the Church. But suppose his finger had fallen upon, "Refrain from these men and let them alone," might he not have taken it as a special revelation for him to have no fellowship with Christians?

Higher criticism overthrows all such false use of the Bible. To the critical student the Bible never ceases to be a mystery. It is the Book of books, speaking with the voice of authority and love. But it ceases to be magical. It is the destroyer of the magical. As the immense pile of divining manuscripts and books of sorcery were burned in Ephesus because the truth of Scripture had penetrated the hearts and consciences of their owners, so does higher criticism burn at the stake of human reason the superstitious vagaries and fancies prevalent with regard to the Holy Bible.

A man once asked, in a book-store in which I was employed, if we kept fancy books. On my showing him some illuminated and handsomely bound volumes, the would-be customer said, "No!" I want fancy books," and at last, to make himself understood, said, "Real devilish books." Fortunately, we needed no Anthony Comstock to purge our shelves. But the term, devilish books, might just as well apply to a book of sorcery which we afterwards sold, without, however, knowing its character. This was a book of sorcery, foolish as a ten-cent dream book to those who are intelligent, but believed to be a storehouse of wisdom by the purchaser. For the book itself he paid, I think, five dollars, and he said he would pay the same sum to have certain Hebrew portions translated. His superstition was strong and was proven by his works. The work was called "The Sixth and Seventh Books of Moses." When it was ordered, I thought it was a joke set up by one of the students or some other friend, and told the customer there are only five books of Moses. "That is a question," said he. "You order for me what I want." In the formularies portions of Scripture and the sacred names of the Deity were freely used.

There are those who not only believe that the Bible can be used in this way, but that it is right to do it, provided the end to be gained is a good one, from the cure of sweeny in a horse to the stopping of a flow of blood from man.

I was once informed that a Mr. Price, living in the country, had a flow of blood from the nose and was dying. When I reached his house I found him sitting on the side of his bed and cured. To my inquiries he answered that he was dying, as he thought, that every effort had been used to stop the flow without success, but that he had no fear of his being fully cured. To my inquiry as to how it was stopped he answered, "I do not know. Moses stopped it. He came in and looked at me, asked me how long I had been bleeding, said 'So! so!' and without another word walked out, and I knew he would cure me. In a short while the bleeding stopped and he stopped it." The simple, earnest way in which this was told me was very impressive. The words of the Bible came to my mind. "At the seventh hour the fever left him." I could learn nothing further from Price, but from others I learned that Moses walked directly home, likely speaking to no one by the way, went to his room, opened his Bible at a certain chapter and verse, repeated the words slowly and solemnly, and the bleeding stopped. Because it had run its course, you will say. So I said, but not to Mr. Price. Grateful for his cure it would have seemed to him like mockery to have at that time assigned it to such a cause. I simply told him to give thanks to God, but did not say, as for this man he is a sinner.

Now, who was Moses? Mr. Moses was a Lutheran, respected by every one and worthy of all the respect he received. He exhibited the gentle and peaceable graces of the Gospel in a remarkable degree, which was all the more marked, because he lived in a neighborhood where a number of persons were quarrelsome, and some openly lawless. His faith in the Divine Providence was childlike in its simplicity, manly in its strength and endurance. He was most faithful in his attention to his public and private duties as a Christian, and was a striking example of a man who knew in all things how to be content, and with the possession of contentment enjoyed that of godliness. And yet this man used the Word of God as a fetich! No power could convince me that he did so in an irreverent spirit. He was taught by some one of the other sex the formula, which, I suppose, he felt in duty bound to give to some one of the opposite sex before he died.

I have no doubt that he prayed when he used it, for I cannot conceive of his using it in any other way. He was as far above the modern Christian scientists in reverence, as they are above him in intelligence. When he used the Book he believed it was given for that purpose, and the fact of his silence and that of his friend as to the cure, showed to me that they both believed the power was not of himself save "as it was given to him." To a man of such beautiful simplicity, and yet of such correct life, it seemed a pity to overthrow a misguided trust which apparently enabled him to remove mountains, and I suppose he continued to his death a firm believer in his call to stop bleeding.

Higher criticism overthrows all such use of the Bible, until higher criticism itself passes the

bounds of reverence and faith, when it will fall into a superstition at once sensual and devilish. For intelligence is not the cure of superstition. Faith alone can cast out the devil.

We do not attempt to explain such real or apparent cure as the one given. When a boy, and the imagination was strong, warts could be removed from the hands. But these childish things had to be put aside when reason developed, except in the way of experiment on others who in such matters are children.

This manner of regarding the Bible is akin to a peculiar faith in Divine Providence which leads some persons to attribute every change in their life to a direct interference on the part of God. It is amazing to hear some men declare the ways of Him whose ways are past finding out, in every little thing which occurs in life. We may well say of our lives that they are more precious in God's sight than the meat which sustains them, as our bodies are more precious to us than that which clothes them. The longer we live the more does the solemn and, to the Christian, the comforting truth impress itself upon us, that all creatures are so in His hand that without His will they cannot so much as move. But the more also are we led to feel "Who can declare the mind of the Lord?" If all could be seen where would be the room for faith?

Science applied to the Bible leads us to say without irreverence, that imperfect sewerage, intemperate eating and drinking with many other causes are the sources of sickness and death, over and beyond which we may say with reverent faith is the permissive Providence of God. It is said that after Ben. Butler left New Orleans he left behind him such a system of health government as saved the city for years untold suffering from the diseases to which it had been formerly subject. Slow as those people would be to accept him as a blessing, it is nevertheless true that his practical New England common sense directed by a scientific education and experience, made him the blessing of Providence to the city.

Beautifully expressed in the Heidelberg Catechism is the comfort to be derived from faith in the Providence of God. That I may be thankful in prosperity, patient in adversity and confident as to the uncertain future. (See the full answer.) Here science and faith can meet in beautiful harmony. So can they also in the true answer as the meaning and intent of the Bible which is the Word of God able to make us wise unto salvation.

E. N. K.

Translated for Messenger.

TO CANDIDATES FOR THE MINISTRY.

"But evil men shall wax worse and worse, deceiving and being deceived." 2 Tim. 3 : 13.

The History of the False Teacher.

BY DR. RICHARD ROTHE.

"Ohne Zweifel der Gedankenreichste Theology der Neuzeit."

I.—His Start.

St. Paul designates them as being in the start "evil men and seducers. But will we not be too harsh if we thus stigmatize all false teachers? Certainly. But those whom the Apostle here has in mind, and in general all who may properly be called false teachers, deserve precisely these epithets.

Who are the errorists of whom he here speaks? In general, those men who preached the Gospel and accommodated it to the prevailing opinions, among Jews and Gentiles, that is, according thereto, perverted it in order to secure for it easier and more general acceptance. False teachers like these continue up to the present time; and only these have we in view. False doctrine is still, in the nature of the case, a beclouding and weakening in-mixing of prevailing opinions into Christianity which are foreign to its character. For the most part they are adopted because the majority hold them. This is so convenient and so advantageous, because people like to hear them.

"*Evil men.*" And is it not moral baseness on the part of a man when he allows himself to resort to the ministry with a selfish end in view?—to make an office, where the salvation of the souls of an entire congregation is at stake, the means for the accomplishment of his own personal, common and egotistical purposes? For if a preacher does not take that to be the intent of his office, namely, the salvation of souls, he must be spitting on himself with contempt while in his gown. What kind of a man must that be who can act in this way, when the facts are before his mind? Many a one does it, who is otherwise good-natured and harmless enough. And sometimes we find them preaching a very pure and evangelical theology. But even in this case must we employ the same predicate, that namely of moral baseness (*Sschlechtigkeit*).

"*Seducers.*" (*Gankler*—humbugs). *Ja wohl!* For they want to make people believe what they don't believe themselves. How many are there who promise salvation to men from that in which they themselves do not seek it, to say nothing of finding it. He makes use of deceptive arts. He substitutes ornaments of style and an ear-tickling declamation for the power of the Word and the Spirit of God. Do not those who practice deceptive *æsthetic* arts (*trugerische Kunste*) deserve to be called seducers?

II.—Whither Tends His Way?

"*They come forward.*" Certainly; if in any way gifted, they get on in the world. The world *will* be fooled; for it will not give up its old will and ways, nor will it give up Christianity; it wants a combination of its own worldliness and the religion of the Gospel.

But of a truth is this forward-coming a progress in the wrong direction (*zum imma Schlimmern*). This holds for the false teachers themselves no less than for their people and for Christianity in general. Experience confirms this last fact only too palpably. The Gospel is the salt of the earth; and if it has lost its savor, how is the decaying body to be preserved from corruption?

"*They deceive.*" Shocking thought! But they say, "Are you sure? We preach to the people what they want to hear. They know, perhaps, as well what they need as any one else. Who can say that their judgment is incorrect?" There is but one saving remedy for sin-sick men, and that is the pure Gospel of Christ. How now if this is withheld from your people, and instead of it, you furnish them with a nourishment which, whilst it of course seems innocent enough, nevertheless is the cause of their spiritual death, because it has not the virtue by which is counteracted the deadly malady which is gnawing at their vitals! But apart from this;—false teachers deceive their people in allowing them to remain in their carnal security. With what consequences this security may be attended need not be told, but alas! too greatly to be feared; those who are partially awakened they allow sleepily to fall back again into their wonted security, instead of doing the full duty of the minister of Christ, that namely of prevailing upon them to carry out the injunction of the Apostle, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

"*And are deceived.*" A just punishment! Yes, these false teachers hurried along by the stream into which they had cast themselves, are gradually brought to a point, which in the beginning they did not expect to reach. At first they never thought of carrying on a work of deception,—they were unconscious deceivers. But they could continue no longer in this senselessness; they became aware of the part they were playing, and now they find themselves doing consciously, what they formerly did unconsciously. In the beginning they thought they could proclaim Christianity with their lips whilst their hearts were far from it, without thereby doing violence to their conscience. But soon they had to learn that the Word of God is a sharp two-edged sword. They soon were compelled to feel its condemning power, and could continue the course they had begun only in that they hardened themselves against its voice. This involves falling into deeper and deeper moral and religious obduracy. What was once senselessness becomes now stony-heartedness. Making concessions to the world they are hurried along ever farther in the course of worldly-mindedness. The world, by the way, takes great delight in seeing ministers of the Gospel disgracing themselves before its eyes. It draws them more and more to itself; whilst they continue to yield until they are hurled into the abyss of sin, and at last is heard from it the loud and public laugh of contempt.

Such may be the end of a course whose beginning may not have appeared just so bad; but in which was wanting a genuine and thoughtful (*wahr und ernste*) interest in the truth and saving power of our divine and holy religion.

W. M. R.

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

WELCOME ADDRESS.*

Welcome again to our Festival day!
With joyful acclaim we our gladness convey.
Gathered together from far and from near,
We welcome you all to our mountain home dear.

The weeks and the months as they've taken their flight,
Have brought us again the unmeasured delight,
Of greeting dear friends with a hearty accord,
In this place set aside for the use of the Lord.

Full well do we know the command that was given,
Before His ascension from Earth into Heaven,
When turning to Peter, the dear Master said,
See thou well to it that the lambs be fed.

This beautiful home, the child of your prayers,
To which you have given your gifts and your cares,
Is one of the instruments used by the Lord
To do His sweet will in a world of discord.

To day you are here, your work to review,
Which you have entrusted your servants to do,
May that which you hear and that which you see
Inspire you anew His disciples to be.

In festal attire we greet you to-day;
Not thus do we look when at work or at play.
We confess we've taken some pains to appear
In extra apparel, as visitors wear.

When over this mountain with pleasure we roam,
Or our daily tasks perform at the Home,
Our clothes look different—sometimes old and torn,
As by boys and girls on a farm are worn.

During the year that has now passed away,
Our time was divided between work and play;
Attention to duties, at work and at school,
Are daily taught us and made our rule.

Many things we enjoy, much good you do hear,
Carrying on this work from year unto year,
For countless blessings, so freely given,
We thank you, kind friends, and our Father in Heaven.

Now to-day, this house, spring, mountain and air,
Are all yours and ours, together to share,
Welcome to one and to all, then, we say,
And may the Lord's blessing attend us to-day!

* Delivered by one of the orphan girls on the 28th Anniversary, August 27, 1891.

The Religious Press.

Bishop Foss, in the *Christian Advocate*, says of the Methodist Church :—"Our Church is in urgent need of an increase in the number of able preachers. The number of larger and important churches have increased more rapidly than the number of preachers well qualified to fill them. Among our fourteen thousand churches not a few every year are found, when changes of pastors occur, to present opportunities for great and successful work such as ought to be undertaken only by men of proved and commanding power ; and the results sometimes show such opportunities to have been wasted for lack of such men. I would not knowingly disparage our ministry. Within thirty years its average has risen and is steadily rising in intellectual equipment, and the number of preachers of high ability has correspondingly increased ; but the demand has outrun the supply."

There is a tendency in our day to undervalue the miracles. But whether they are appreciated or not, whether they are wanted or not, they are among the historic facts. They cannot be collected and buried. They cannot be ignored. That Jesus did these wondrous works cannot be denied. The evidence is trustworthy. Many saw Him when He manifested forth His glory. These credentials were of great interest and importance then. They are to many still. Eliminate all the supernatural that is possible, find rational explanation for much that is mysterious, and the miracles will yet remain to attest the power of Christ, and point to His greater spiritual energy. They declare that He was unlike others, that He was superior to others. When the winds and the waves obeyed Him, when sickness fled at His command and death gave back its victim, men listened to His spiritual teachings with awe, and felt that He had a right to say : "Thy sins are forgiven thee." It would be a pleasure to the skeptic if He could put discredit upon all these miracles of Christ, but they are inseparable from His life, and while it seems to us that if they were not there we should believe and trust the Lord just the same because of what He was and what He did, yet they are there and may be allowed to bring all their encouragement and evidence to us. It was natural that one like Christ should work miracles. Their absence would stir wonder and awaken questions.—*Rev. Samuel H. Virgin, in New York Observer.*

A REMARKABLE MARRIAGE.

A man in Lebanon, Ind., prominent in business, is married to a totally blind woman, who was blind when he married her. He was younger then by ten years than he is now, but he was prosperous, ambitious, and successful. She has never seen the sunlight. She was as handsome as Nydia, and as poor. He married her, and they have lived together in a peace that passes understanding ever since. They have two bright children, healthy and perfect ; a good home, a thriving business, a little fortune they have earned themselves, and a public regard that has no limit. She would give one-half of life just to see her husband and children. It would touch your heart to see how gentle he is with her, how tenderly they lead her here and there. In this age, when marriage means so little, when scarcely a thought is given to the only thing worth thinking of—the love that levels and exalts—when a husband true and a wife content are such exceptions, is it a wonder I bared my head in that presence? How noble a man he must be ! What loyalty must possess her soul ! No life can be commonplace with a love like that.—*Lutheran Evangelist.*

THE ART OF REPROOF.

Too many people, when they reprove others for their faults, do so in such a rough, unworkmanlike way, that they are positively cruel, and leave their subjects in a far worse condition than they found them. Such reprovers fancy they are doing their duty in fine shape, and in a very thorough manner, when they proceed, with cudgel in hand, to strike telling blows on the luckless head of some one who has deviated from their orthodox way of believing and doing. They are great sticklers for frankness, and think that they find a model of frankness in Nathan's reproof of David when he said : "Thou art the man !" But they don't stop to notice the beautiful and blessed art which Nathan used in approaching the point of saying those frank words. The prophet told a little parabolic story to David, in which he displayed a splendid art, before he said, "Thou art the man." And let us not suppose that Nathan put a trip-hammer emphasis upon that sentence when he uttered it, as though he would knock poor David flat on the ground by it. Yet there are those who, when quoting that sentence, put a grim vim in it, as they would, had they been in Nathan's place, have felled David into insensibility. The serious difficulty with such ones is, they do not understand the divine art of reproof. It is said that the late Thomas Sherwin, formerly master of Boston's English High School, had a very happy manner of administering reproof. On a certain day, when one of his pupils had told a falsehood, he called him to the platform and began a soliloquy on the beauty and nobility of truth. So impressively was it spoken that the boy became very red in the face, and then burst into tears. No harsh word was spoken, and the boy was permitted to take his seat ; but he was never known to indulge in falsehood again. This is an apt example of the art of reproof.—*Interior.*

Selected.

FASHIONING CHARACTER.

There is no former and fashioner of character like to the Lord Jesus. There is no mold of beauty and excellence into which the spirit of a man can flow comparable to the mind which was in Christ Jesus. There is no school for the education of man in patience, in truth, in boldness, and in all virtues like unto His disciple band. There is no predominating influence which will make men true and wise and spiritual and faithful like the influence of fellowship with Christ. There is no formative period in which men may be enriched with nobleness and grace of character like hours spent in His presence ; those bear the bloom and in time the fruit of Christ-likeness of whom it can be said, "They are wont to be with Jesus." "Strength and beauty are in His sanctuary."

Fellowship with Christ is the power that makes men Christ-like. Yet this is not a grace to give to some but denied to others, as a sculptor is limited by the shape and veining of the block on which he is working. These two men, St. Peter and St. John, with so much that was different and even opposite in their natures, are yet found bearing the unmistakable lineaments of the Master. In spite of their opposing tendencies, fellowship with Christ has bestowed on each a likeness to Christ. As in the mint, each coin, whether of gold or of silver, bears the king's "image and superscription," so may each soul bear the image and superscription of the eternal King. As the artist leaves the impress of his personality upon all his handiwork, whether it be wrought in plastic clay or hard, unyielding marble, so upon each nature does the divine Artificer, the great molder and former of character, leave His mark and signature, the likeness of Himself.—*Sunday at Home.*

"STRENGTHEN THY BRETHREN."

We are living either to weaken or depress our fellow-believers, or to hold up their hands, deepen their faith, and inspire them with new courage. We may prove a hindrance to some by a mournful appearance, which in no wise recommends the service of the Master whom we love ; we may also be the means of weakening the Christian life of others by a thoughtless jest on Scriptural matters—a careless play upon words that to the listener convey such sacred associations. We have heard of a wit, who, when dying, found no comfort in the texts repeated to him, because he had at some time or other turned all such into jokes, and Christian people must set their faces against this thoughtless habit of bringing into amusing conversation the Bible words with which we should be familiar, but with a spirit of loving reverence. Those who have the courage to speak out and stop such joking, though encouraged by laughter, can not fail to impress for good, and will insure the witness of their own conscience that they have acted aright. And let us beware lest we sometimes spoil the effect of a sermon on the minds of others by our own critical spirit. Two gentlemen were once leaving a place of worship, showing all the weak points in the discourse, when one less gifted but in a more earnest frame of mind, quietly told how he had been affected by a certain portion of the sermon : "The one part worth hearing," said one of the gentlemen, "but his naming that part taught me a lesson, and made me repent my criticism." Let us be on our guard against quenching the spiritual yearnings and enfeebling the strength of those around us. The Master bids "Comfort ye my people," and each one of His followers should pray and strive for more of His spirit of understanding and sympathy.—*Quiver.*

BROODING.

What is called in common parlance "brooding" is a very unwholesome occupation of the mind, and leads to most unhappy consequences. If one should stand for a continuous period on one foot, he would after a time grow one-sided. Readers of *Ben Hur* will remember that Ben Hur secured the privilege of rowing first on one side of the galley and then on the other, that he might not lose the perfect symmetry of his physical development. We need to use all the faculties of our minds in tune to keep ourselves in poise, and not to lose the use of any faculty. Brooding on one subject breeds melancholy, and melancholy frequently results in insanity.

Diversion should be secured for those predisposed to brooding, and if the "patient can minister to himself therein," so much the better for him. Cheerful and various occupation is one of the best dissipators of sad thoughts. Those who have to scramble for a living are generally quite free from tendencies to melancholy ; they haven't time to become the victors of morbid musing. Of all the ways of breaking up a fit of brood ng, the very best is to interest one's self in making some wretched one happy. The reflection of bright faces, whose brightness is the result of one's own deeds, gives a joy and a peace that doubtless are a part of the felicity of heaven.

There are always shadows, darkness, death, arctic frost, sickness, pain, disappointment, adversity, but there are always sunshine, life, heat, health, joy, fruition, and all these are found in every life. If we resolutely turn our faces to the sun, stretch out our hands toward the warmth, rejoice in the good things of life, accept the discipline of what we call evil and turn it into the nutriment of virtue, we may learn to rejoice even in tribulation.

These paragraphs are suggested by the faith of a young woman who brooded over the ills of her lot until now she is a pauper lunatic.—*Christian Advocate.*

The Family.

THE OUTLOOK OF FAITH.

BY MARGARET B. PIATT.

"He is faithful that promised."—Heb. 10: 23.

Like a great rock's cooling shadow
In a strange and dreary land,
Unto a weary wanderer,
As he treads the desert sand,
Even as that grateful shadow
Cheereth the traveler's soul
Like a heavenly bow of promise,
As he presseth to the goal,

So doth my Father's message
Seem to my panting soul.
As I travel in life's pathway,
Bound for a heavenly goal;
So doth His words of promise
Cheer me upon the way,
As I grope in these fitful shadows
To reach eternal day.

"I will go before and lead thee,"
"The Lord is thy sun and shield;"
"He will give thee grace and glory,"
"Thou the Spirit's sword shalt wield."
"I will strengthen, I will help thee,"
"I will wipe away all tears,"
"As thy days, so shall thy strength be,"
"Thou shalt rest from all thy fears."

"I will ne'er forsake nor leave thee,"
"Fear thou not, nor be dismayed,"
"E'en though all the hosts of darkness
'Gainst thy soul shall stand arrayed,"
"They that strive with thee shall perish,"
"They shall be ashamed and fear."
"Ere thou callest I will answer,"
"While thou speakest I will hear."

I know that His love is steadfast,
And His promises are sure,
They shall rest in the golden city
Who unto the end endure.
When death's dark night has faded
In the dawn of an endless day,
They shall wake in the home of the Father
Who were faithful on the way.

INHUMANITY.

Farmer Snowden, well fed and ruddy, stood at his door one morning, as Holt, his nearest neighbor, passed down the road. Holt drove a mule so thin and gaunt that its bones almost pierced the skin. The wretched animal staggered under the weight of several bags of grain.

"Isn't Jack overloaded a trifle?" Snowden called.

"No," said Holt. "He's used to it. He likes it."

"That beats me," said Snowden, indignantly, to his wife. "How any Christian man can work a brute to death I can't understand! Is my basket ready, mother?"

Mrs. Snowden hastily finished packing the basket of sandwiches and pie for the luncheon in the field, and gave it to her husband, who followed his hay-makers down the road.

The kitchen was in disorder. It was scarcely day, but Mrs. Snowden had already cooked breakfast for three hungry men. The dishes must be washed, a dozen pies made, the ironing done, and the house set in order.

She began to work, but stopped presently to prepare a delicate breakfast, and arrange it prettily upon a table in the parlor. Her daughter, a victim of some nervous ailment, came down, and languidly tasted it.

"I have no appetite," she moaned. "I think perhaps I could eat a bit of broiled chicken."

Mrs. Snowden hurried to make ready the new dish. When Laura had eaten it—and she finished every morsel—her mother helped her to creep out to the hammock in the cool shade, brought her a book, a fan, a pillow and a dish of fruit.

Laura spent the morning there, out of sight of the kitchen. She was an educated girl, fond of painting and all beautiful things. She declared that the heat, the cooking and the work made her ill. "Mother had been used to it all her life. She never tired of it. She liked turmoil."

Presently Laura managed to walk as far as the postoffice, and brought back a letter. It was from her brother Joe who was in a store in Boston, and was full of amusing gossip about parties, club meetings and concerts. In a postscript Joe said, "Ask mother if she will make me a set of new shirts as soon as possible. It does not take her long to run them off on the machine, and it saves me some dollars. Poor clerks in Boston have to look after the pennies!"

Mrs. Shaw gave a wan smile as she received the message. "I am glad Joey is so saving," she said; but as she oiled her machine for the work she sighed quietly. It was harvest-time. She was busy in the kitchen all day. The shirts must be made after nightfall.

Day after day went by. The family and the two hired men were fed, the house was kept in order, the washing and ironing were done, Laura was nursed and humored—all by the one quiet, gaunt woman.

When night came, she sat down at the machine to make the shirts, with loving thoughts of her boy.

"The doctor says that I need exercise," said Laura, feebly, one day. "I shall try riding horseback, I think."

Joe, when he received the shirts, merely wrote back that "they were not as neatly finished as those in the shops. Mother's machine must be wearing out."

He often spent in a supper, given to his friends, more money than would have bought the shirts.

When the harvest was done, Farmer Snowden congratulated himself on his profits. Some of the neighbors, he said, hired help in the kitchen during harvest. "But I told them mother undertakes it all herself. She is used to work. She likes it."

He took pleasure in abusing Holt, who had worked his mule almost to death. But when he saw his wife's face grow more lean and sallow each day, it never occurred to him nor to his children to consider the drudgery, the dullness, the absence of hope, amusement and cheer from her life, or to think that they were urging her, step by step, each day nearer to her grave.

In how many houses do you find a Mrs. Snowden?—*Youth's Companion.*

WHAT MARRIAGE DOES.

Few men pass through the experience of marriage without some change, for better or worse, in their outward condition at least. In many cases the change is an improvement, a source of enjoyment to the man himself and a subject for flattering comment on the part of his friends. This is especially so with regard to slovenly fellows, who often look, after they have come into the hands of a neat and energetic wife, as if they had just gone through a Turkish bath, had their cravats tied, and been fitted out newly by a competent tailor.

It is with a shock of pleased surprise that one meets a man of this character soon after his marriage, finding him not merely clothed, as of yore, but dressed, brushed and trimmed as to his hair, and well-shaved. In fact he seems to have acquired a new set of bones; his back is certainly straighter, the shape of his head is altered entirely, and a pair of well defined shoulders have emerged from the mass of cloth under which they were formerly concealed.

Nor is the change physical only; the married man's morale has improved. He looks out upon the world with a face cleaner and brighter than it was in his bachelor days, and the consciousness of presenting a good appearance has raised him fifty per cent. in his own estimation, and therefore twenty-five per cent. in the opinion of others. And all this is due to marriage—an institution that sages and cynics have ridiculed.—*The Epoch.*

HURRY.

Some people are always in a hurry, and generally always behindhand. The two go together; for hurry is the child of a state of mind, rather than a train of circumstances. The methodical man is never in a hurry. He moves along in his orbit, as Goethe says the stars do, "without haste and without rest." He knows what is first to be done, what next, and how long each item to be attended to, will require. He sees in an exigency what can be omitted or deferred, and what must be done according to the program he has made. If he is due at a certain train, he is there on time, with five or ten minutes to spare. If a certain task is to be done by a certain date, the work is ready a little in advance of the date.

All this comes of a habit of forecasting, planning out, of working daily according to a settled program, of allowing for each tick of the pendulum a second to tick in.

If the person who is always in a hurry will sit quietly down and make a list of what he has to do, what must be done, what may be omitted, and of the time each task will probably take, of the limit beyond which work cannot be deferred, and will then simply work up to his program, he will find no need to be in a hurry.

Some housekeepers are always in a hurry about breakfast or dinner or getting to church, or having their sewing done or making calls, or something else: and they do not realize that hurry is in their state of mind, is within them, and not caused by circumstances outside of them.

UNANSWERED PRAYERS.

"Silver and gold have I none; but such as I have I give thee—rise and walk." This was not what the suffering beggar asked, but a gift how far more precious! A cure in the stead of a temporary relief! It is even so the God of pity answers our prayers. When the hand of sorrow is heavy on us, when some great evil presses and our need becomes extreme, we cry to Him for help. The petition for relief on earth is perhaps refused; that which we would have is denied, the affliction is continued, and the pressure must be borne. But there comes in the midst of it a far richer gift. We are healed—our hearts are converted, our sins forgiven—we are weaned from earth and made meet for heaven. Ah! who would not encounter such refusals? Who would be so senseless as to doubt if they are gainers by their sufferings? He who asked alms would surely not have preferred the silver and gold.—*Farm and Fireside.*

ONE cannot succeed always. There must be reverses and disappointments, and the funerals and burials of dead hopes. But the man who looks at the bright side of things is the man who sees many of these dead hopes having their resurrections, and coming out of their graves to live larger and better lives. And if not this, who sees new hopes being born to take their places and do their works, and perhaps fill better places and do better works. "There is no such word as fail," is his motto, and having this motto, he seldom does fail utterly. It is just the old two ways of looking at things, of the buck-

ets going up and down in a well. "Ah, me!" sighed one of them, "I never come up full but I have to go back empty!" "Glory be to God!" exclaimed the other, "I never go down empty but I come up full!" And to our thinking the thankful bucket—the joyful bucket—the "bright-sided" bucket, had the best of it.—*Illustrated Christian Weekly.*

Youth's Department.

MAMMA'S BROWNIE.

BY EUDORA S. BUMSTEAD.

Who has fed the chickens,
Just as they would wish?
Who has carried water,
Rinsed and filled the dish?
Who has been a-weeding
In the onion rows?
Darling little helper,
Mamma knows!
Mamma knows!

Who has tended baby
Almost half the day?
Who has spread her cradle,
Set her toys away?
Whom does baby call for
Always when he goes?
Patient little brother,
Mamma knows!
Mamma knows!

Who has picked the cherries?
Mamma spoke of pies;
Here the fruit is ready
Much to her surprise!
Who has filled the wood-box
With the driest wood?
Mamma's little Brownie,
Doing good!
Doing good!

RHODA GREY'S DREAM.

BY L. J. D.

"Ten yards at seventy-five cents! I do wish father would allow me a little more money! It is perfect torture to try to do like other girls on the amount he gives me. If Charlie comes to him for money to take a trip or buy a boat he is sure to get it, but when I ask him for money he talks about hard times and economy, and tells me that I have three times as many dresses as mother has, and then gives me a pitiful little ten dollars. Well, mother will have to make my dresses, for I certainly can't hire a dressmaker out of this little bit of money, and lately mother seems unwilling to make my things. I know she has a large family to look after, and I expect I am a little particular about the fit, but still I think she might do it a little more graciously," and Rhoda Grey tossed aside the pencil and paper with which she had been calculating the cost of muslins, and laces, and ribbons, and began to rock to and fro in the big wicker piazza chair.

It was a warm June afternoon, so warm and still that even the birds seemed to lack energy to sing, but Grey's porch, with its vines and overhanging trees, looked cool and inviting, and a passer by, unless he had seen her discontented expression, would have envied the girl seated in the big chair, lazily waving an enormous fan.

Gradually Rhoda's face lost its injured look, and the motion of chair and fan ceased. The cool porch, the big trees, and the mignonette bed disappeared from sight, and, instead, she seemed be in the city streets. It was night, and the gaslights flared as the hot breeze struck them; shop-girls, ragamuffins, and factory men thronged the streets, or lounged in the doorways, for the rich are out of the city in such hot weather.

Rhoda seemed hurried on by some power till she reached the business block where her father had his office. Upstairs she went, flight after flight. She had no idea that her father had to climb so many steps every day. At length she reached the door and went in. Her father did not turn at her approach; he was seated at a desk bending over a large ledger. Rhoda paused a moment, and then walked around to the front of the desk. Why, was that her father? So worn and tired he looked; perspiration stood in great beads on his forehead; he seemed ten years older than when she had told him good-bye that morning. His fingers twitched nervously, and around his mouth were heavy lines of care.

As Rhoda was about to speak, the door opened, and a gentleman entered.

"Come, Grey, stop work and go down to supper with me! You will lose your mind if you work this way! Why, you have been at it since seven this morning, and I don't believe you have even stopped for lunch!"

"O, I can't stop—I mustn't," said her father, barely glancing up from his ledger. "I have an expensive family, the children are always coming to me for money, and God knows I hate to deny them; but something is wrong with the money affairs of the firm, and I must work night and day to meet the daily demands for money."

"But, man, you are killing yourself," rejoined the other.

Mr. Grey shook his head sadly, and the tired hand and brain went on traveling up and down the long columns, and Rhoda shut her eyes from the sight. When she looked again she was no longer in the great stifling, choking city, but in the sewing room of her own home.

The little clock on the mantel pointed to eleven, but still she could hear steady clicking of the sewing-machine. Heaps of rose-colored stuff lay about the floor, and at the sewing-machine sat her mother, stitching away at a piece of the same fabric. The air which came through the open window was as hot and stifling as a breath from an oven, and the mother's tired hands trembled as they pushed the damp hair from her forehead.

The door opened, and Rhoda's father came in.

"Come, Mary, it is time for you to be in bed," he said gently.

"O, Ralph, I must finish this piece of work," and the face lifted to his was pale and almost haggard.

"But surely we are not so poor that you must work like this," said Mr. Grey, wearily.

"Oh, no—of course not, but Rhoda is very anxious for this dress to be finished for her to wear to-morrow, and she is so particular about having it look just right that I had to rip it up and make the whole skirt over. So that is the reason I am sewing so late," and the weary mother turned again to her sewing-machine.

Slowly the room and scene faded from her view, and Rhoda found herself sitting on the cool piazza. She had had a dream, or, rather, let us say an awakening, and her eyes were filled with tears.

DAISY'S YELLOW CHERRIES.

Slowly up the green slope climbed the four-year-old baby holding something tight in both tight shut, fat fists.

"Sherries, Mamma," she called out, as soon as she came in sight of the porch, "'ellow sherries."

"Bless me," cried the farmer's wife, in whose wide-porched house Daisy was a summer boarder, "them yaller things is dead pizen."

Daisy's mother was not sure about the poisonous nature of the brilliant red berries, but certainly they did not look like very wholesome food, and the dimpled hands were gently made to give up the "'ellow sherries," though not without sobs and tears of disappointment.

"Mamma loves the red poppies," said Daisy's papa in a whisper, "let's go get some for her to wear at the tea table to-night;" and together they started down the hill again.

Alas! a carriage load of visitors stopped the gentleman and took him back to the porch, leaving the little poppy gatherer to wander alone. But before the brief visit on the porch was over, baby was back again with a very small show in her hands, and a mournful look in her dark eyes. "Well, Dais— what's the matter?" cried papa, "could you only find six poppies?"

"Was lots of 'em," said baby promptly, "but was too many 'ellow sherries."

The little girl had found the yellow temptation so strong that she had deliberately run away from it like a wise little woman.

Mamma wore the six red poppies at the tea table, and when baby said her prayers that night she told her how God had answered her prayer about "leading us not into temptation," by bringing her back from the field.

"I brought myself back," declared Daisy.

"But God helped you to come," answered Mamma.

LISTEN, BOYS!

Treat your mother as politely as if she were a strange lady.

Be as kind and helpful to your sisters as to other boys' sisters.

Don't grumble or refuse to do some errand which must be done, and which otherwise takes the time of some one who has more to do.

Have your mothers and sisters for your best friends.

Find some amusement for the evening that all the family can join in, large and small.

Be a gentleman at home.

Cultivate a cheerful temper.

If you do anything wrong, take your mother into your confidence.

Never lie about anything you have done.—*A Friend.*

Pleasantries.

Anæsthetic.—A dentist, whose stories are always founded on fact, tells of a negro who came with his wife to have one of her teeth extracted. Gas being something whose mysteries added terror to its charms, the solicitous darky questioned: "Couldn't you gibe her suffin a little milder'n gas, doctah? Couldn't you gibe her gasoline?"

A pronounced vein of humor must certainly have run through the country curate who said to his flock: "I fear, when I explained to you in my last charity sermon that philanthropy was the love of our species, you must have misunderstood me to say 'specie,' which may account for the smallness of the collection. I hope you will prove by your present contribution that you no longer labor under the same mistake."

"You needn't order me around sir," said the washerwoman. "I'm not the hired girl. It's Bridget's place to look after the milk. I'm the laundry lady." "That doesn't scare me," said the man. "I'm the milk gentleman, and I'm P. W. G. R. K. of the U. O. G. G., and Most Eminent Past G. W. of the Ancient Order of M. X. Q. Z., and I want somebody to take this milk." "Yes, sir," said the washerwoman meekly, as she went to find a crock.

NOTICE.

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THE REFORMED CHURCH MESSENGER,

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THURSDAY, AUGUST 27, 1891.

CHINA.

According to recent and apparently reliable information the great Empire of China is at present, and has been for some time time past, on the verge of revolution. Who would have believed it? Among all other people on the earth the Chinese have been regarded as the most conservative, fixed and set in their ideas and ways, bordering on historical petrifaction. Three hundred years ago the northern Tartars, an alien race, came in upon them, seized the supreme power, and have ruled over them ever since. Within recollection, when General Gordon was in China, there was a pretty wide spread rebellion to overthrow the Tartar usurpation, but it was put down and since then quietness and peace have apparently, prevailed. But it seems the old feeling that in China the Chinese ought to rule is still alive and active. In this country a large majority of the Chinese immigrants are in favor of a revolution at home, or, as they look at it, in favor of freedom and independence. Would such a change be a benefit to China? It is difficult to say. Perhaps it would. A change in the governing power might as in the case of Japan, open the Celestial Empire to the world and bring it into a more sympathetic touch with Christian civilization. At present there must be more or less demoralization among the people in certain quarters, where riots have occurred, and the lives of missionaries together with their homes and property have been sacrificed. Much depends on the Bismark of China,—the great Premier, who although not a Tartar is nevertheless conservative. From account, he is a very great statesman, and if he can raise the nation up to a higher stadium in peace, there will be no revolution; but if he does not, then revolution will come and do it for him. God rules, and deep down in unfathomable mines, where he treasures up his bright designs, He works His sovereign will.

WHAT IS THE NEW TESTAMENT?

It would be correct to say that the New Testament, as a book or in manuscript, did not exist until some time after the founding of the Christian Church on the day of Pentecost. But when this admission is employed as an argument to disparage the Scriptures or to show that the Church for a time at least could dispense with the Scriptures, we demur, and contend that the New Testament existed also before the day of Pentecost, and that in a form more complete than it did afterwards. The Gospels came into existence when Christ preached and wrought miracles in His lifetime here on earth, in the form of historical facts, and as such they were immediately transcribed upon the memories of His disciples, Matthew, Mark, Luke and John, more indelibly than they could have been on brass or marble. In the course of time they were in part transferred from the tablet of memory to parchment by pens that were guided by the Divine Spirit. Much of what Christ did and said, that might have been interesting to us, had to be omitted, else, as St. John says, there would have been an excess, that is, too many books. Accordingly only so much of the historical Gospel by divine permission was put on record as was needed for the wants, the instruction and edification of the Church in all ages.

The New Testament, therefore, existed substantially before the Church, and was the basis or foundation upon which it was built, Christ being the chief corner-stone. Portions of it, such as the Epistles, came into existence afterwards, but they were simply the outgrowth of the gospels or the life of Christ. Consequently we say that the Bible is not simply a book, but the word of God also speaking to men on every page. As we read it, accordingly, it would be better if we could divest ourselves of the idea that it is a book, as that may lead us to think, as too many in our days do think, that it is merely a book like other books. Most happy would we all be, if we could get ourselves to think and feel that Christ Himself is speaking to us when He says, Come unto Me ye who are weary and heavy laden.

GROWING IN WISDOM AND KNOWLEDGE.

Why should Christ thus grow in inward strength? Just for the same reason that it was necessary for Him to grow in stature. Otherwise He would not be human, and could not be a real Saviour for us men and our salvation. He would be a being, whom we might fear, wonder at, or dread as a magician, but not one whom we could trust and love. It is interesting for us, therefore, to think of Him as a good boy, first listening to Bible stories by His mother's side, then going to the synagogue and giving heed to the reading and explanation of the Scriptures, asking questions on His way home about the lessons of the day, and afterwards learning to read them Himself and poring over their contents from day to day. Every now and then He would perhaps hear something about the traditions of the elders, or the fancies of some learned rabbi, but intuitively He could discern the difference between divine revelation and human additions, between the mere dross and the pure metal of truth. When He attended the great festivals He no doubt continued to listen to the great doctors, modestly asking them questions, which of themselves gave momentary glimpses of the wisdom that dwelt within Him, and created surprise with those who heard His words. Thus He grew up, increasing in knowledge from year to year with a familiar knowledge of the Old Testament, which was so much the more thorough and clear because it was not confused with unconscious mixtures of Rabbi this or Rabbi that. And in this way with the presence of the Spirit His heavenly Father prepared Him for the work of His life. At Nazareth a modest little flower grew up whose fragrance was destined to extend to the most distant nations and then down through all the centuries to come.

Such should be the childhood and youth of the children of all Christian parents at least. The Church with its schools and instructions with the help of the parents has always to a greater or less extent endeavored to train its youth in the knowledge and fear of the Lord. The two Churches of the Reformation, the Lutheran and Reformed, have, as we have always thought, therefore been peculiarly happy in having been able to maintain its catechetical instructions for the benefit of the young down to the present time. Their catechetical classes, which might be called their theological schools for the young are the best, more to be prized, or they at least should be, than all other schools for the great mass of the rising generations. They are to the youth and should be to the older people also what Theological Seminaries are to young ministers and the Church at large. Fundamentally the instructions are the same, both being based on the Creed, the Ten Commandments and the Lord's Prayer, as in the case of Calvin's Institutes, and other great works on Christian doctrine. The one is simply the enlargement of the other. So that it may in its turn come back again to fructify and animate the members of the congregations, both old and young, with an increase of a true knowledge of God.

At this season of the year, it is a pleasant thought that, as we look abroad over the Church the young people in our congregations are coming together weekly, or oftener, to learn what is their only comfort in life and death; what they must do to be saved; and what they must be in order to be acceptable guests at the Table of the Lord. These are golden opportunities for pastors to lay good foundations, which many in other denominations do not enjoy—unfortunately. They should be improved, and the very life and soul of pastors should be thrown into them to make them interesting and impressive. We know that in some places, owing to various external causes, it is difficult to get a catechetical class together, and the minister has to struggle against wind and tide to secure as many disciples each year as the Saviour had about Him; but usually they succeed and their work is its own best reward. But in other places we also know that the young people turn out in scores and by their presence say, Here we are, teach us the words of eternal life. Such pastors are to be congratulated, but their responsibility is only so much the more increased. In some congregations an hour or more during the week, is spent in imparting instruction; in others,—in rural districts mostly—a forenoon, or an afternoon, or a whole day is profitably employed for this purpose, and neither parents or their children object to the time thus devoted to religious improvement. Which of the two methods is the best? Most persons, including the ministers also—would, we presume, give the latter the preference, and so would we.

THE WORKS OF GOD.

We frequently hear people speak of the works of nature and the works of art or man, and dissensions sometimes have arisen in regard to which should have the preference. Too often it is forgotten that both are the works of God, and that in Him they find their unity, their highest beauty and value. We have the one as well as the other in abundance in this western world of ours, but as we look over it in its breadth and length, from ocean to ocean, from Cape Horn to the frozen regions of the North, and remember that it has been settled and cultivated only for a few centuries by civilized men, we are constrained to cry out, Behold here the work of God. At the time America was discovered by Columbus God saw the sad condition of the great mass of the people in Europe, poor, oppressed, the mere tools of ambitious rulers who used them for the purpose of carrying on bloody wars with their neighbors. During the seventeenth century the war between the Catholics and Protestants in Germany continued for thirty years; and the Dutch in Holland had to contend with the Spaniard for eighty years before they succeeded in throwing off the foreign yoke and in gaining their independence. God foreseeing this prepared for the groaning multitudes in the Old World a place of refuge on this side of the ocean, where they could live in peace, improve their condition and worship God under their own vine and fig-tree. Here let the arts thrive and nature put on her most beautiful attire, but let it not be forgotten that both nature and art, like the science and skill which beautify them, are alike the works of God.

PENNSYLVANIA.

Many of our readers, probably the most of them, reside in Pennsylvania. It is a great state, and the world has found it out, apparently before some its own people. Of course much of the credit of our greatness is due to its hardy and industrious population, especially the Germans, who cut down its forests, and brought its soil to its present high state of cultivation. But let us think over the matter more seriously, and see whether after all the honor and credit do not belong to God, far more so than to His humble servants. Let us direct our attention only for a moment to the rich soil under our feet. Far back in the remote ages of the earth's history, as the dry land emerged from a watery world, by the washing and friction of the water on its deep bed or along the mountain sides, He reduced the rocks to a fine soil, and prepared it for cultivation by mingling in it just such elements as are now found in it at the present time. He was the first, the greatest, the best and the wisest tiller of our vast domain.

He, too millions of years ago, foresaw that our immense forests in process of time would be cut down for fuel or other useful purposes, and so He laid up an abundant supply of coal, of oil and gas in the bowels of the earth, to keep the people warm in winter, to give them light by night, and furnish them with the means of propelling their machinery in towns or cities, their cars by the wayside and their ships out at sea at the present day. Bearing this in mind, especially at this time when our crops are so abundant and the fruit on our trees so plentiful, we must at once see that our great State, with others like it, around us, is in an emphatic sense the work of God. We should stop and think—at least for a moment—and praise *God* from whom all blessings flow.

For Reformed Church Messenger.

THE CHAPEL ORGAN.

For a number of years the Woman's Missionary Society of St. Stephen's Church (College Chapel) has been actively and earnestly engaged in assisting different objects in both the fields of Home and Foreign Missions. Considering our number and environments we have felt grateful for the measure of success which has attended our efforts.

Last winter we had finished the fulfillment of a pledge and were about selecting a new object for our benevolence, when the urgent need of *a new organ in our own chapel* caused the utterance of the question, "In this case, does not 'charity begin at home?'" Not that we had only lately realized the necessity of a movement in this direction. The need of a better organ had been a long felt want. Several years ago one of the speakers at an Alumni dinner spoke fittingly and feelingly on this subject and suggested that contributions be given for this object. One generous woman, whose son had just graduated, gave one hundred dollars, and other smaller sums were donated. But the amount raised was not sufficient to purchase a good pipe organ, interest seemed to weaken, and for the time the matter was dropped.

Since then the beautiful Dr. Nevin Memorial Window has been erected, a handsome lectern to the memory of Mrs. Nevin stands in the chancel and a font of chaste workmanship has also been placed there. Quite out of harmony with these near surroundings and entirely insufficient for its purposes is the well-worn cabinet organ.

A suggestion was made that the students endeavor during vacation to secure funds for the purchase of a really good organ—one worthy of its place in this institution, the oldest College in the Reformed Church—and the "School of the Prophets. Considerable enthusiasm was manifested. The different Seminary and College Classes held meetings. A chairman was appointed from each Class, a subscription paper was prepared and most of the students subscribed, many of them very liberally.

Now the vacation is nearly over. We shall soon know the result of the summer's work in this direction. I feel sure that at the first meeting for Morning Prayers when College opens, a gladder, happier note will ring through the full chorus of the hymn if our object has been accomplished. Oh, how gloriously beautiful is the deep, rich harmony of those young voices! How I love to listen to them!

A short time ago, the Spiritual Conference met here and when the communion services were celebrated there was something strangely thrilling in the sound of so many strong men's voices mingling in our well-known grand old hymns. But withal—we missed the "jubilant hope-inspiring, glorious voices of "the boys."

Alumni and friends—with the memory of old College days in your hearts, and the dear remembrance of the sound of voices in the old College Chapel, we ask your help for the organ.

L. T. K.

For Reformed Church Messenger.

WHO WAS REV. FREDERICH ROTHEN BULER?

In looking over the number of ——— and County Journal, for Saturday, September 20, 1766, I find the following advertisement. Who knows anything of the minister here mentioned?

The Revd. Mr. Frederich Rothenbuler, Native of Bern in Switzerland, at present the Minister of the Reformed German Church here, offers his services to teach young Gentlemen and Ladies the French Language, with great facility, in a short Time, at the following prices, viz By the Month, for one Hour's Lesson each Day (Saturday's excepted) Twenty-four Shillings; for two Hours, one Guinea; each Person paying to his Wife Twenty Shillings at their Commencement to learn. He likewise teaches at a very reasonable Price the Sciences, as also the Latin and Italian Languages. His School is open'd this Day; such Persons therefore as are desirous to be taught by him, are requested speedily to agree with the Minister, in order to fix upon the Hours of teaching, so that they may be properly divided.

N. B. He lodges at Mr. Ryckman's, Shoemaker, in Broad Street, near the City Hall.

The newspaper was evidently printed in New York.

L. H. S.

—Preaching to be effective should be plain, that is easy to understand and pointed in its application. The *Presbyterian* says of it:

"People often say that they like an out-spoken preacher, but when he attacks their peculiar sins, they are not so fond of him. It is all right when he hits somebody else, but when he, Nathan-like, says, "Thou art the man," the truth comes too close to be pleasant, and then the prophet must suffer for his temerity. The faithful preacher sometimes has a hard time of it, but his honesty counts in the long run. If he is kind in spirit, forbearing in conduct, and consistent in life, he will find that, in the case of the good whom he may have offended by his plainness of speech, the truth, though working discomfort for a while, will sooner or later have its desired effect. They will come to thank and honor him for his fidelity. Prudent dealing with souls is, after all, not only the pastor's duty, but is the safest and surest way to promote a useful and honored ministry."

Extract from the Contract between the Publication Board of the Reformed Church in the U. S., and the Proprietor of the Reformed Church Publication House.

"It being distinctly understood and agreed between the parties that the Synods of the United States, Pittsburgh and Potomac in consideration of the terms of this lease agree that they jointly or any one of them will not establish or themselves conduct or have conducted for them a publishing house or houses, nor publish any books or periodicals, nor endorse any periodicals that may be published by any private party or individuals either within or without their respective bounds."—Minutes of Synod, 1888.

The Publisher's Column.

OUR OFFER TO THE NEWLY CONFIRMED MEMBERS.

As all members, especially the new ones, should be readers of their Church paper, we will send the MESSENGER to newly confirmed members for $1.00 for the year. This is half price, the regular price being $2.00 a year. Will pastors and friends see that none fail to accept this liberal offer? Address,

REFORMED CHURCH PUB. HOUSE,
907 ARCH STREET, PHILADA.

DR. GERHART'S BOOK AND THE MESSENGER.

We make the following offer for Dr. Gerhart's "Institutes of Religion" and the MESSENGER:

1) To any one sending us the names of *four* who have never been subscribers for the MESSENGER and $8.00 cash, we will send a copy of the book, postpaid.

2) For the names of *two* who have never been subscribers for the MESSENGER and $5.00 cash, we will send a copy of the book, postpaid.

3) An old subscriber not in arrears sending us $4.00 cash, or if in arrears, sending amount of arrears and $4.00 in addition, we will give credit for one year in advance and send a copy of the book, postpaid. Address,

REFORMED CHURCH PUB. HOUSE,
907 ARCH STREET, PHILADA.

STILL OTHER OFFERS.

Having recently come into possession of a limited quantity of the excellent book by Rev. A. B. Koplin, D.D., of Hellertown, entitled "A Live Church," we offer it at the low price of 50 cents a copy, postpaid, the retail price being 75 cents.

We also offer it as follows to new and old subscribers of the MESSENGER:

1) To a new subscriber sending us $2.00, we will send the MESSENGER one year and a copy of the book, postpaid.

2) To any one sending us the name of a new subscriber and $2.00 cash, we will send a copy of the book, postpaid.

3) An old subscriber, if not in arrears, sending us $2.40 we will give credit for one year's subscription and a copy of the book, postpaid—if in arrears, the amount of arrears with $2.40 must be sent.

The book, "A Live Church," is one that should be in the hands of all Church members—a careful reading of it will result in good. As the supply at the low rate quoted is limited, orders should be sent in without delay. Address

REFORMED CHURCH PUB. HOUSE,
907 ARCH STREET, PHILADA.

Poetry.

RICH BECOMING POOR.

REV. J. BYINGTON SMITH, D.D.

[We sometimes are tempted to repine because of the thorns in our pathway. Let us never cease to reflect that "He who was rich became poor, that we through His poverty might be rich."]

The bird of the air has its nest,
The foxes have holes in the ground,
But place for the Saviour to rest
Nowhere in the world could be found.

Though coming from palace of God,
As one of our kindred and race,
His feet thorny pathways have trod,
In sorrow His foot-prints we trace.

They gave Him a cross, not a throne,
Who came to redeem and to save;
Though heaven and earth were His own,
They borrowed a place for His grave.

None ever was rich as was He,
In mansions and glories above,
Or poorer than He came to be—
The wonder of infinite love.

Then why should I murmur or pine,
Whatever my earthly lot be?
If Jesus the Saviour is mine,
Why fare any better than He?

Then make others poor by my gain,
Far better enrich the world's poor,
Not gainers but sufferers reign—
These enter the wide-open door.

Selections.

False humility is worse than pride.—*St. Augustine.*

Life is fruitful in the ratio in which it is laid out in noble action of patient perseverance.—*Liddon.*

From strength to strength go on;
Wrestle, and fight, and pray;
Tread all the powers of darkness down,
And win the well-fought day.

Read only the bravest and noblest books, books forged at the heart and fashioned by the intellect of a God-like man. —*Geo. S. Phillips.*

God takes some things from us lest we should spoil them, and we have more of them in missing them than we should have in keeping them.

"BUT FOR THEE."

Perchance in heaven one day to me
Some blessed saint will come and say,
"All hail, beloved! but for Thee
My soul to death had fall'n a prey;"
And oh, what rapture in the thought—
One soul to glory to have brought!

—*Anon.*

When a man is no longer afraid, but is prepared to welcome whatever comes, becauses he sees in it the appointment of a loving Father, why, then he is in a happy state.—*Spurgeon.*

I thank Thee, Father, that I live!
I thank Thee for these gifts of Thine—
For bending skies of heavenly blue,
And stars divine.

For this green earth where mild sweet airs,
Like forest spirits, joyous stray,
For winding streams, and trees, and flowers
Beside its way.

—*Ann Preston.*

Little sins shut out the vision of heaven and of God. A tourist tells how in Scotland one day he raised his glass to get a better view of Ben Lomond, and to his surprise did not see the mountain at all, but only an expanse of green; a leaf on a branch of a tree was between his glass and the mountain. A little leaf shut out the great monarch of the hills. Aye! and even the mist from his own breath could have covered the glass and produced the same results.—*Selected.*

Thou that hast suffered, brood not o'er thy woes,
But to thy tasks! Thy losses and thy pangs
Forget in cheerful toil; thyself forget.
There be who love thee yet; whom thou dost love;
For God and these still be it thine to live;
And all unwearied, in love's ministries,
Go labor on and in thy works rejoice.

—*Ray Palmer.*

Reason can correct the interpretation that faith puts on her Lord's words; but faith is ever the chosen bride, to whom the King revealeth Himself. Reason, like an old, wise tutor, goeth forth with faith and teaches her to see new meanings in the King's words, new wonders in gifts, new graces in His dealings, new glories in His character. But faith alone carries the sweet secret of the King's favor.—*Mark Guy Pearse.*

Science and Art.

A new antiseptic agent, called microcidine, which is composed of 75 per cent. of naphtholate of sodium and 25 per cent. of naphthol and phenyl compounds, has been tried in France. It is a white powder, soluble in three parts of water. The solution, which is cheap, is said to be a very effective antiseptic, without being poisonous or caustic or injurious to instruments or linen. Its antiseptic properties are inferior to those of corrosive sublimate or naphthol, but surpass those of carbolic and boracic acids ten and twenty times respectively. The solution has given excellent results in dressing wounds.

WEATHER WISDOM.—When you wish to know what the weather is going to be, says a meteorological observer, go out and select the smallest cloud you see. Keep your eye on it, and if it decreases and disappears it shows a state of the air that is sure to be followed by fine weather; but if it increases, take your overcoat with you if you're going away from home, for falling weather is not far off. The reason assigned is this; When the air is becoming charged with electricity you will see every cloud attracting all lesser ones toward it until it gathers into a shower, and, on the contrary, when the fluid is passing off, or diffusing itself, then a large cloud will be seen breaking into pieces and dissolving.

Items of Interest.

James Russell Lowell died at 2.10 o'clock 13th inst., at his home at Elmwood, Cambridge, Mass.

Twenty-four nations have now officially accepted the invitation to participate in the Columbian Exposition.

Rev. Dr. Muhlenberg has been elected *pro tempore* President and Professor of Latin in Thiel College, at Greenville, Pa.

President Harrison is reported to have so successfully interceded with the Czar that he will suspend for a time the Jewish expulsion measures.

By careful experiments made at the United States Mint, says the *Iron Industry Gazette*, it has been shown that five dollars are lost by abrasion every time $1,000,000 in gold is handled.

Two-thirds of the applicants for admission to West Point and Annapolis, according to Dr. Cheeseman, of Chicago, are rejected because of the cigarette habit and its results.—*New York World.*

The Russian government is considering the project of building a railroad across Siberia wholly or in part for military uses. Of the all-rail route, which is 4,994 miles in length, the cost will be $170,000,000.

Isaac Van Wert, grandson of Isaac Van Wert of Revolutionary fame, as one of the captors of Major John Andre, the British spy, died on his farm at West Chester, N. Y., August 7th, aged seventy-one years.

It is stated that $2,500,000 have been contributed to build a cathedral for the Protestant Episcopal Church in New York City. This money would build two thousand five hundred churches, each costing $10,000.

Seventy-five thousand dollars has been raised for an Antarctic expedition that is to be backed up by the Australian Government. It is even less promising than Arctic expeditions, for the region seems to be more subject to violent storms than Polar seas, and is equally obstructed by ice.

A daring miner, clad in diver's armor and equipped with a small hose, recently entered the burning mine at Republic, Michigan, and penetrated some distance. He found the fire burning down to the sixth level. The damage so far done is estimated at nearly two hundred and fifty thousand dollars.

Canada intends to share with the United States in the agricultural prosperity arising from a big yield of grain coincident with short crops in Europe. Last year Canada exported 15,000,000 bushels and had to buy flour from the United States. This year she will have enough wheat for home consumption and 33,000,000 bushels to export.

Martinique, West Indies, seems to have suffered severely from a hurricane, but the earlier despatches give meagre information respecting the extent of the calamity. All the vessels in the harbor Fort de France are reported driven ashore, and 60 lives, it is said, have been lost in various parts of the island. Martinique is a periodical sufferer from earthquakes, hurricanes and epidemics.

A curious case of hydrophobia has just been reported, and the sufferer has been sent to Paris in order to be treated there. The victim is a London nurse, whose name is Jackson, and who was bitten by a boy of whom she was in charge. Cases of poisoning from the bite of human beings are, of course, not unknown to medical science, but they are decidedly rare, and every one which is added to the list is put on record in the medical journals.

Hints and Recipes.

When meat is broiling it will cook more quickly if a frying-pan is turned over it. Frying may be hastened in the same way.

To keep mosquitoes away from beds, tie a sponge or piece of old flannel well saturated with carbolic acid to a post, or the headboard of the bedstead. This is an effectual way of driving off these pests.

FOR NOSE-BLEED.—Grasp firmly the nose with the finger and thumb of the right hand for fully ten or fifteen minutes, completely stopping the movement of air through the nose. It will stop the bleeding, which will not return. This is the advice of an eminent surgeon.

In washing pongee do not boil or scald the goods; it will stand hard rubbing if necessary. Let it get quite dry, then press with as hot an iron as possible, when the silk will look like new. Silk handkerchiefs should be quite dry before ironing to prevent them turning yellow.

THE BEST WAY TO COOK EGGS.—Butter a tin or plate, and break in your eggs; set in a steamer; place over a kettle of boiling water, and steam until the whites are thoroughly cooked. They are very ornamental, broken into patty tins, as they keep their form better. The whites, when cooked in this manner, are tender and light, and not tough and leathery, as by any other process; and can be eaten by invalids with impunity, and are certainly very much richer. Try it, and I am sure you will want to go into the poultry business, in order to have plenty of fresh eggs.

By the exercise of a little care and the adoption of a few simple rules, a great deal of rheumatism could be prevented. Abstemious living, free exercise, frequent bathing to keep the skin active, a liberal use of fruits, and the drinking of water in large quantities are sure preventives. Water dissolves and washes waste matter out of the system, and its use is essential where there is any impairment in the action of the kidneys, bowels or skin. By the application of this simple treatment and ordinary care, immunity from rheumatism can be obtained.

Farm and Garden.

SUMMER MULCHING.—There is quite a variety of plants that are benefited by mulching during the summer, and especially so where the season is very dry. Tomatoes and melons can often be kept growing all summer, when if this is not done the growth will be unsatisfactory. Some plants require more moisture than others; and if it is not supplied the growth and yield will be light. Properly applied, a good mulch not only aids to retain moisture in the soil, but it aids to draw it from the subsoil by capillary attraction.

FATTENING CHICKENS FOR THE TABLE.—The three prime rules to be observed are: sound and varied foods, warmth, and cleanliness. There is nothing that a fattening fowl grows so fastidious about as his water. If water any way foul be offered him he will not drink it, but sulk with his food, and pine, and you all the while wondering the reason why. Keep them separate, allowing to each bird as much space as you can spare; spread the ground with sharp, sandy gravel; and take care that they are not disturbed. In addition to the regular diet of good corn, make a cake of ground oats or beans, brown sugar, milk, and mutton suet. Let the cake lie till it is stale, then crumble it, and give each bird a gill measureful morning and evening. No entire grain should be given to fowls during the time they are fattening; indeed, the secret of success lies in supplying them with nutritious food without stint, and in such a form that their digestive mills shall find no difficulty in grinding it.—*Journal of Agriculture.*

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch St.

BIBLICAL THEOLOGY OF THE NEW TESTAMENT. By Rev. Revere Franklin Weidner, D.D. Vol. II., Part 3, The Pauline Teaching. Part 4, The Teaching of John. $1.50. Fleming H. Revell Co., New York and Chicago.

This volume is after the same plan as Vol. I. These two volumes form a useful

and comprehensive text-book for students of the Bible. It is, therefore, a book that can be used in the theological seminary and at the same time be helpful to the pastor and teacher. As will be seen from the title given, this volume is divided into two parts: Part 3 treating of the doctrines of St. Paul as they are to be found in his Epistles, and Part 4 the teaching of St. John as it is set forth in his Gospel. Indexes of subjects and texts are also given.

CHARLES GRANDISON FINNEY. By G. Frederick Wright, D.D., LL.D., Prof. in Oberlin Theological Seminary, Ohio. Boston: Houghton, Mifflin & Co. Pp. 329. $1.25.

This is another volume in the series of the biographies of "American Religious Leaders," that is being published by the above named firm.

The men whose biographies are thus given are such as have had great influence in religious affairs in this country. The subject of this volume was undoubtedly a great man and had much to do with religious movements in America. His biographer has given a faithful account of his life and views. In giving this he also gives much of the history of Oberlin College which owes much to him.

THE FOUR MEN. Delivered to the Students of Yale University by Rev. James Stalker, D.D., author of "The Life of Jesus Christ," "Imago Christi," etc. Price 20 cents. Pp. 30. Fleming H. Revell Co., Chicago and New York.

This is a neat booklet, giving a discourse delivered by that eminent preacher Dr. Stalker, to the students of Yale University. The Four Men are: I. The Man the World Sees; II. The Man seen by the person who knows him best; III. The Man seen by himself; IV. The Man whom God sees. The whole is presented in a thoughtful and direct manner, and its reading must leave a lasting impression and do good.

THE DIVINE ORDER OF HUMAN SOCIETY. Being the L. P. Stone Lectures for 1891, delivered in Princeton Theologicel Seminary by Professor Robert Ellis Thompson, S.T.D., University of Pennsylvania. Philadelphia: John D. Wattles. Pp. 274. Price $1.

The lecturer, Rev. Robert Ellis Thompson, is widely known as a writer on social and economic questions. By request he delivered last winter a series of lectures on Christian Sociology. They were well received by the students. Their publication followed as a natural consequence. They discuss the family, the nation, the school and the church. To give an idea of the character of the contents we give the topics discussed: Lecture I. Christian Sociology; II. The Family: Its Nature and its History; III. The Family: Its Relationships, its Social Problems; IV. The Nation: Its Idea and its Development; V. The Nation and its Problems; VI. The School and its Problems; VII. The Church: Its Idea, its Unity and its Worship; VIII. The Church: Its Social Problems. Prof. Thompson of course holds that God is the author of social life and combats all theories to the contrary. He presents the many practical questions of the day in a very clear and enthusiastic manner, from his standpoint, that of a socialist, but also as "a theistic evolutionist." Many will not agree with him. Still his views must be received with respect and he must be admired for the earnestness with which he presents them. The typographical part of the book is tastefully done, bound in cloth, gilt top and uncut edges.

LITTELL'S LIVING AGE. The number of The Living Age for August 22 contains—Laurence Oliphant, Blackwood's Magazine; Kane, a Soldier Servant, Temple Bar; 1799—A Rustic Retrospect, Nineteenth Century; The Farmer-Monk, National Review; The Recovered Aristotle, Leisure Hour; Squire Doot of Doot Hall, Doot Hill, Ireland, Blackwood's Magazine; Wayfaring by the Upper Dordogne, Temple Bar; The First Handel Festival, National Review; Invisible Paths, Gentleman's Magazine; Why I am an Abstainer, Hand and Heart. Poetry—The Prisoner, Out of Tune, and Variety. Miscellany.

$8.00 per year. Littell & Co., Boston, are the publishers.

LITERARY NOTE.

The MacMillans announce a popular edition of Lowell's poems uniform with Tennyson, Shelley and others.

As we have already announced in these columns, Funk & Wagnalls, of New York, propose to publish shortly a *Standard Dictionary of the English Language*. There is every evidence that this will be the best one volume dictionary of the language. Over one hundred editors are engaged upon it,—the most of whom are eminent in the special topics assigned them. It will have a number of new features which will make it superior to any dictionary. The price will be $12, but advance subscribers will receive it at $7. The publishers will give particulars if written to.

Deaths.

Obituaries to be inserted free of charge must contain only *two hundred* words, and all words above that number, verses of poetry and resolutions, will be charged for at the rate of *one cent* a word. Money must accompany obituary to insure insertion. Memoirs of ministers, their wives, and of prominent laymen are exempt from this rule.

DIED.—Woodstock, Va., August 1st, 1891, George Robert, son of John W. and Ella Martin, and grandson of the late Rev. G. H. Martin, D.D., aged 13 years, 8 months and 22 days.

George was affected with brain and spinal trouble a year ago. For a time he seemed to gain strength, but early this spring he grew weaker and lost entire use of his limbs, and as his end was drawing near blindness overcame him.

In infancy he was given to the Lord in holy baptism, and the Lord remembered him in the bestowment of His grace. Soon he learned to know Christ, and say I belong unto my faithful Saviour Jesus Christ. He loved his church and even sent his offerings to the house of the Lord, to be laid upon the altar of thanksgiving, when in sickness he could no longer go himself.

He bore his sufferings with great heroism. Even in his last hours not a murmur escaped from his lips. He possessed a bright mind, and his words sparkled with cheerfulness. Love to God makes a sunny heart. Strong was his love for parents and brother, and he would have them think no otherwise but that he could easily bear his sufferings. He is missed in the house, in the church, catechetical class and Sunday-school.

The funeral services were held in the Reformed church Sunday evening. The pastor, Rev. A. K. Kline, was assisted by Revs. Bushong and Ball of Woodstock, and Rev. C. Dieffenbacher, D.D., Greensburg, Pa.

His body was then laid to rest by the side of his grandfather's.

DIED.—At his home, near McConnellstown, Huntingdon county, Pa., July 14th, 1891, Mr. John P. Watson, aged 64 years, 6 months and 19 days.

The deceased was an earnest and faithful member of the Reformed church at McConnellstown, Pa. He was a man who was highly esteemed by all who knew him, and was frequently honored by positions of honor and trust by the community and the congregation in which he lived. As long as health permitted he was at his place in the sanctuary, and when sickness prevented he welcomed and enjoyed the ministrations of his church at his bedside. Steadfast in the faith to the end, he has entered into rest and his works do follow him.

DIED.—May 27th, 1891, at St. Thomas, Pa., Mr. Samuel A. Zumbro, aged 53 yrs., 1 month and 19 days.

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ST. JOHN'S REFORMED CHURCH, JOHNSTOWN, PA.

ST. JOHN'S REFORMED CHURCH, JOHNSTOWN, PA.

One of the most beautiful churches which will grace this city upon its completion will be the structure now in course of erection by St. John's Reformed congregation on the corner of Dibert and Somerset streets.

The architect for this work is Joseph W. B. Fry, of Philadelphia, who has gained an envied reputation as a church architect. All his labor is a gift to the congregation, and anyone looking at the work done under the direction of his plans will at once observe that they are perfect in every particular. He also made for the Rev. Mr. Bates plans for his residence on Somerset street free of charge.

The work of erection began last October. The corner-stone was laid on Nov. 30, and was the gift of contractors Stahl & Son, of Altoona. It was a pure New Hampshire granite. Seldom is such a large stone seen in any church. Above the door in the tower is a large marble slab containing the account of the building of the first church in November, 1880; the organization of the congregation on January 23, 1881; the destruction of the church by the flood of May 31, 1889, and the building of the new structure in 1891. Above the large window on the gable on Somerset street is another large marble slab on which is engraved "St. John's Reformed Church."

The church is built of hard-burned firebrick, manufactured by the Park Tiling Company, of Pittsburgh. About 200,000 bricks were used in the erection, each of which is 4½x9½ inches. The foundation is made of stone obtained from Johnstown quarries. The extreme interior dimension of the church is 134 feet 8 inches long and 50 feet wide.

The height of the main part of the church will be 41 feet, the structure being divided into a main audience room, a main Sunday-school room, two class rooms, and an infant Sunday-school room. The height of the ceiling in the auditorium is 23 feet and in the Sunday-school and class rooms is 15 feet. The seating capacity will be about 800.

The church as already constructed contains five gables, three large and two small ones. There is a large gable on Somerset street, one on Dibert street, and one opposite the Dibert street gable. There are also two smaller gables, both fronting on Dibert street. The main entrance to the auditorium is under the tower at the corner of the two streets. There is also a side entrance on Dibert street and one which leads into the main Sunday-school room and the infant department.

The roof of the building is one of the prettiest in the city and is made entirely of slate. The roof of the auditorium is surmounted by four crosses, one on each gable. There is also a cross on the gable over the infant room and one on the peak of the main Sunday school room.

The tower, which will rise about twenty feet above the roof, is being fitted for a bell and will be very handsome and substantial. It is 13 feet at the base and is 60 feet high. There is one large window in the tower, fronting on Dibert street, and a triplet window on each of the four sides just above the large window. Above the triplet windows are four large windows, one on each side of the tower. The corners from the triplet windows are circular shaped to the highest point on the top.

The thickness of the walls at the base of the tower is two feet; at the middle the walls increase to a thickness of 30 inches but at the top the walls decrease to a thickness of 21 inches. The tower is intended to hold one of the largest bells now in use.

The main audience room contains two large windows, one on Dibert street and one on Somerset street. Each window has a surface of 210 square feet. In the main auditorium there are eight smaller windows. In the main Sunday-school room are four large windows, in the class room two more, and still three more in the infant room, but they are not so large.

The interior dimensions of the auditorium are 50x64 feet; of the main Sunday-school room 38x50 feet; of the two class rooms 18x32 feet, and of the infant department, which is circular, 45x20 feet. The ceiling of the entire building will be exposed wood work of white pine finish. There will be a glass partition between the main and the Sunday-school rooms; one between the Sunday-school and the infant and class rooms. The whole building can in an instant be transformed into one room. The windows will be of leaded glass and the partition will be of stained and ribbed glass.

The pulpit, which will be directly opposite the Dibert street gable, is on the left of the entrance through the tower and is lighted by two skylights. The altar will be located immediately in front of the pulpit, with a baptismal font to the right of the altar, and the reading desk to the left of the altar. The choir platform will be located to the left of the pulpit platform and will be suited for the accommodation of a large choir. The floor of the main audience room inclines in a semi-circular form around the church to the pulpit. The plastering of the entire church will be in colors. All interior wood work will be in natural wood finish except the purlins and rafters, which will be cherry-stained.

The roof of the main Sunday-school room is broken by four dormer windows, three of which are slatter and the other of glass.

There is no definite time yet set for the dedication of the church, but all exterior work will soon be completed, and the interior work is now well under way and will be finished before long. The masons are at work on the tower, which will be completed next week.

The Rev. W. H. Bates, the present pastor, was the founder of the Reformed congregation. He came here from Sipesville, where he had a charge, and began preaching in the Baptist church, then located on the South Side, and preached to his first audience of two persons. The audience kept on the increase, however, until he finally prevailed upon the Classis of Westmoreland county to send a committee to this city to purchase a lot. The committee, after viewing the different sites, finally purchased the lot on which the church is now being erected. The first church erected was an unpretentious building, 32x54 feet. Rev. Bates, who had moved to Johnstown in October, 1880, began preaching in the new church in November of the same year, without a congregation, until January, 1881, when 46 persons united with the church and up to the time of the flood 229 persons had been received into the church.

The church, which was erected in 1880, was entirely destroyed by the flood of May 31, 1889, leaving nothing intact except the altar, which was found in the upper end of Sandy Vale Cemetery on June 8. Eighteen members were lost in the great disaster. In December succeeding the flood Rev. Bates started on his lecture tour, beginning in the city of Philadelphia, giving an account of "The Johnstown Flood." He continued in the eastern part of the state for the entire winter, with an occasional visit to Johnstown. In the winter of 1890 he again went out and lectured in the eastern and southern parts of this state and in parts of Maryland, realizing large sums of money from his work, all of which went toward the restoration of his house of worship.

The first services held by the congregation after the flood were held on the lot near the site of the destroyed building; but shortly afterward services were held in George Hershberger's residence on Morris street. Layton's Hall was secured over a year ago and has been used by the congregation ever since. During the erection of the church Rev. Bates has given the work his closest attention, so that what will prove to be a handsome church will be erected at a cost not exceeding $12,000. New members are being received into the church at every communion, and from present indications there is a bright future in store for the congregation in this city.—*Johnstown Daily Herald.*

For Reformed Church Messenger.

CORNER-STONE LAYING AT LUTHERSBURG, PA.

St. Luke's Reformed is the name of a new congregation soon to be organized at Luthersburg, Clearfield county, Pa. The members about to enter into this new organization now belong to the Trinity congregation of the Paradise charge, of which the Rev. J. F. Wiant is pastor. For near-

Continued on Page 13.

Dyspepsia

Makes many lives miserable, and often leads to self destruction. Distress after eating, sick headache, heartburn, sour stomach, mental depression, etc., are caused by this very common and increasing disease. Hood's Sarsaparilla tones the stomach, creates an appetite, promotes healthy digestion, relieves sick headache, clears the mind, and cures the most obstinate cases of dyspepsia. Read the following:

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ly forty years Trinity congregation has worshipped in a small frame church (long since outgrown by the congregation), situated one mile east of Troutville, on ground leased from the farm of George Shucker, Sr. This farm was sold last December to the Helvetia Coal Company, now operating in the neighborhood. Through an oversight the church lot was not reserved.

When these facts became known the majority of the congregation decided to build a church in Troutville. Since Trinity congregation as now constituted occupies more territory than is often occupied by two congregations, the members of the east end asked permission to organize a congregation at Luthersburg. A petition to that effect was sent up to Clarion Classis at its annual meeting held last May and the request was granted.

The way being thus opened, a building committee was appointed, a suitable lot secured, and steps taken looking toward the erection of a house of worship.

Through the energy of the pastor and the building committee the work was pushed forward as rapidly as the busy season in a farming community would permit. The walls being almost completed, Sunday afternoon, August 9th, was appointed as the time for the laying of the corner-stone. Providence was exceedingly kind to us in granting us delightful weather, and a large crowd of people came to join in the service and witness the solemn ceremony.

The service was held in a natural grove near the church site. The writer preached from Eph. ii. 20. After the sermon a collection amounting to $61.16 was taken, after which the pastor proceeded to lay the corner stone according to the Directory of Worship of the Reformed Church in the United States. The articles placed within the stone were the Holy Bible, Heidelberg Catechism, Reformed Church Almanac for 1891, Reformed Church papers, county and other local papers, history of the organization and coins bearing date of present year.

The church to be erected is to be a frame structure, 62x38 feet, semi-gothic style, with center tower, and will cost about $3,500. When this people once have a house of worship the organization will be effected. The congregation will start out with a membership of seventy five or eighty, with fair prospects for future growth. May the Lord bless this work thus begun by pastor and people in faith.

R. E. C.

Du Bois, Pa., Aug. 17, 1891.

For Reformed Church Messenger.

A MISSIONARY SERVICE.

(Any of these Services may be used in the Sunday-school on Missionary Day; and with a little adaptation they may be made very effective.)

1) *Opening Sentences.*

Leader. O come, let us sing unto the Lord.

School. Let us make a joyful noise to the rock of our salvation.

L. Let us come before His presence with thanksgiving.

S. And make a joyful noise unto Him with psalms.

L. For the Lord is a great God.

S. And a great King above all gods.

L. O come, let us worship and bow down.

S. Let us kneel before the Lord our Maker.

L. For He is our God.

S. And we are the people of His pasture, and the sheep of His hand.

L. The Lord is nigh unto them that call upon Him.

S. To all that call upon Him in truth.

Leader. Make a joyful noise unto God, all ye lands.

Boys. Sing forth the honor of His name, make His praise glorious.

Girls. Sing unto the Lord a new song. Sing unto the Lord all the earth.

Boys. Declare His Glory among the heathen His wonders among the people.

School. For the gods of the nations are idols, but the Lord made the heavens.

Leader. This God is our God forever and ever.

School. He will be our guide even unto death.

2) *Prayer.*

O Lord our heavenly Father, we thank Thee that Thou hast established a kingdom in which Thou art carrying forward the purposes of Thy mercy, and which is destined to fill the whole earth.

We pray for the extension of this kingdom. Let it come with increasing power and more abundant fruitfulness. May the kingdom of Satan be destroyed, and the kingdom of our Lord Jesus Christ be established. To this end do Thou bless Thy word and ordinances and every right means which may be employed in spreading the truth. Give the Gospel a free and effectual passage throughout the world, that its joyful sound may be heard where Christ is not yet named, yea that all men may come under its saving power.

Bless the missionaries of the cross. Succor and defend them in the midst of all their trials and dangers, and sustain them in their arduous labors. Provide for all their wants. Give them health and strength for their work and cheer their hearts with the consolations of the Gospel. Let Thy presence go with them continually according to Thy promise, and do Thou crown their labors with abundant success.

Bless all our churches and give them a true missionary spirit. Bless our Boards. Guide and prosper them in their work; and dispose the hearts of our people to give liberally of their means, that the pressing needs of our treasuries may be supplied, and the wants of our missionaries met.

And all this we ask, that the kingdoms of this world may become the kingdoms of our Lord, to whom with the Father and the Holy Ghost be all honor and glory, world without end. Amen.

3) *Hymn.*

4) *Offerings.*

5) *Closing Sentences.*

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace.

That bringeth good tidings of good, that publisheth salvation;

That saith unto Zion, Thy God reigneth.

The watchmen shall lift up the voice; with the voice together shall they sing.

For they shall see eye to eye, when the Lord shall bring again Zion.

Break forth into joy, sing together, ye waste places of Jerusalem.

For the Lord hath comforted his people, He hath redeemed Jerusalem.

The Lord hath made bare His holy arm in the eyes of all the nations;

And all the ends of the earth shall see the salvation of our God.

6) Lord's Prayer and Doxology.

To be continued.

REFORMED REUNION AT IDLEWILD.

Thursday, 13th inst., the Reformed congregations held their annual picnic and reunion at Idlewild, Westmoreland Co., Pa. A more delightful day could not be desired and the immense throng of people, numbering about 15,000, enjoyed themselves hugely. Eighty-six car loads of excursionists arrived at the grounds in the forenoon and two train loads in the afternoon, making the largest body of jolly picnickers ever known at that beautiful and inviting resort. The great crowd was simply an immense happy family and the day was one grand round of pleasure. About the first important move was to secure a good place and spread the dinner, and at noon the baskets of provisions and delicacies began to disappear. After dinner there were some formal exercises held in the spacious auditorium. Rev. C. M. Hartzell, of Latrobe, was master of ceremonies. Addresses were made by Revs. D. N. Ditmar and Dr. C. R. Dieffenbacher, of this place; Rev. A. E. Truxal, of Manor; Rev. J. I. Swander, D.D., of Fremont, Ohio; Rev. J. H. Prugh, of Pittsburgh; Rev. N. H. Skyles, of Jeannette, and C. H. Gregg, Esq., of Greensburg. The invocation was made by Rev. D. A. Souders, of Irwin, and the benediction pronounced by Rev. E. S. Hassler, of Turtle Creek.

Inspiring music was furnished by the Derry cornet band and the celebrated Welsh choir, of Pittsburgh. At the conclusion of these exercises, there was a charming display of daylight fireworks, which brought forth shouts of joy, particularly from the younger folks. This wound up the proceedings, as far as a programme was concerned. During the day the people amused themselves socially, boat riding, swinging, riding on the merry go-round, at base ball, promenading, having their pictures taken, and a few also had their pocketbooks taken.

It was a happy day, a joyous throng, and a successful picnic, unmarred by a single accident, and thoroughly enjoyed by every person present.—*Westmoreland Democrat.*

For Reformed Church Messenger.

DEDICATION OF GRACE REFORMED CHURCH, SHIPPENSBURG, PA.

This congregation, located in the famed Cumberland Valley, is one of the historic churches of the Reformed church. Shippensburg was originally called Shippenstown, and is the oldest settlement in this valley. The earliest records of the congregation have been lost; but since 1775 the records are intact. The oldest record book now known was purchased June 13, 1775, at a cost of $27.22½. The congregation has been served by twenty-one pastors during a period of one hundred and twenty-one years, in the following order: Rev. Jacob Weymer, 1770–76; Rev. John William Runkle, 1776–81; Rev. John C. Faber, 1781–86; Rev. Cyriacus Spangenberg, 1786–88; Rev. John P. Stock, 1790–1800; Rev. John Hoffman, 1807–23; Rev. Henry Hableston, 1824–28; Rev. Frederick Rahauser, 1828–36; Rev. W. C. Bennet, 1837–38; Rev. A. H. Kremer, D.D., 1839–45; Rev. John S. Folk, 1846–51; Rev. G. W. Glessner, D.D., 1851–56; Rev. F. A. Rupley, D.D., 1857–61; Rev. A. S. Vaughan, 1861–63; Rev. Jacob Hassler, 1863–69; Rev. A. G. Dole, 1870–72; Rev. S. B. Schafer, 1873–75; Rev. D. W. Ebbert, 1876–81; Rev. J. B. Shontz, 1882–86; Rev. J. David Miller, 1886–89; Rev. T. R. Dietz, 1889–.

The congregation needed a larger building to provide for its growth in numbers. During the last decade several costly churches have been built by other denominations, which served to impress the Reformed people with the necessity of erecting a church suited to the altered condition of the community.

Ground was broken at the corner of Normal avenue and Orange street in May, 1890; the corner-stone was laid August 15, 1890, and the completed structure was dedicated August 9, 1891. The total cost is nearly $9,000, for which ample subscriptions have been received.

The church is built after a plan of unique and harmonious proportions. The extreme dimensions of the building are ninety-six feet from east to west and forty-six feet from north to south. The walls are of brick laid in white mortar, with trimmings of drab and brown stone. The windows are mostly of cathedral glass, rich in design and color. All the windows in the auditorium are memorial. These vary in size but all are of gothic shape. Directly above the pulpit is the "Pastor's Window." Thie window was contributed by pastors who served the congregation commencing with the pastorate of Rev. Dr. Kremer. The memorial windows were donated by descendants or members of the prominent families of the congregation.

The auditorium is forty-three feet by fifty-seven feet, inside measurement, and has a seating capacity of 350, but when the folding doors dividing this department from that used by the Sunday-school are open fully 700 can be seated. The ceiling is broken with arches, with rounded angles, securing splendid accoustic effects. The sides and ceiling are frescoed in mellow tints of drab and pearl with beautiful borders. It is lighted with electric incandescent lights. The pews are of antique oak, circular and cushioned. The entire floor is carpeted. The chancel is surrounded with a neat railing. The furniture for chancel and pulpit was donated. The altar and pulpit chairs are of new design and elegantly upholstered. The pulpit platform extends across the entire east end of the church; the pulpit and three chairs occupying the southern half and the choir and organ the northern section. The auditorium is entered through a vestibule in the tower at the corner of Normal avenue and Orange street, and through a vestibule on Orange street, which also opens into the Sunday-school department.

Ample provision has been made for the adult, intermediate, and infant departments of the Sunday-school—a separate room being provided for each department. By opening folding doors all these rooms can be made into one, seating comfortably fully three hundred. The main room is used for prayer-meetings and special services. About 250 chairs have been placed in this department. The walls are frescoed and the windows glazed with stained glass, the latter being a donation from the Sunday-school. A single memorial window is observed, placed in memory of J. Raum Pagne, the superintendent for many years.

On the morning of August 9th, though the heat was great, this large building with all rooms thrown into one, was packed with fully eight hundred of the members and friends of the congregation. Revs. C. U. Heilman, J. W. Bell, C. Clever, D.D., D. W. Ebbert and T. R. Deitz, the pastor, participated in the dedicatory services. Dr. Clever led in the invocation, who was followed with reading of the Scriptures and prayer by Rev. D. W. Ebbert. An able and eloquent sermon was preached by Rev. C. U. Heilman from a text in Haggai's prophecy. After the sermon it was announced that $3,000 were needed to meet all debts. It was proposed to receive pledges to pay all indebtedness. It required but a few minutes for that church-debt expert, Rev. C. U. Heilman, to put the audience into a cheerful, generous and liberal mood, and without very great pressure nearly the whole amount of the debt was covered by pledges taken at the morning service. Then Pastor Deitz set the building apart to the worship of the Triune God, using the beautiful service of the Directory of Worship.

At 3 o'clock an immense audience gathered and listened to an eloquent address by Dr. Clever before the Sunday-school.

At 7.30 P. M. the church was again crowded when the writer, a former pastor, preached.

This congregation has now a splendid church, a commodious parsonage, and under the pastoral care of Rev. Deitz may hope by the blessing of God for an era of prosperity such as has never been their portion.

May pastor and people be abundantly blessed for their liberal provision for the Lord's cause.

D. W. E.

Milton, Pa.

Pure is one thing; wholesome, another. Pure arsenic is not wholesome. Pure ammonia, pure white clay, or pure alum cannot make a wholesome baking powder, even if it is called "absolutely pure."

Every housekeeper knows that pure cream of tartar, pure soda, pure flour, are wholesome. These three ingredients, and these three only, are used in Cleveland's Baking Powder. Cleveland's is pure *and* wholesome; it leavens most, and leavens best, but its special excellence is that it is perfectly wholesome.

NOTICE.

The Ministerial Association of the Reformed Church of the Lehigh Valley will be entertained by Mrs. Dr. Hufford in the parlors of the Allentown Female College, on Monday, September 7th.

Geo. W. Richards,
Member of Com.

Allentown, Pa., Aug. 17, 1891.

For Reformed Church Messenger.

EXTENSION OF THE HUNGARIAN MISSION.

I am not sure if the readers of the MESSENGER are informed of the fact of a second Hungarian missionary having arrived in this country, and having been placed with his residence at Pittsburgh, but his work extending over all the Hungarians in Pennsylvania. At all events, I should like to solicit their interest for this new extension of the Hungarian mission and, all the same, for the brother who has the charge of this new work. Brother *John Koracs* (pronounce Korach) is some thirty years old or more and married about a year ago. His first child died in Hungary a few weeks before he left with his wife for America. He arrived at New York safely, and by the kind guidance of Rev. Paul Sommerlatte, our harbor missionary, found his way to Pittsburgh, where he arrived about the middle of July. Rev. John H. Prugh, the pastor of Grace church, was very kind in receiving him, but as Bro. Koracs speaks but little English yet, some one was wanted to act as interpreter, and to bring him into the line of his work. I therefore immediately set out for Pittsburgh, and had the opportunity of meeting him in Grace church, which was the very first meeting of two Hungarian Reformed pastors on the soil of America. The following days were spent in calling on some more prominent members of the Hungarian Protestant community, and, not the least, by a search for a good lodging, which at last we succeeded in procuring, the brother not being inclined to remain long time in the expensive hotels. So Brother Koracs now is settled at Pittsburgh, and as he writes me, the work is begun vigorously and with the very best success already. He preaches every Sabbath in Grace church, and his audience is a very large one. In a short time the Hungarian Reformed congregation of Pittsburgh will be regularly organized. There are indeed some hindrances to overcome, caused by the ambition of one Hungarian man, who deports himself as if he were instead of the minister. But, if God wills, this man will be brought to order next time, as the whole community has turned against him.

Now I would take the liberty to solicit the favor of the brethren very closely to this new mission. Bro. Koracs has come to this country without other means than those afforded to him by our Mission Board. He has to wait for his first payment till the month of October, and though Rev. Prugh most generously made him a good cash advance, and besides, a gift from the Pittsburgh Mission Board, nevertheless, our new missionary, who had to buy some furniture to put into his empty house, is in a distress of money, as he openly avowed to me. I therefore address this frank petition to the brethren not to leave him in distress, but to help him over the difficulties of the commencement by some gifts, which, however little, will be accepted by him and thanked for very heartily. His address is 1415 Bluff street, Pittsburgh.

And if some of the brethren would call to mind the Cleveland Mission, too, whose church treasure is in a most poor condition, I would thank them as heartily. You shall get, moreover, the news of the Cleveland Mission next time.

G. JURANY,
Hungarian Missionary at Cleveland.
502 Erie St.

NOTE.—We have preferred to insert the above as it comes from the pen of the writer.—ED.

I never yet found pride in a noble nature, nor humility in an unworthy mind. Nothing procureth love like humility; nothing hate like pride.—*Owen Feltham.*

Church News.

☞Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

PENNSYLVANIA.

Erwinna.—Rev. T. C. Strock has resigned as pastor of Tinicum charge, the resignation to go into effect November 1st, at which time he will have served as pastor three and a half years.

Cherryville.—Some two hundred members of the charge served by Rev. J. W. Mabry paid him a visit recently and left him a purse of over $200. It was a pleasant occasion and one of much satisfaction to the pastor.

Shippensburg.—Rev. T. R. Dietz. The new church at Shippensburg, Pa., was dedicated on the 9th inst. Rev. C. Clever, D.D., preached the sermon. Revs. A. H. Kremer, D.D., D. W. Ebbert, former pastors, with Rev. C. U. Heilman, were present. The church is a handsome building and cost $9,000, and was dedicated free of debt. It will seat 700 persons. Franklin Keagis of Chambersburg, Pa., was the architect.

Elizabethville.—Rev. Jno. J. Stauffer. Harvest home services have been held in Lykens Valley charge during the last four Sundays, consisting of four congregations. The attendance was unusually large, the decorations in each case very beautiful, and the offerings larger than ever before. The following are the offerings: Elizabethville, $21.80; Gratz, $30; Hoffman's, $45.22; and Barrysburg, $18.56. Total, $115.58. Hoffman's made an additional offering on the same day for congregational purposes of $46.

Philadelphia.—The chapel of St. Matthew's German church was dedicated on the afternoon of the 23rd inst. In the evening services were held, when addresses were delivered by Revs. F. W. Berleman and G. A. Scheer. The services were continued on the week-day evenings, when addresses were delivered as follows: Monday, the Revs. A. E. Dahlman and P. Vollmer; Tuesday, the Revs. E. D. Newberry, G. C. Ewart and others; Wednesday, the Revs. J. B. Forster and J. Voeglin; Thursday, the Revs. P. Wienand and E. C. W. Beyer. On Sunday afternoon, August 30th, a Sunday-school festival will be held, and different Sunday-school workers will make short addresses. On Sunday evening the installation of the Rev. U. O. Silvins by the committee, consisting of the Rev. J. G. Neuber, the Rev. J. B. Forster and the Rev. G. A. Scheer, will take place.

Pennsburg.—Revs. A. L. Dechant and J. L. Roush. Harvest home services were held in this charge on the 1st, 11th, 13th and 18th of August. The offerings in the different congregations were as follows: Pennsburg, $62; Old Goshenhoppen, $56.50; Keelor's, $87.41; Sumneytown, $16.33. With one exception, the attendancc was unusually large.

Aaronsburg.—Rev. G. E. Addams. On the 21st of June a new "Mason and Hamlin" organ was dedicated at Salem's church in the Aaronsburg charge. The sermon was preached by the Rev. Miles O. Noll, of Bellefonte, Pa.

Through the enterprise of the choir, under the efficient direction of Prof. J. B. Meyer, of Penn Hall, provision had partly been made for its payment by the proceeds of a concert held last winter. On dedication day more than sufficient to pay the balance was realized.

On the 16th of August the Reformed church at Millheim (called St. John's) was dedicated. The services commenced on Saturday evening previous. The sermon was preached by Rev. J. R. Brown of Rebersburg. The dedicatory sermon on Sunday morning was preached by Rev. D. M. Wolf, D.D., of Spring Mills, to a large and attentive audience. The audience-room and chapel had to be thrown into one to accommodate the people. The music was rendered by the choir of Salem's church, near Penn Hall, in excellent style.

On Sunday evening Rev. S. H. Eisenberg preached to a large audience.

The edifice is neat, cozy, and finished in good taste and well adapted for the purpose intended. It cost over $2000, besides the material of the old church, donated by the Aaronsburg congregation.

To meet this indebtedness there was realized at the corner-stone laying three years ago about $200. At the dedication $303. By festivals during the last eighteen months, $303.44. By a concert, $98.05, and by contributions from the people of this locality, Mifflinburg and Bellefonte, $1,498.45.

The enterprise is consummated, is free from all indebtedness, and there is money enough left to purchase a bell, which will be put in position at the earliest opportunity. The congregation was organized three years ago by Rev. Z. A. Yearick with thirteen members, which number has been increased to thirty, all of whom are in moderate financial circumstances. The work is highly commendable if it is remembered that no collections were made from the church abroad.

Lancaster.—John B. Roth, treasurer of Theological Seminary, Lancaster, Pa., desires to acknowledge the receipt of a check for six hundred dollars ($600) as a contribution from Senator H. P. Laird, of Greensburg, Pa., toward the permanent Endowment Fund for the Pittsburgh Professorship in the Theological Seminary of the Reformed Church in the United States.

Centre Hall.—Rev. S. H. Eisenberg. Harvest thanksgiving services were held in the four congregations composing this charge as follows: Centre Hall, August 9th; St. John and Grace, August 16th, and Emmanuel, August 23rd. At Centre Hall the church was neatly decorated with fruits and flowers, and the pastor was very acceptably assisted by Rev. G. B. Dechant, of Catawissa, Pa. The services were enjoyed by good audiences in all the congregations, and the collection, which amounted to $70, was applied to classical apportionment.

A family altar and a covenant God are essential to the perfect happiness of every home. "The voice of joy and melody" is a distinguishing characteristic of the "dwelling of the righteous." The piety of the home is the safeguard of its happiness. No wealth or refinement or luxury can compensate for the lack of true piety at home. They may only enhance the troubles. The most hideous skeletons are often found where there are the most of them. But piety, showing itself in reverent worship and duty all around, will dispel gloom and promote good-fellowship even under the most trying dispensations of God.

THE APOSTLES' CREED
AND
LORD'S PRAYER
FOR
SUNDAY-SCHOOLS.

We have just received a supply of the APOSTLES' CREED AND LORD'S PRAYER, printed on muslin, 36x48 inches, in large letters. Can be hung upon the wall.

PRICE, $1.00 Each, Postpaid.
Also, Ten Commandments, $2.50, Postpaid.
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If not relieved by judicious and timely treatment, is liable to result in chronic constipation. As an aperient that may be used with perfect safety and satisfaction, **Ayer's Pills** are unsurpassed. Unlike most cathartics, these pills, while they relax and cleanse, exert a tonic influence on the stomach, liver, and bowels, causing these organs to perform their functions with healthy regularity and comfort. Being purely vegetable and free from mineral drug of any kind, their use is not attended with injurious effects. Good for old and young of every climate, Ayer's Pills are everywhere the favorite. G. W. Bowman, 26 East Main street, Carlisle, Pa., says: "Having been subject, for years, to constipation, without being able to find much relief, I at last tried Ayer's Pills, and I deem it both a duty and a pleasure to testify that I have derived great benefit from their use. I would not willingly be without them."

Cured by

Ayer's Cathartic Pills
Every Dose Effective.

CHILDREN'S DAY SERVICES.

As the time is drawing near for preparation for the observance of Children's Day —Sept. 6th & 13th—we offer the following services for the occasion:

BRIGHT BLOSSOMS.
A Scripture and Song Service by EMMA PITT (New).
$4.00 per 100; $4.40 by mail.

No. 1 Service.—$2.25 per 100, Postpaid.
No. 2 Service.—"Children of Holy Writ," by Miss R. Schively, with Music, $4.00 per 100; $4.50, Postpaid.
Sample Copies 5 Cents each. The three Services 10 Cents.

ALSO
SEED-TIME
AND
HARVEST.
A New and Attractive Children's Day Service.

This is a sixteen page service consisting of splendid music by Prof. E. S. Lorenz, and well adapted Scripture Readings, Recitations, and special exercises to make the occasion attractive. This service should have a wide circulation, and we trust a liberal response may be had.

Price, 5 cents single copy; 50 cents per dozen; over 50 copies at the rate of $3.50 per 100 copies.

Address,
Reformed Church Pub. House,
907 Arch Street, Philadelphia.

THE NEW BOOK.
IN OLDEN DAYS BEYOND THE SEA
Translated from the German, to which are added Introductory and Closing Parts,
BY MISS REBECCA H. SCHIVELY.

An interesting book, giving a thrilling account of the trials and persecutions of those who were true to their faith in "olden days beyond the sea." Pages 305. Illustrated, nicely printed, and handsomely bound. Sent, postpaid, on receipt of retail price, $1.25.

Reformed Church Publication House,
907 ARCH STREET,
PHILADELPHIA.

PITTSBURGH SYNOD.

TWENTY-SECOND ANNUAL MEETING.

The Synod of Pittsburgh will meet, pursuant to resolution taken at its last annual meeting, in *general convention* in the Reformed Church, Latrobe, Pa., on Wednesday, September 30, 1891, at 7.45 o'clock P. M.

The rules of Synod require

a) that the rolls of the Classes and the credentials of the delegated elders be sent to the Stated Clerk of Synod ten days befor the meeting;

b) that a credential, to be in order, must certify that the delegate is an elder elected at a meeting of the consistories held at a given time and place, to represent the charge at this meeting of Synod.

RAILROAD ARRANGEMENTS.

Card orders may be had of the undersigned for reduced rate round trip tickets on the Pennsylvania, Baltimore and Ohio, and the Allegheny Valley railroads, and it is requested that the ministers will use these orders in preference to their clerical cards, in order that as many of these tickets as possible may be used over the road.

J. M. SCHICK,
Stated Clerk Pittsburgh Synod.
Greenville, Pa.

NOTICE.

THEOLOGICAL SEMINARY.

The Fall Term of the Theological Seminary, Lancaster, begins on Thursday, September 3rd, at 10 o'clock, A. M., when the opening address will be delivered in the College Chapel by Prof. Joseph H. Dubbs, D.D.

E. V. GERHART,
Pres. of the Faculty.

For Reformed Church Messenger.

NOTICE TO PASTORS.

In the counties of Berks, Lebanon, Lancaster, Dauphin, Chester, Philadelphia and Lehigh. It is desired to have a large chorus choir to render several selections at the approaching festival on "Bethany Day" at Womelsdorf, August 27th. Will the pastors please extend an invitation to their choirs to participate? The following selections will be rendered: 1. "Mozart's Gloria" (12th Mass); 2. "Venite Exultemus" in B flat, by J. Ross Corbin; 3. "Jubilate Deo" in F, by H. P. Danks. The committee will pay for all copies purchased by choirs. Let the choirs give these selections as much private practice as severally necessary, and thus come prepared for *one rehearsal* on the morning of August 27th on the grounds at Womelsdorf. Let all choirs in the above-mention district attend or send representatives and thus the "Union Choir" will render the "Musical Memories" of Bethany Day a delight not only to the orphans, but to all good Reformed people and lovers of music and the praises of God. For further information please address,

REV. STANLEY L. KREBS.
Reading, Pa.

Tutt's Pills
FOR TORPID LIVER.
A torpid liver deranges the whole system, and produces
Sick Headache, Dyspepsia, Costiveness, Rheumatism, Sallow Skin and Piles.
There is no better remedy for these common diseases than Tutt's Liver Pills. A trial will prove. Price, 25c.
Sold Everywhere.

URSINUS COLLEGE.

The Fall Term of Ursinus College and Theological Department will open on the 31st of August. The opening address will be delivered by Dr. Geo. W. Williard at 9 A.M., Tuesday, September the 1st. The students should all be present.

GEO. W. WILLIARD, Pres.

NOTICE.

The Classical Missionary Society of Juniata Classis will meet in Trinity Reformed church, corner Seventh avenue and Eighth street, in the city of Altoona, Pa., on the evening of September 17th, 1891, at 7.30 o'clock, at which time a permanent organization will be effected. It is hoped that every society and charge in the Juniata Classis will be represented, as business of special importance will be transacted. Ministers will please send notice of their intention to be present, as also the names of the delegates elected to represent their societies or charges not later than the 12th of September, so that provision may be made for their entertainment.

ANDREW F. PETERS,
Pres. pro tem, Altoona, Pa.
MISS BESSIE BREWSTER,
Sec. pro tem, Huntingdon, Pa.

NOTICE.

Harbor Missions at New York: 30 State Street.

All those who may expect relatives or friends from Europe to arrive at the port of New York, and those departing from here to Europe should communicate with our Harbor Missionary, Mr. Paul Somerlatte, No. 30 State Street, New York City, and he will gladly give them all the advice and assistance possible without any charge. The names of the parties expected from Europe and the name of the ship they will arrive in, should be given to the missionary in time, and steerage passengers should be advised to carry the name of the missionary in sight while landing at New York, because the missionary is always present upon the arrival of steerage passengers in the Barge Office, and will take care of those directed to him.

Convenient lodging, good transportation, railroad and steamship tickets, passes, etc., can also be secured through the aid of our missionary. Address,

PAUL SOMMERLATTE,
30 State Street,
New York City, N. Y.

In a world where there is so much to be done, how happy that there is so large a portion of daylight; in a world where there is so much to be suffered, how merciful that there is also so much night.—*Blunt.*

There is no short-cut, no easy road to anything really worth possessing. The tree grows slowly, a little each year. The business is builded up by degrees. The Church grows gradually. The child takes years to develop into the man. The education comes letter by letter. It is the slow, plodding pastor who must be relied on and not the swift-winged evangelist. The evangelist does a grand work if followed up, but unless parents, teachers and pastors carefully seek to secure the results, they will go for almost nothing.—*The Church at Work.*

Acknowledgments.

Publication Board.

Received of Rev. Chas. G. Fisher, D.D., *Three Hundred Dollars*, percentage due for quarter ending July 1st, 1891, to Reformed Church Publication Board. $300 00

GEO. W. HENSEL, Treasurer.
Quarryville, Pa., Aug. 18, 1891.

MANY a home, where there is apparent good cheer and prosperity, has some skeleton in the closet. There is some secret trouble preying upon the happiness of the family. It may be that a slight feeling of jealousy has arisen in the bosom of husband or wife, a boy has developed some evil trait or fallen into bad habits, or a girl has sold herself to do evil, or misfortune, felt but not confessed, is pressing like the weight of a millstone upon the home, or a secret consumption is silently eating away the vitality of a loved one. The name of these hosts of home troubles is legion. Every home has something that might be changed for the better. It gives relief often to go into other people's homes where there are so much greater troubles than are in your own. You see then the cause you have for gratitude for God's favor to you and feel more content.

In a Southern hotel, it is stated, instead of an electric button, every room will have a telephone connected with the office. Guests will be able to communicate not only with the office, but with their friends in other rooms at will.

DEER PARK AND OAKLAND.

To those contemplating a trip to the mountains in search of health or pleasure, Deer Park, on the dome of the Alleghany Mountains, 3,000 feet above the sea level, offers such varied attractions as a delightful atmosphere during both day and night, pure water, smooth, winding roads through the mountains and valleys, and the most picturesque scenery in the Alleghany range. The hotel is equipped with such adjuncts conducive to the entertainment, pleasure and comfort of its guests as Turkish and Russian baths, swimming pools for both ladies and gentlemen, billiard rooms, superbly furnished parlors, and rooms single or en suite, all facilties for dancing, an excelled cuisine and a superior service.

The surrounding grounds as well as the hotel are lighted with electricity, have cosy and shady nooks, meandering walks, lawn tennis courts and grassy play grounds for children within full view of the inviting verandas. Six miles distant on the same mountain summit is Oakland, the twin resort of Deer Park, and equally as well commodation of its guests. Both hotels are upon the main line of the Baltimore and Ohio railroad, have the advantage of its splendid Vestibuled Limited Express trains between the East and West, and are, therefore, readily accessible from all parts of the country. Tickets good for return passage until October 31st, are on sale at greatly reduced rates at all principal ticket offices throughout the country. Tickets reading from St. Louis, Louisville, Cincinnati, Columbus, Chicago and any point on B. & O. system are good to stop off at either Deer Park or Oakland, and can be extended by agent at either resort if deposited with him for safe keeping.

For full information as to rates, rooms, etc., address George D. DeShields, Manager. Deer Park or Oakland, Garrett County, Maryland.

VAN HOUTEN'S COCOA — "Best and Goes Farthest."

New York State spent sixteen million dollars last year in caring for paupers and insane persons.

"It took me five years," said a married man recently, "to become convinced that the cheapest way for me to run my house was to give my wife so much money every month to spend as she saw fit. I think that I have saved at least twenty-five percent by this plan. I never have any large bills coming in now at inopportune times, for my wife pays as she buys. My house is better equipped and better managed than it was under my old system, and furthermore, my wife has a private bank account, to which she adds a little every month. I would advise every man who has a practical wife to try the same scheme. It's an immense relief, not to speak of the saving."—*N. Y. Ledger.*

All humors of the scalp, tetter sores, and dandruff cured, and falling hair checked; hence, baldness prevented by using Hall's Vegetable Sicilian Hair Renewer.

"What a terrific thunder-storm we had the other evening!" "I didn't know anything about it until it was all over. I was at the Wagner concert.—*Hartford Times.*

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Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. Sold by druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle.

A NEW BOOK
FOR
Praise in the Sunday-school,
BY
Messrs. J. H. Kurzenknabe & W. W. Bently.

FAIR AS THE MORNING.

This is a collection of Hymns and Tunes for the Sunday-school by the authors known in our Church, his former publications of the same order, "Song Treasury," and "Sowing and Reaping," having been generally used and regarded as of high order.

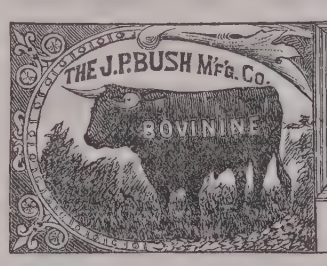
"FAIR AS THE MORNING" has also a full arrangement for the Sunday-school orchestra, by Harry J. Kurzenknabe.

Price, by express, $30.00 per 100; $3.60 a dozen. Single copy, postpaid, 35 cents. Orchestra, complete, $10.00; Duplicate parts, $1.50; Cornet Solos, $2.50.

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BOVININE
A CONDENSED FOOD

A NOTED CANADIAN PHYSICIAN, DR. E. T. ADAMS OF TORONTO, recently said in conversation: "As a food for invalids or those debilitated from any cause I regard **BOVININE** the very best I have ever used, and not only for those sick or convalescing, but for exhausted professional or business men, **BOVININE** will, better than any nutrient I know of, build up and restore the overtaxed mind and body." **It Makes Blood Fast and Supplies the Vitalized Fluids so Essential in Expelling Deleterious Accumulations. BOVININE** is the only raw meat food condensed by a cold process, by which ALL the nutritive elements of selected beef are preserved in a palatable form, ready for immediate use.

ENGLISH BLACK THIBET SUITS
TWENTY DOLLARS
(DELIVERED FREE TO ANY ADDRESS.)
If you do not live within calling distance, write for sample of "English Thibet Cloth," simple guide for self-measurement and directions, "How to order by mail." Fit guaranteed.
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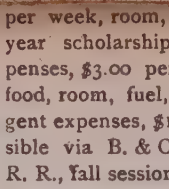
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CUMBERLAND VALLEY RAILROAD TIME TABLE.—July 20, 1891.

DOWN TRAINS.	C'b'g. Acc. No. 4.	H'g. Acc. No 2	Mail train No 14	Day Exp. No. 8.	Ev'g Mail No. 6 daily	N'ht Exp. No 10
	A.M.	A.M.	A.M.	A.M.	P.M.	P.M.
LEAVE						
Winchester			7 00		2 20	7 35
Martinsburg			7 45		3 10	8 30
Hagerstown		7 40	8 40	12 01	4 00	10 00
Greencastle		8 05	9 03	12 25	4 28	10 21
Marion		8 15		12 36	4 38	
Chambersburg	7 05	8 30	9 30	12 55	5 00	10 45
Shippensburg	7 30	8 53	9 53	1 18	5 25	11 04
Newville	7 48	9 15	10 13	1 40	5 45	11 22
Carlisle	8 10	9 40	10 34	2 03	6 10	11 41
Mechanicsburg	8 33	10 05	10 55	2 28	6 37	12 01
Arrive Harrisburg	8 55	10 25	11 15	2 50	7 00	12 20
ARRIVE						
Philadelphia	1 25	1 25	3 15	6 50	10 55	4 25
Baltimore	1 15	1 15	3 10	7 00	10 40	6 20
New York	4 00	4 00	5 50	9 35	3 50	7 10
	P.M.	P.M.	P.M.	P.M.	P.M.	A.M.

Additional Train will leave Carlisle daily except Sunday at 5.50 a.m., stopping at all intermediate stations arriving at Harrisburg at 6.40 a.m.
The Fast Mail and Night Express East will run daily between Harrisburg and Hagerstown, and Evening Mail and Morning Mail daily between Harrisburg and Chambersburg.

UP TRAINS.	M'g's Exp. No. 3	Mail train No. 9.	Acc. No. 5	Fast Line No. 1.	C'b'g Acc. No 11	N.O. Exp. No. 7
	P.M.	A.M.	A.M.	A.M.	P.M.	P.M.
LEAVE						
New York	8 00	1 15	12 15	9 00	2 00	2 30
Baltimore	11 30	4 50	9 10	11 55	4 32	4 32
Philadelphia	11 25	4 30	8 50	11 40	4 25	5 22
LEAVE	A.M.	A.M.	A.M.	A.M.	P.M.	P.M.
Harrisburg	5 40	8 05	12 30	4 00	7 30	8 50
Mechanicsburg	6 00	8 27	12 52	4 23	7 51	9 08
Carlisle	6 20	8 52	1 17	4 50	8 15	9 29
Newville	6 40	9 15	1 40	5 15	8 40	9 50
Shippensburg	7 00	9 36	2 02	5 38	9 01	10 08
Chambersburg	7 24	10 05	2 30	6 05	9 25	10 30
Marion	7 35	10 17	2 42	6 17		
Greencastle	7 45	10 28	2 53	6 28		10 50
Hagerstown	8 25	11 00		7 00		11 10
Lv Martinsburg	9 10	11 45		7 43		
Arr Winchester	10 00	12 35		8 30		
	A.M.	NOON	P.M.	P.M.		P.M.

Additional Train will leave Harrisburg daily except Saturday and Sunday at 6.20 p.m., arrive at Carlisle at 7.10 p.m., stopping at all intermediate stations, and on Saturday will leave Harrisburg at 5.20 p.m., arriving at Carlisle at 6.10 p.m.
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Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

VOL. LIX.—No. 36. PHILADELPHIA, THURSDAY, SEPTEMBER 3, 1891. WHOLE No. 2956.

Entered at the Post-Office, Philadelphia, as second-class matter.

The Reformed Church Messenger.

ISSUED WEEKLY

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BY THE

REFORMED CHURCH PUBLICATION HOUSE,

CHAS. G. FISHER, Proprietor,

Office: 907 Arch Street, Philadelphia, Pa.

(For Terms, see page 11.)

Editorial Notes.

—As a number of the churches are introducing the new Hymnal, we are ready to put our readers in the way of securing copies for their own use at no cost to them, except a little labor. The liberal offers we make of it to those who will secure new subscribers for the MESSENGER, will be found elsewhere. We hope many will embrace the opportunity to secure the new Hymnal and new readers of their church paper. Read the offers, decide which you will accept and go to work. In a few minutes you can accomplish it all. Make an effort and see the result!

—The announcement is made that J. Z. Gerhard, M.D., who has been for twenty-one years connected with the Insane Hospital at Harrisburg, Pa., and for the last ten years its Superintendent, declined a re-election at the late meeting of the trustees of that institution on account of ill health. Dr. Gerhard has discharged his duties with singular ability and won for himself a distinction highly creditable among the profession. His many friends will learn of his retirement with deep regret and hope in due time his health will be fully restored. He will remove to Lancaster City.

—We have had occasion before this to refer to the Schleigh Academy and College Preparatory, a Boarding and Day School for Young Ladies, located at 1427 N. 16th street, this city. Established in 1877, this Academy has been steadily gaining a reputation for thoroughness in teaching and the satisfactory progress of its pupils. It has deservedly increased the number of its patrons, and with encouraging prospects its next term will open Wednesday, September 16th, next. Miss F. M. Schleigh is the Principal and will be pleased to give particulars as to terms, etc.

—Revs. S. R. Bridenbaugh and J. B. Henry, published a card last week in the Norristown papers, warning their members and the public generally, against Martin L. Fritch and a man named Yeisley, accompanying him, who have been canvassing that place for a journal named the "Ladies' Friend." The first named, it will be remembered, was some time ago deposed from the ministry by the Lebanon Classis for conduct unbecoming a minister of the Gospel. The reasons for the warning given by the pastors at Norristown are, that Fritch is representing himself as a minister of the Reformed Church, and has been using their names and of other Reformed ministers in his canvass without any authority and their knowledge. He has also been telling different stories as to the object of his canvass, in some instances, that it is for the benefit of a student for the ministry at Ursinus College, and then again at Franklin and Marshall College, as may best suit his purpose. It may be well for all our pastors to be on the lookout for this pair of canvassers and warn their people and communities against them, as well as expose their true character.

—The student in whose behalf the above canvass is pretended to be made, is J. W. Yeisley, whom we know to be unworthy of the confidence of any one. He has been assuming the role of a student of theology in almost every denomination in this country, the last, we believe, was that of the Reformed Episcopal Church, whose Seminary is located in this city. He has also been charged with conduct as a canvassing agent for different parties in sections of this State (we ourselves suffering from the same) that would, if action were taken against him, put him behind the bars for a time. The warning referred to should be heeded.

—Great preparations had been made for and equally as great expectations were had of "Bethany Day," at Womelsdorf, Pa. It would be difficult to tell of the feelings of disappointment when the morning of Thursday, August 27th dawned, bringing with it clouds which emptied themselves upon the grounds at the Orphans' Home and the homes of those who had been long looking forward to being among the expected great throng of Reformed people that would gather there upon that day. Those at the Home, no doubt, concluded that all their preparations and expectations would be for naught, as no one would come through the rain, and those who had expected to join the several excursions to the "Mecca" of Reformed people for that day, stood in doubt and debated within themselves, the question "to go or not." Happily, before the day was many hours old the clouds dispersed and "Old Sol" made his appearance and the weather and the almost disappointed ones began to brighten up.

—We were among those who had looked forward to a pleasant day at our oldest Orphans' Home and taking part in a reunion of our people at that beautiful spot. We, too, in consequence of the state of the weather, were among those in doubt upon that morning. But with the favorable change that occurred, we with our two daughters, were in time, seated in the cars of the P. & R. R. R., with some forty or more, on our way towards the scene of the day's festivities. Arriving at Reading our quota of excursionists helped to swell the large number from that city and the towns all along the road we had passed over, ours being an express train, in waiting for the departure of the one that would take us to our place of destination. In time we were off and as the distance we had to go was short we were soon alighting at the station and starting on the short walk to the Home whose majestic buildings upon the hill-side were in sight. Reaching the grounds we found a number there before us. Soon greetings among old acquaintances were exchanged and introductions to new ones made. Superintendent Yundt and his good wife with the members of the Board of Trustees and many good friends were busy receiving their guests and preparing for carrying out the program for the day. Representatives from a number of sections of Eastern Pennsylvania were upon the ground. Many, many more would have been there but for the weather. Instead of the three thousand and more that were present there was every reason to expect that three, if not five times that number would have met that day in reunion. Walking through the main building, examining the new one to the right of it, nearing completion, listening to the exercises held upon the temporary platform near by and mingling among those assembled, occupied the hours spent upon the grounds. The time for the return home arriving, the march to station was begun and at the hour appointed we were soon on our way homeward which we reached in due time, well satisfied with our day's "outing" and greatly pleased with what we saw at the Home. An account of the exercises will be found elsewhere.

—This is the first time we had the pleasure of visiting Bethany Orphans' Home since its location at Womelsdorf. It is an institution in which we have always had the greatest interest and have rejoiced with its many other friends in its prosperity and in the great and good work it has been able, under God, to accomplish, but circumstances have always been against our visiting it before this. A personal view of the Home and its surroundings only confirmed what we had read and heard of it. Its buildings are fine in appearance and well arranged for the purpose, the new building, Santee Hall, named in memory of Joseph H. Santee, a deceased son of Chas. H. Santee, Esq., of this city, being particularly so; its grounds are beautifully and healthfully situated, the large spring giving abundance of pure and cold mountain water; the oversight given by the trustees, headed by that large-hearted friend of the orphan, Rev. B. Bausman, D.D., is wise and thoughtful; and the administration of Superintendent Yundt and wife is admirable and successful, the universal opinion being that they are the right persons in the right place. All these combine to make it a comfortable and delightful Christian Home for the orphans of the Church. Those conducting it and those contributing towards its maintenance have reason to rejoice at the degree of prosperity and usefulness to which it has attained after twenty-eight years of a varied yet onward history. Its present condition and the increased advantages it will have to enlarge its usefulness and take under its care more of the orphaned children of the Church, should have the effect to call forth many more and larger contributions to its treasury, so that it may not be embarrassed in its future enlarged operations, but be able to carry out its designs to the full and to the good and welfare of those who shall come under its roof. The Board of Trustees and the Superintendent and his able assistants will want no better encouragement in their self-denying labors than this. Let it be given them!

Poetry.

LIFE'S VOLUME.

REV. CHARLES F. DEEMS, D.D.

Open before my wondering eyes,
Great God, life's mystic volume lies;
I wait to see Thy hand define
The fadeless record of each line.

No leaf once closed may I retrace
To add a word, or word erase;
Nor may I guess the joy or gloom
Inscribed on pages yet to come.

The past in light I clearly count,
Judge their intent, tell their amount;
But hid in clouds I cannot see
The history yet awaiting me.

But knowing this, that, great or small,
My Father's hand will write it all;
I trust the future and submit
To what is past—what's writ is writ.

But hear this prayer, O Power Divine!
Thou lift'st each leaf, and writ'st each line,
That where my hands have left a stain
Christ's blood may make all pure again.

Where the last sentence hath its end
In mercy, Maker, Father, Friend,
Write for the sake of Thy dear Son,
"Servant of Jesus Christ, well done!"

Communications.

For Reformed Church Messenger.

ON THE WING.—II.

We have said that we were delighted with *Alexandria Bay* and the *Thousand Islands*, and especially with the vision they present in the evening when ten thousand lights in various colors and manifold designs add their charm. Returning home our church organist, a gentleman who has traveled over a large part of the world, said to us: "So you have also been to the Thousand Islands, and would you please give me your opinion of the impression made upon you?" We replied that we thought that seeing it was a marvel, a rapture, but describing it was difficult. "Ah," said he, "I have seen it, and I do not think that ordinary language can describe it; possibly" he added, after a pause, "the language of music might." There is a big bit of truth in the remark of the professor.

Both going and coming we passed through *Syracuse*, N. Y. We made it a point to see the University, which is the chief ornament of an otherwise beautiful city. It is located on a pretty high hill. From its grounds one has a full view of the entire town, its public buildings and churches; of Onondaga Lake, and the salt works along its banks, which are said to be the largest in the United States; and of a charming rolling country stretching far into the distance. The University has not many buildings as yet on the hill, but those which it has are first class. What might be called the college building proper, that for instruction in the liberal arts, is a massive, well-designed structure of gray stone. There is a large library building, and a gymnasium not yet finished, both of brick. An observatory built of stone. And then one other building, the gem of them all, namely the John Crouse Memorial Female College. We have seen nothing anywhere that has so completely captivated us as respects its style, of all college structures we know of. It is built of red sandstone.

It was Sunday morning when we reached Niagara. Great crowds of people were there, more than we found on Monday following. The order was excellent, however. Gayety enough, it is true; but very little of a coarse kind, so far as one observed. It appears to us that the Falls in their majesty and might, exert a sort of subduing influence upon those who visit them; an influence which is different from that which dominates at other public resorts. Niagara is too overwhelmingly great for people to try to make themselves appear big in its presence either in manner or speech. There is but one Niagara Falls in the world, and it is worth the while of every person to see it at least once in his lifetime. The grounds near the Falls and the approaches, have been much improved since the governments on both sides of the river have assumed ownership. The fraud and the trickery have been restrained, and you are just as free from these evils as you can expect to be at any place of general public resort.

Our party went to see, and it saw pretty much all that is noteworthy, and from every point of view, both on the American and the Canadian side. All enjoyed the sights greatly. A few of us had been there before a number of times, but we took to ourselves just as much enjoyment as the rest. It is a matter which no one can monopolize there, and no one exhaust.

As we had ample time to do so we took in Chautauqua on our route. The train from Buffalo, where we had spent several hours seeing the principal parts of the city, brought us to Maysville in the early evening. Thence we went by steamer. It was the third week in August, and Chautauqua was at its best we were told. Well, it is a great place in its way, unique in many respects. A book which lay on the table in the parlor of the cottage where we stopped, says of it that "it is a perfect Eden." We cannot join the fair authoress in giving it that hyperbolic praise. It is a wonderful creation surely, but in the nature of the case it has many, and some of them serious, drawbacks. In rainy weather there must be mud everywhere. No paved sidewalks worth naming; streets narrow; the rear of houses entirely too close together; drinking water scarce. In other respects it is a delightful spot to rest, to study, to see and to hear. You may live at moderate cost, and great opportunity is given to enjoy and improve yourself. Valuable and rare curiosities are stored there; schools in many branches of knowledge are in session during the season; eminent persons lecture; noted singers and musicians appear. There is always something going on; in fact, a number of interesting matters at the same time. You make your selection, for you cannot sufficiently multiply yourself to get to all. It costs you for your participation in all these things, twenty-five cents a day before August and forty cents a day during that month. The great multitude attending pays in this way for it all.

We enjoyed our stay at Chautauqua. We are glad we went there. We were delighted with the kindly tone of of the people, and the strong, healthy religious atmosphere. The influence which touches you on every side is elevating, good. We could have stayed longer and been content. The ride by moonlight on the Lake per steamer from Chautauqua to Lakewood, eighteen miles, is an ideal one, worth a long trip for its own sake. At the latter place we took the Erie train east and wended our way homeward.

WYOMING.

For Reformed Church Messenger.

THE AUGSBURG CONFESSION.—II.

Reply to A. D. P., in "*The Lutheran*" of May 14th.

It is easily seen that, in this early day two tendencies were in existence, the one Lutheran, the other Melancthonian-Calvinistic, or the Reformed. The point of difference or divergence was, that Xth Article—that was the bone of contention, and as Dr. Swartz, the esteemed pastor of the Lutheran congregation at Gettysburg, in an article in the *Independent* of June 18th, said, "But the old questions, peculiar to the Lutheran Confessions, are not settled yet. It is true, they have been hotly debated for four hundred years and they are still open questions." And so they are. For a while the deeper significance of the change made by Melancthon was unnoticed, or at least little account made of it, "and was first observed not by Protestants, but by the Roman controversialist, Dr. Eck, at a religious conference in Worms, early in the year 1541. Luther's view of the Sacrament was evidently that presented in the edition of 1530, and in order that there might be no misunderstanding, he defined it, "And unequivocally taught the literal *mastication* of Christ's body. He gave it as the sum of his belief, to which he 'would adhere, though the world should collapse,' that Christ's body was *ausgetheilt, gegessen und mit den Zahnen zerbissen*," (*Briefe*, ed. by De Hitte, vol. iv., p. 572, comp. p. 569). He instructed Melancthon to insist on this in the conference he had with Bucer in Cassel, December, 1534. (Creeds, etc., p. 317, note.) What this means any one can easily see, but we will let A. D P. explain it. "In the *apology* of the Confession (Article X.) Melancthon asserts the *corporalis præsentia*, and even substitutes for *vere adsint* the stronger terms *vere et* SUBSTANTIALITER *adsint*. . . . The Lutheran Church, as represented in Luther's writings and in the Form of Concord, rejects transubstantiation and also the doctrine of impanation, *i e.*, a *local* inclusion of Christ's body and blood in the elements, . . . but it teaches consubstantiation in the sense of a sacramental conjunction of the two substances effected by the consecration, or a real presence of Christ's very body and blood *in, with* and *under* (*in cum et sub*) bread and wine. The word *consubstantiation*, however, is not found in the Lutheran symbols, and is rejected by Lutheran theologians, if used in the sense of *impanation*. The philosophical formation of this dogma is the *ubiquity* (either absolute or relative) of Christ's body, which is a part of the Lutheran Christology," (Creeds, etc., p. 232, note).

This Confession, as so understood and interpreted, as said before, was not acceptable to a large portion of Protestantism. The chief point of dissent was on the Xth Article, and gradually, of necessity, a school was forming around the Xth Art. of the *Variata*, known as the Melancthonian-Calvinistic, the other tendency, clearly the Reformed.

(*To be Continued.*)

For Reformed Church Messenger.

NEW TIMES REQUIRE NEW FASHIONS.

Several hundred years before the printing press, Gerald of Wales, the accomplished scholar of the University of Paris, endeavored to popularize learning, in the absence of the press, by using the vulgar tongue in place of Latin. "It is better to be dumb than not to be understood," he exclaimed; "new times require new fashions, and so I have thrown utterly aside the old and dry method of some authors and aimed at adopting the fashion of speech which is actually in vogue to-day." So it must be in this closing period of the nineteenth century with respect to the work of institutions of the Church like Mercersburg College.—"New times require new fashions."

Wonderful opportunities are before the Reformed Church in the buildings, land and heritage she possesses at Mercersburg, Pa. The time has come when numerous smaller institutions of learning are in demand in almost every locality. The time is here when they can be supported, and when they are able to do a work which can-

not be done by the public school or the large and expensive college. Rudimentary education has been widespread, because the people have voted supplies for its support. But there is a dearth of trained minds. This higher and fuller education must come through the Church. These facts indicate the opportunity for Mercersburg College.

Its location makes it unsurpassed in gathering students from Southern Pennsylvania, Maryland and further South. The surroundings of Mercersburg are uplifting and enlarging to mind and heart. The buildings are such that with little expense they could accommodate scores of young people, and be fitted up with all needful educational appliances. The cost of living at Mercersburg is ridiculously low. There are none of the distractions or temptations of city life to influence and often ruin youth in the most critical period of their developement. And, in addition, the Reformed Church in order to save her young people for her own communion, and especially receive candidates for the ministry must properly support Mercersburg College.

Here are all advantages possible for maintaining a first class collegiate institution in a rich section of the Reformed Church. The only hindrance seems to be "the dead past" of possible interference with other institutions of the Church. But to every candid mind the fact is, that the success of Mercersburg College is vital to the success of Franklin and Marshall College.

The time is not far distant when students from Potomac Synod must be obtained through the instrumentality of our own educational institutions in these sections. We cannot hope to get more than an occasional student for Lancaster, if we do not have preparatory institutions in sections where there are strong and flourishing denominational institutions like Dickinson and Pennsylvania College.

To gather our own from Potomac Synod for Franklin and Marshall, etc. ; to give the opportunity to hundreds of our young people to gain at least a partial classical training at a cost within their reach ; to properly use what already providentially belongs to the Reformed Church ; it is viatlly important to support and in every way possible enlarge the usefulness of Mercersburg College.

These words are written because the writer visiting Mercersburg for the first time was impressed with the rich opportunity of the Church and with the great need for such an institution. Moreover he believes as a young minister of the Church, with Gerald of Wales that "new times require new fashions," and that it is wise to adopt the fashion of colleges which is actually in vogue to day as well as "the fashion of speech."

God bless all the workers and well-wishers of Mercersburg College. And may the efforts now being made to free it from debt result in grandly establishing it as a centre of Christian education!

R. W. M.

Reading, Pa.

From "Reformed Quarterly Review," July, 1891.

WHY AM I REFORMED?*

BY C. CLEVER, D. D.

It is sometimes necessary to climb a mountain height, that we may get the lay of the land, the course of the rivers or the direction of the highways. If we desire a more definite knowledge, we must go down from our commanding position and select some circumscribed portion for more careful investigation. It is in the latter spirit that we approach our subject at this time. If we can get a clear conception of the name belonging to the honored Church of which I am a member, we will at once have a position from which, as an integral part of Protestantism, its whole field of practice and theology will be evident, at least in its general outline. A rose might smell as sweet if called by any other name, but no other word in the whole range of language, home or foreign, would be as fragrant with historic meaning as Reformed. Some churches are called after a man. His towering stsength, powerful courage and unwavering constancy and devotion so impressed themselves upon his followers, that they were proud to be called by his name. Others have been so livingly identified with certain forms of government, that this has been the central idea around which the thought and devotion of their followers crystallized. Others have selected some prominent doctrine, and called themselves by that name. With this inscribed upon their banner, they have appealed to their fellow-men, and determined to win their share in the crowning glory of the consummated kingdom of God. Others have determined that a certain form of worship possesses significance enough to form a rallying-point around which its sacred memories can cluster, and definiteness enough to make it intelligently appreciated by those who ask a reason for its being. Our Church was simply called *Reformed*. It is not Reformed Presbyterian, Reformed Episcopalian nor Reformed Lutheran. The question put to us so often, *Reformed what?* shows at once a lack of historical information. If an old Israelite would have said, I belong to the tribe of Judah or to Dan, it would have been senseless to have asked him, Judah what? or Dan what? If he would have belonged to one of the smallest tribes, the question would have been meaningless. The air of historical consequence would not have redeemed it from the disgust which it would have provoked.

Dr. Schaff says Reformed, as used in all continental works on Church history and symbolics, means originally, *the Catholic Church reformed of abuses or regenerated by the word of God.* The name originally was applied to that whole movement of the XVIth century, which liberated Christianity from the burdens which ages of superstition and idolatry had piled upon it. Afterwards, when the unseemly controversy waxed so hot between Luther and the rest of the Reformers, the name Lutheran was assumed by those who took such extreme sacramentarian views. Our name, then, belonged to the oldest Protestant body.

Like the great priest that Abraham met when returning from the slaughter of the kings, we are without earthly father or mother. No king had power enough to lay our corner-stone. No single theologian had wisdom enough to construct our theology. We claim no man as leader, and we acknowledge no man as Lord. There is a sense in which Zwingli, Melancthon and Calvin are our heroes. But one, or all of these, could not have laid the broad foundations on which we have builded.

If it be needful to designate one man as *our* Reformer, it would be Ulric Zwingli, born A D. 1484, who preached the pure Gospel in Switzerland some years before Luther in Germany. The movement of which he was the head was wholly independent of Luther—that is to say, Luther was in no way whatever, directly or indirectly, the cause or the occasion of Zwingli making a breach with the Church of Rome and adopting the course which he pursued. "Zwingli had been led to embrace the leading principles of Protestant truth, and to preach them in 1516, the year before the publication of Luther's Theses ; and it is quite certain that all along he continued to think and act for himself, on his own judgment and responsibility, deriving his views from his own personal and independent study of the Word of God." *

He began with the fundamental thought, that the pure teaching of God's holy word, was the only and sufficient rule of faith and practice. He left a powerful impression upon his followers, and gave the cardinal points for subsequent Reformed theologians to develop. The foreign theologians, whom the advisors of Edward the Sixth invited to their aid, either belonged to the Reformed Church or were largely under its influence. "The Marian exiles breathed the air and imbibed the principle of Zurich ; while the same spiritual succession has been continued in Puritanism, in English dissent, in the prevailing character of American religion." † In speaking of Zwingli, Beard says : "There is an admirable and cheerful good sense about him, a keen apprehension of the simplicities of piety, a firm grasp of religion on the ethical and practical side. But the sense of mystery does not weigh upon him ; the contemplation of divine things neither excites him to paradox nor awakens him to rapture." This is the spirit that was impressed on the Reformed Church in the beginning, and it has been its ruling characteristic till the present, and must be in all the future. We are members of the Reformed Church on account of

(1) ITS UNWAVERING LOYALTY TO CHRIST.

The Reformed Church has made current some of the most important watch-words that distinguish the theological thinking of these latter days.

Christological and Christocentric—Christ the periphery and Christ the centre—are familiar terms to us, and are fast becoming so to all those who are in the fore-front of the great battle for truth. Forty or fifty years ago these would have been pronounced senseless jargon, the users of which should be banished from the company of earnest thinkers. Our theology has been made to revolve around Christ. As little as the movements of the stars and planets can be explained by making the earth the centre, so little can redemption be understood by making anything but Christ the beginning, the middle and the end. He is the all and in all. By Him were all things made, and He is before all things In Him all things stand together. One of the old confessions of the Reformed Church will be found to contain these words.

The sum of the Gospel is that our Lord Jesus Christ, the true Son of God, has made known to us the will of His heavenly Father, and redeemed us by His innocence from eternal death, and reconciled us to God.

Therefore Christ is the only way to salvation for all who were, who are and who shall be.

Christ is the Head of all believers.

Christ is the one eternal High Priest.

Christ who offered Himself once on the cross, is the sufficient and perpetual sacrifice for the sins of all believers. Therefore the mass is no sacrifice, but a commemoration of the one sacrifice of the cross and a seal of the redemption through Christ.

Christ is the only Mediator between God and us.

Christ is our righteousness. From this it follows that our works are good so far as they are Christ's, but not good so far as they are our own.

Christians are not bound to any works which Christ has not commanded.

God alone forgives sins through Jesus Christ our Lord.

Here already we have the first fruits of that grand, living, Christological theology which has made it worth while for us to struggle on, and,

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* Published by request of the Consistory of Third Reformed Church, Baltimore, Md.

* Cunningham's Reformers and Theology of the Reformation, page 213.

† Beard's Hibbert Lectures, page 226.

though least among the tribes, to furnish the king who can save the Church from a heartless rationalism. Dr. George P. Fisher says, in his "Church History," p. 576: Into the Heidelberg Catechism, the creed of the German Reformed Church, there had flowed influences from the school of Melancthon, the character of which may be described in somewhat vague terms as churchly and sacramental, in conjunction with influences from a more defined, yet not rigid type of Calvinism. In the writings of the Mercersburg school, the former of these two elements, that which emanated from Melancthon, was once more brought into the foreground. A central position in the system was given to the divine-human person of Christ, by whom, it was taught, not only reconciliation, but a new spiritual life is introduced into the race which in the first Adam fell from God."

To be Continued.

For Reformed Church Messenger.

ROTHENBUELER—A REPLY.

Your correspondent, L. H. S., inquires, "Who Was Rev. Frederich Rothenbuler?" In reply we refer him to the "Historic Manual of the Reformed Church," by Dr. J. H. Dubbs, page 408, necrology, where we read as follows:

Frederick Rothenbuehler, born Berne, Switzerland, July 29, 1726; died Philadelphia, Aug. 7, 1766. Ordained in Europe, 1752. Pastor of the Ger. Reformed Church, London, England, 1759–'60. Came to America, 1760. Pastor, New York, 1761–'62; Race St. Church, Philada., 1762. Not received by Coetus on account of improper conduct. Organized an independent congregation, and built a church which after his death was sold to the Methodists, and is now known as St. George's, the oldest Methodist church in Philadelphia.

This is evidently the person concerning whom your correspondent inquires, though there is a slight variation in the spelling of the name. Additional information may be found in Harbaugh's "Lives of the Fathers," vol. 2, page 386. In Bishop Perry's "Collections" there are several interesting letters from Mr. Rothenbuehler and his congregation, in which they offer to conform to the rites of the Church of England, if that Church will aid them in the payment of their debt. The result of this application is not known. The publications of the times, as preserved in our public libraries, contain many references to this man, who certainly made his presence felt, both in New York and Philadelphia, during the brief period in which he labored in the American Church. His contemporaries regarded him as a very troublesome man.

The date of his death is given by Dr. Harbaugh on the authority of the records of the church in Philadelphia. It will be observed that the advertisement which your correspondent reproduces was published about one month after this date. I explain the discrepancy by supposing that the advertisement had been inserted in the paper at an earlier date and had been left standing by the publisher, who probably had not been informed of the advertiser's death. D.

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

The 28th Anniversary is past. It was a success. In spite of the disagreeable weather in the morning, between three and four thousand friends of the Home were here and we were glad to greet so many.

There were about 60 ministers present.

The receipts at the Bazaar amounted to about two hundred dollars.

Over two hundred copies of the "History of Bethany Orphans' Home" were sold.

A friend of the Home had provided a number of souvenir spoons. The supply gave out long before the day was over. A few gave orders and they will be supplied. If there are any others who deserve them they can get them by sending orders to the Superintendent. One kind with name of Home and date on costs one dollar. With cuts of Home engraved on handle cost two dollars.

The banners were not all taken along on the day of the Anniversary. Those congregations which were represented and did not get theirs will please notify the Superintendent and he will see to it that their banners are forwarded to the proper places. The banners are free but will be sent at the expense of those who get them.

Missions.

For Reformed Church Messenger.

THE FOREIGN BOARD'S EMBARRASSMENT.

The complications and difficulties of the Board of Foreign Missions seem to be increasing rather than diminishing. The response which the appeal from our missionaries, made to the Church last winter, called forth for two or three months, was reassuring. But a sad reaction has followed, and now the receipts of the Board are insufficient to meet current expenses. The announcement of the inadequacy of the receipts to cover running expenses is certainly coming to be annoying to the Board, whatever may be its effect upon the sensibilities of our Church. We have been struggling to avoid the necessity of curtailing our work in Japan, not to mention our inability to enter new doors of usefulness which God in His providence is, from time to time, opening to us.

A few months since the Board did venture an advance step, when Bro. Moore was asked to enter a Government School of some five or six hundred scholars, as a teacher to a limited extent. Previously these schools had persistently discarded the missionaries, and the entrance of Rev. Moore was regarded as a new conquest, by the missionaries of other churches, as well as our own. In a short time he was enabled to form a private class from among the scholars for religious instruction. He was happy in securing the favor of the Japanese authorities, and the outlook was bright and promising.

When Bro. Moore notified the authorities of his intended visit to America, they applied to our Mission to furnish them a person to take his place in the school. Our missionaries all joined in a petition to the Board to send out another missionary for this purpose. The Board carefully and prayerfully considered the request. But what could it do? With deep and painful regret we were compelled to refuse the request. Quite recently letters have come to hand, written since the refusing word reached our missionaries. To read these letters is painful—it is really distressing. Poor souls, they are almost crushed with disappointment—they are almost disheartened. They are laboring almost beyond their strength, and when they succeed in gaining space for an advance step, the parsimony of the home Church forbids them taking that step. Worse still, the advance step taken in faith, in case of the Government School, they find themselves compelled to retrace. And they are growing discouraged.

Yes, brethren in the Church, we have been compelled to do what we, as a Board, have deprecated in public, and begged the Church to save us from the necessity of doing—we have been compelled to contract, and to recede in our work. We call God to witness that we have begged the Church for the necessary means to hold our own and to go forward. And up to this date a favorable response has been withheld. Is it possible that we must still further contract our work, so as to arrest the increase of our indebtedness? Is it possible that our Reformed Church cannot—no, *will not*, exceed the average of eight and a half cents, a member, a year, and this sadly small average being contributed by a comparatively few? The majority of our congregations and members are not giving one cent to save heathen souls. "Forasmuch as ye did it not unto one of these, ye did it not unto me."

S. N. CALLENDER, Secretary.

For Reformed Church Messenger.

MISSIONARY NOTES.

BY REV. A. C. WHITMER, SUPERINTENDENT OF MISSIONS.

NO NAME.

Lately $5 were received from "a member" at Middletown, Md., as a harvest thank-offering. We hope he will see this acknowledgment. The Lord reward his well-doing.

A REQUEST.

As the Bi-synodic Board of Missions will by October 1st need about $2000 more than is now on hand to pay the missionaries in full to that date, the pastors are hereby respectfully requested to send to the treasurers of their respective Classes all money for our use as early as possible; and the latter will please promptly send in to treasurer W. H. Seibert all that may come to hand before October 1st. Indeed treasurers should never hold money more than a few weeks.

MEETING OF THE BOARD.

The yearly meeting of the Board of Missions of the Reformed Church in the United States (representing the Eastern and the Potomac Synods) will be held in Lancaster, Pa., beginning on Monday, September 21, 1891, at 2 P.M. The Executive Council will meet at 9.30 A.M.

The members of the Board are: Rev. J. O. Miller, D.D., Rev. E. N. Kremer, Elder W. H. Seibert, Rev. T. J. Barkley, Rev. Prof. J. C. Bowman, Rev. C. G. Gerhard, D.D., Rev. S. G. Wagner, D.D., Rev. J. A. Peters, D.D., Rev. E. R. Eschbach, D.D., Rev. T. J. Hacker, Rev. W. R. H. Deatrick, Rev. Lewis Reiter, Rev. C. Clever, D.D. Elder J. J. Nissley and the Superintendent, A. C. Whitmer.

As this is the only meeting of the Board during the year, it is desirable that every member be present.

Selected.

THOSE WITHERED HANDS.

Our Lord found one man in one synagogue having one withered hand. How *many* men *and* women with two withered hands apiece will be found in each of our churches *next* Sunday?

The average church-member of to-day does not appear to realize that he has hands. He prays "Thy kingdom come, amen!" and that is the end of it. Instead of making it his business to give effect to his own prayer in so far as his personal efforts can do so, he leaves the hands of his spiritual nature unoccupied and they become withered for want of exercise.

Nobody has inherited hands spiritually dead. Those whose spiritual faculties are benumbed must lay the blame on themselves, for they have brought themselves to that condition either by

inactivity or by indulgence in some improper self-gratification. Thus, if a man is known to take an occasional glass of whiskey he cannot with a brother who has the same or some other failing. Such a man is therefore hindered from doing the good he might do—in other words, his hands are withered. It is a spiritual law just as truly as it is a law of our physical nature that a faculty which is not exercised loses its capacity for work.

As we reflect on these things let us remember that the Great Physician is as able and as willing to heal spiritually withered hands to-day as He was to heal the physically withered hand of that poor man in the synagogue so long ago. It is only necessary to listen to His command. "Stretch forth thine hand" and then stretch it forth to do His work. He will give us power for service of some kind whenever we are willing utterly to forsake the sin which has deprived us of that power and to place ourselves freelyat His disposal.

ALL CALVINISTS BEFORE GOD.

Religion on earth finds its highest expression in the act of prayer. But Calvinism in the Christian Church is simply that tendency which makes a man assume the same attitude towards God, in his profession and life, which he already exhibits in his prayer. There is no Christian—be he Lutheran or Baptist, Methodist or Greek—whose prayer is not thoroughly Calvinistic; no child of God—to whatever Church organization he may belong—but in his prayer he gives glory to God above and render thanks to his Father in heaven for all the grace working in him, and acknowledges that the eternal love of God alone, has, in the face of his resistance, drawn him out of darkness into light. On his knees before God, every one that has been saved will recognize the sole efficiency of the Holy Spirit in every good work performed, and will acknowledge that without the atoning grace of Him who is rich in mercies he would not exist for a moment, but would sink away in guilt and sin. In a word, whosoever truly prays ascribes nothing to his own will or power except the sin that condemns him before God, and knows of nothing that could endure the judgment of God except it be wrought within him by the divine love. But while all other tendencies in the Church preserve this attitude as long as their prayer lasts, to lose themselves in radically different conceptions as soon as the amen has been pronounced, the Calvinist adheres to the truth of his prayer, in his confession, in his theology, in his life, and the amen that has closed his petition re-echoes in the depths of his consciousness and throughout the whole of his existence.—*Presbyterian and Reformed Review.*

The Religious Press.

ELEMENTS IN THE BIBLE.

In a recent discourse, the Rev. Dr. James H. Taylor, of Rome, N. Y., mentioned the divine and human elements in the Bible, as follows:

Truth itself is always one and the same. But, as men apprehend it, it is progressive. All sciences are alike in this. None are stationary. Calvinism may not be presumed to be at the top, even though it be the brightest hill-top we can see. I should be sorry to be in a church where progress is impossible, where creeds could not be criticised and revised. Creeds are all human. The Bible only is divine. Even the Bible has a human element in it. Just what that element is, the best friends are not agreed about. But, sure as man exists, wherever there is a human element, there is fallibility of some kind. Until somebody can prove that God superintends a printing press heaven and sends Bibles by some air-shute to earth, we must admit that our Bibles are liable to mistakes. The human part of our Bible had to be revised once in our day, and will be again if the world shall stand long—and that not to weaken it, but to strengthen it. Creeds have always been forming and breaking up. That process will go on while the world stands and man continues but a pupil here at school. The substance of the Bible only is changeless, for that alone is God's word. In just what sense it is God's word will continue a subject of differing opinion and dispute and inquiry among men.

TRUE YOKEFELLOW.

This is what Paul calls some one who had labored with him in Philippi. See Philippians iv. 3. Some commentators tells us that the Greek word here translated "yokefellow" is a proper name, but this the adjective prefixed to it seems to forbid. Paul was not in the habit of calling his friends the true Luke, or the true Clement, but simply by their names. And his departure from that custom here, and the appropriateness of the adjective to the noun as a common one satisfies me that he referred to somebody who had worked with him as closely and as truly as matched oxen or horses work in a yoke. Who this true yokefellow was we are not told, and need not try to know. But the fact that Paul had such a yokefellow is suggestive.

Of all the men in the Apostolic Church, no one seems to have been so well adapted to work in single harness as the apostle to the Gentiles. He was a man of eminent ability, of varied culture, of great decision, and of indomitable energy. Yet we find that he nearly always had some one with him as a special companion and fellow-laborer. At first it was Barnabas, then Silas, afterward Luke, and finally won Mark, who was the cause of his separation from Barnabas. See 2 Timothy iv. 11. Does not this fact point us to a principle that seems to run through the Bible? In Eden God established the home on the sexual duality of the race. The woman and the man were yoked together as helpmeets. The man was to go out, in his individuality, from the home circle into which he had been born, and cleave unto his wife, so that they twain should thenceforth be one. And when God appeared to deliver the Hebrews from bondage he initiated a dual ministry—that of Moses and Aaron. When Christ sent out the twelve and afterwards the seventy, He sent them two and two. He did this in harmony with what he had inspired Solomon to write, "Two are better than one, because they have a good reward for their labor; for if they fall the one will lift up his fellow, but woe to him that is alone when he falleth."

It is a noteworthy fact that animals have been worked in pairs ever since they were trained to work at all. The yoke in all the old languages means union as well as submission. The idea is not service merely, but serving together. The duality of humanity has thus been extended to the brutes, and it has been found that two oxen or horses, if well matched, will do more than twice as much as if they worked separately. But the animals in a team must be matched, and they must be true yokefellows. If one is stronger than the other or quicker in movement than the other, or is baulky, they only fret and worry each other and their driver. And it is so with yokefellows in domestic life, in business and in Christian work. Paul's adjective must go with his noun every time or there will be discord and the saddest of failures. What can be more trying than to be yoked with an uncongenial partner—with one who always wants to go when you want to stop, to work when you want to rest, to eat when you are not hungry, and to sleep when you are not sleepy? We have seen oxen who have pulled apart just as far as the yoke would let them; and there are people who are like them. Unequal yoking fills our divorce courts with business, but there are thousands of cases that don't get into the courts which are even sadder than those that do—cases where meek and patient women endure a lifelong slavery as galling as any in Africa or China.

The yoking of men and women for work is in one respect unlike that of animals. The matching is not so much that of equality as of contrast and complement. The sexes are yoked together because they are unlike. Two men or two women can not make such a home as one man and one woman can make. Each can do something in and for that home which the other can not do at all, or can not do as well. And it is so in work outside of the home. Partners in business should not have the same special tastes and talents. In a mercantile house one should be a good buyer and the other a good salesman. In a law firm one should be a good counselor and the other a good pleader, etc. And this applies also to Christian work. Moody and Sankey went together over Great Britain and America drawing thousands to the churches and to Christ because one was a good talker and the other a good singer. With a great purpose in common and "gifts differing," they were true yokefellows.

Our Presbyterian Church in its form of government recognizes this law of duality. Our Presbyteries and Synods and our General Assembly are composed of an equal number of ministers and elders. The ministers bring to the Church judicatory their special training in theology and exegesis. The elders bring their more practical knowledge of human nature and the world, acquired in the office, the store and the workshop. Thus they are admirably fitted for efficient co-operation. Let them be true to each other and to the cause of Christ, and the result will be as wise in all cases as it was in Detroit a few weeks ago.

But the co-operation of the minister and the elder is valuable in the local church as well as in the higher courts. Let them recognize that they are ordained to work side by side in the Gospel yoke—that each has his own side, and should not trespass on that of his yokefellow—that they are to be in full accord, and yet each is to act in his own sphere; let them avoid that temptation to jealousy which is so insidious; let the minister not try to boss his elders, or the elders try to run the church and the minister. Then our system will be as perfect in practice as it is in theory.

The adjective "true" had, I doubt not, a two-fold meaning in the mind of the great apostle. The nameless yokefellow was true not only to him personally, but also to the cause that both were seeking to promote. A pair of oxen or horses may be true to each other, so that when one steps the other will also, and yet both may be unfaithful to their owner and to their work. There must be, in an ideal team, both mutual sympathy and fidelity. Husbands and wives should love each other in the Lord. Partners should work together honestly. Ministers and elders, while seeing eye to eye, should have an eye single to the glory of God. How sweet it will be when we go into the upper sanctuary to have some golden-crowned saint meet us and say, "Welcome, true yokefellow! You toiled with me faithfully on earth, now enter with me into the joy of our Lord!"

OBADIAH OLDSCHOOL, *in The Interior.*

ANGRY thoughts canker the mind and dispose it to the worst temper in the world—that of fixed malice and revenge. It is while in this temper that most men become criminals.

The Family.

"I WILL LIFT UP MINE EYES UNTO THE HILLS."

When petty cares my heart oppress,
With all their weary bitterness,
And all my soul seems growing
A home where low ambitions dwell,
Where envy lurks, suspicions swell,
I lift my eyes unto the hills,
And dream of wild flowers blowing!

Of happy fields where golden-rod,
And sweet pale asters sway and nod,
'Mid graceful, waving grasses;
Where tender leaves are floated down,
And fleecy clouds are lightly blown,
And care and doubt are put to route
By every wind that passes.

Once more I breathe, my soul expands,
And stretches upward yearning hands
With love and longing glowing;
It climbs the steepest mountain height,
Beyond the clouds that dim our sight,
And reaches the eternal hills,
Where flowers for aye are blowing.

Oh, toilers on life's arid plain,
Beset by disappointment's pain,
Where tears are ever flowing,
Lift up your eyes, your help is there,
Where all is strong and pure and fair;
For God's own thought is crystallized
In every wild flower blowing.

—*N. Y. Observer.*

AN EVERY-DAY QUEEN.

"Helen."

"Yes, mother. I'm coming."

With a sigh of discontent Helen laid aside her book and tied on an apron.

"Eating, eating, eating. How tired I am of it all. It seems as if the whole work of the world turned on eating. It is the first thing in the morning, almost the last thing at night, and all the way between. If only I could stay here and read, instead of muddling about in that kitchen."

No one else would have used the term in reference to Helen's quick, neat-handed movements about her work. Still, her heart to-day was less in it than usual, as her mother soon perceived.

"You're not going to put on the sliced peaches in that dish, dear?"

"Why not, mother?"

"I always think fruit looks so much prettier in the high glass dish. I supposed you thought so."

"So I do, mother," said Helen, bringing the dish. "But, after all," she added, with a little impatience, "what's the use of making such a fuss about the way things look for the short time we sit at the table? It seems to me contemptible, sometimes, the hours and hours we spend getting ready for eating—hours that might be so much better spent."

Her mother looked at her with a smile, half of amusement, half of surprise.

"What would you do without it, Helen? Even you, with all your higher ambitions, could scarcely get along without eating."

"No, I am sorry to say, I suppose I couldn't. But I would be glad to do with a crust and glass of water if I could have the time to study and fit myself for better things."

"And what would your father and brothers do?"

"O, of course, they would never put up with any such thing. I feel out of patience, sometimes when I see them coming up to dinner. Just to eat, eat, eat. Now, confess, mother, don't you think yourself there is a great deal more trouble than necessary made about cooking?"

"I have no doubt there is, Helen, in some quarters. But when we remember that the Lord has made us as we are, dependent upon the eating which you hold in such lofty disdain, I cannot feel that it is such a trifling matter."

"O I don't mean to despise necessary food, mother. But how far we go beyond what would keep us alive."

"Perhaps so. Perhaps not so very far beyond what serves to keep us in the best, heartiest life. If eating were intended merely to keep us alive, I scarcely think we should have had such a wide selection. Bread and meat would do that, but how many other things the loving Lord has made for His children! Would the bounteous earth have given us such riches of fruit and vegetables, if it were a thing to be despised that we should enjoy them?"

"You are beginning to crowd me rather closely, mother," said Helen, with a smile, as she took the lettuce leaves she had been about to throw away and laid them as a garnish around a dish of salad; "still I can not help wishing that I might be one of those for whom some other duty had been laid out than this everlasting round of house-work."

Mother shook her head with a serious look.

"There are thousands and thousands of girls all over the land, yes, all over the world, Helen, to whom it is laid out to do this same housework which troubles you. It is not in many respects exactly the work which many would select if they had the choice, but you must remember that very few have the choosing of their life-work. And as that is so, and there is so much housework to do and so many who must do it, would it not be far better to bring it up to a standard of sweetness and dignity, instead of trampling it as low as we can and then spending much useless regret upon our inability to rise above it and escape from it?"

"Go on, mother."

"If you give a little thought to it, my daughter, you will see that there is much in it to call forth the best in a young girl. It is a loving ministering to those we love. Just so far as we bring our best endeavors to it, making home sweet and attractive, so far shall we elevate our work and ourselves."

Helen set down a meat dish to make her mother a bow.

"Thank you, ma'am. You'll be making me think myself a queen next."

"I don't know any better queen, dear, than the queen of a bright, happy home—made so mainly by her own efforts. Success and happiness, say I, to the house queens all over the land, and may they grow to be more and more awake to their royal privilege."—*Congregationalist.*

WOMAN'S TEARS.

Stop, think a minute, dear reader, and answer to yourself whether we do not hear a great deal less about woman's tears than we did a few years ago. Time was when a girl could hardly be looked at sternly but she would burst into tears; every disappointment, little and big, caused a flow of tears; every burst of enthusiasm started the lachrymal glands into activity.

The woman of to-day weeps but little. She is too earnestly engaged in fitting means to ends, in overcoming obstacles, in accomplishing well laid plans, to have time to spoil her face with crying. Does anything untoward befall her? She begins to ask at once: "What shall I do about it?" and forgets to cry, Does a rush of emotion sweep over her? She says to the waves: "Thus far and no farther," and holds herself firm. Instead of fainting at the sight of blood, she has learned to aid in binding up wounds, in tying severed arteries, in setting broken bones, and often asks no help from any one in doing these things. She has learned to think on her feet in the presence of an audience, to keep tremors from her voice and fear from her heart, in seeming at least. With all this we cannot see that the mother of to-day is any less tender than the mother of the last generation. Instead of wringing her hands if some untoward accident befalls her child, she sets to work to repair damages in the best way, and to secure herself from trouble in the future. If she must feed her child instead of nursing it, she is careful as to quality of food given, the times of feeding, the hours of sleeping, the garments worn and their suitability, and her love expends itself in practical ways rather than in mere rapturous sentiment.

We have never been able to discern any difference between boys and girls in infancy with respect to readiness to cry. A boy baby will cry as quickly at the puncture of a pin as a girl baby, and louder, because he is generally stronger in the lungs. But as soon as he can walk and fall down he is taught not to cry, and this teaching is continued all the way to manhood. The same teaching applied to girls would produce similar effects, and if not so great as in the case of the boy, would certainly aid them in gaining control of their relatively stronger emotional nature.

There is a time to weep as there is a time to laugh and do everything else, but there is great loss of energy when the weeping comes at the wrong time, or when it is permitted to interfere with duties to be done, burdens to be borne, responsibilities to be discharged.

Repression deepens the channel of feeling. Perhaps because he so clearly perceived this, Bayard Taylor wrote:

"The bravest are the tenderest,
The loving are the daring."

SATURDAY NIGHT.

There is a restful sound about the mention of Saturday night.

To the rich man who lolls around all the week, trying to make the slow hours pass somehow, it may not mean much; but to the man who works ten hours a day for six days out of the seven it has a significance. It means rest. It means going to bed without setting the alarm-clock so it will ring out and get the house astir at five o'clock.

To the busy toilers in our factories and workshops Saturday night comes as a blessed relief—a break in a weary monotony.

The loose ends of the week's work are gathered up. The housewife sets her goodly array of eatables in the cupboard, and thinks, "To-morrow I will rest."

She draws her basket of mending toward her with inward satisfaction, and darns the stockings and sews on the buttons with a sense of relief. She will rest to-morrow! The children will put away their toys and their school books, and gather round the fire to read the weekly papers and look at the pictures.

Saturday night! No more work for thirty-six hours! Thirty-six hours of sixty minutes each! No more money-making, no fretting, no business cares, no trying to make books balance, no scanning of stock reports—nothing but rest!

The farmer looks about his well filled barns and over his growing crops, and hangs up his scythe in the apple tree by the grindstone, and pays his hired man his week's wages, and congratulates himself that another week is over.

He is tired; he has worked hard; his brow is wet with the sweat by which it was said of old man should eat his bread. He has earned the rest which is coming.

He puts on a clean shirt, combs his wet locks,

and sits down to a supper which labor has given him the right to eat, and the ability to eat without killing him with indigestion. And the way the viands disappear is a sight to make a dyspeptic howl with envy.

On Saturday night our friends drop in, and talk over the news, and tell us what is in the papers, and compare notes on the weather, and give us a detailed history of the way Aunt Maria had the toothache, and what the dentist said, and how Uncle John had an attack of cholera morbus, and what cured him.

And we urge them to stay longer, for it is Saturday night, we tell them ; and we walk down to the gate with them, remark on the beauty of the night, and wonder if it will rain to-morrow.

And we go to bed, tired, but happy, and reflect that we can lie in bed just as long as we please, for to-morrow is Sunday, and Sunday is the day of rest.

Youth's Department.

SPEAK NAE ILL.

Other people have their faults,
And so have you as well ;
But all ye chance to see or hear
Ye have no right to tell.

If ye canna speak o' good,
Take care and see and feel
Earth has all too much o' woe,
And not enough o' weal.

Be careful that ye make nae strife,
Wi' meddling tongue and brain ;
For ye will find enough to do
If ye but look at hame.

If ye canna speak o' good,
Oh ! dinna speak at all ;
For there is grief and woe enough
On this terrestrial ball.

If ye should feel like picking flaws,
Ye better go, I ween,
And read the Book that tells ye all
About the mote and beam.

Dinna lend a ready ear
To gossip or to strife,
Or perhaps 'twill make for ye
Nae sunny things of life.

Oh ! dinna add to others' woe,
Nor mock it with your mirth ;
But give ye kindly sympathy
To suffering ones of earth.

—*Selected.*

GOING AFTER FIRE.

"Tell us a story, grandma," pleaded Jennie, "of when you's a little girl."

"Yes, grandma ; or when you lived in the woods, and heard the bears howl at night," said Edna. "I wish I could see one—a real live one."

"I never saw but one live one," said grandma, "and that was one morning when I ran over to our neighbors to borrow some fire."

"Borrow fire !" cried the children together.

"Yes," laughed grandma. "You know so long ago they didn't have any matches. There were none made then. If we let our fire go out, we had to borrow some. Mother usually covered up a heap of big knots deep in the ashes overnight. On raking them open in the morning, there would be a bed of coals to begin the day.

"But one night, late in the fall, the knots did not burn, and there was no fire to get breakfast. I was the oldest—about as big as Edna. Well, mother pinned a wool blanket over my head with a thorn, for we didn't have many pins. Giving me the little iron fire-kettle, she bade me be spry, for the children were hungry.

"Well, I got my kettle full of bright coals, with a blazing knot on top. I ran off through the frost, the wind keeping the coals and knots all ablaze.

"When I got about half-way home I heard a crackling through the thick bushes. Almost before I had time to stop, a great, black bear ambled out into the rough, narrow road. I was so scared that I dropped my kettle flat on the ground and stared at him. And he stared at me, sticking his long nose out toward me, sniffing and snuffling.

"But he didn't like the smell of the burning knot, and the next moment he leaped out of the path and went crashing off through the bushes.

"I didn't stop for the coals, but, scooping the knot into the kettle, I fled toward home in a great panic. A little time after that, father and Mr. Noble, our neighbor, caught the bear in a trap, and father had a coat made out of his skin."—*Our Little Ones.*

ELSIE AND ARCHIE.

Elsie is five years old and Archie is four. This is their first winter in America. Their mother had many times in India told them stories of the daisies in America and the wonderful snow. One of Archie's first questions in coming to America was, "Is this 'Merica ?" And oh, how delighted he was one morning to run into the house with the cold, white stuff he had watched dropping down out of the sky ! And when he slipped down on the ice, he said, "There's tumble-ice out there."

Last summer the daisies were a constant delight. He could not pick enough of them. One day, Elsie and Archie were sitting on the stairs talking. They love to talk to each other.

"Elsie, are there flowers in heaven ?"

"Many flowers, very many," said the little sister.

"May I pick all I want ?" the little fellow asked anxiously.

"If you ask Jesus first. They all belong to Him."

"Mamma," Elsie asked one day, "shall I be tired in heaven ?"

"No, dear, you will never be tired in heaven."

"But I think I shall, when night comes, picking so many flowers."

One reason that Elsie and Archie loved to talk about heaven is that before they came home to America they had a little sister Jean whom they loved dearly ; one night they kissed her good-night, and in the morning when they asked to see her and kiss her good morning, mamma told them she had gone to heaven to stay always with the dear Heavenly Father.

There is a little mound in India covered with flowers that they call "Baby Jean's garden."

One day Elsie said, "Archie, if you go to your Heavenly Father before I do, you can tell Him all about me and what I pray about, because you know all about me."

Then grandma thought, "That is like Jesus ; He tells our Heavenly Father all about us, you and me, for He knows all about us."

Last night Archie was left alone in bed. He said, "Heavenly Father stays awake all night ;" so he was not staying alone.—*The Morning Light.*

JOHNNIE'S ORATION.

"Got your speech ready for Friday, Johnnie ?" asked a school boy.

"No," said John.

"Well, I have. You'd better hurry up."

"Pshaw ! what's the use ?" asked John. "You see, a speech for Friday isn't just like lessons that a fellow ought to learn. Ever so many things may happen, so that I shan't have to speak at all. Visitors may come in, or some other boy may recite something real long, so that there won't be time for me. I shan't bother. Maybe I'll go out in the country that day, and then if I learned anything it would be of no use. I'll wait till the time comes."

John waited, but he did not go to the country ; the other boys chose short declamations, and Friday morning was so cloudy that there was no prospect of company. At noon John was in a state of desperation. He flew here and there about the house in search of something that would answer his purpose. Uncle Jack gave him a book of old dialogues and orations, but before he could learn more than a line or two it was school time.

The others spoke, but John listened without hearing much, and when his own name was called he walked across the floor with a very bewildered feeling. Then, staring at the ceiling, he leaned against a post in the center of the room. Mr. Grey would not accept excuses ; John knew that perfectly. He put his hands in his pockets and looked at the boys, pulled them out again and looked at the clock ; then he began confusedly :

"My name is Norval. On the Grampian hills —my name is Norval. On the Grampian hills my father feeds his—his—name is Norval."

"Runs in the family, that name does," slyly whipered a boy near him. The others began to laugh, for they all knew how grandly John had talked of not taking any trouble.

Mr. Grey began to look curiously over his glasses, and John knew that something must be done ; so he suddenly said ; "I don't know much about Norval, but I know something about industry, so I'll talk about that :

"Industry is a good thing to have ; it's better than luck. If a boy just trusts to luck, it may not turn out as he expects, and then he gets into trouble. If a boy is real industrious, and gets ready for things, why—he's ready. If the man that invented the telegraphing had waited for luck, I don't suppose there'd have been any messages sent yet. Boys, be industrious ; get ready for things beforehand, and don't wait till the time comes."

John bowed and sat down, and the boys applauded heartily.

Mr. Grey, who did not understand the matter so well, hesitated a moment, but finally said : "This address seems to be original, and I suppose we must judge it leniently on that account, though it is very imperfectly prepared. There is some valuable truth in it, however, which the speaker himself may profit by : 'Whatever is worth doing at all, is worth doing well.' Or, rather," he added, more seriously, "there is a better motto still that I should like to give you ; 'Whatsoever ye do, do it heartily, as unto the Lord, and not unto men.' That will prevent all shams and careless work."

The boys thought John had escaped wonderfully well ; he was certain of one thing—that if he had not learned anything to recite, he had learned something else that day.—*Kate W. Hamilton.*

Pleasantries.

"Do you believe man sprang from the ape ?" "No ; but I believe woman springs from the mouse—in fact, I've seen her."

Mrs. Pettish—"I'm afraid you won't do. As nearly as I can find out you have worked in six or eight places the past year." Miss Mary Mahoney—"Huh ! and how many gir-r-rls has yurself had in the same time ? No liss, I'm thinking."

NOTICE.

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THE REFORMED CHURCH MESSENGER,

907 Arch Street, Philadelphia, Pa.

THURSDAY, SEPTEMBER 3, 1891.

No doubt all of us remember the sad occurrences connected with the death of Rudolph, the heir apparent of the throne of Austria. The brother of the Emperor has two sons, neither one of whom, it is said, is fit in the estimation of the people generally, to take his place when he is called away by death. When the time comes it will be difficult to fill the vacancy, unless another Maria Theresa steps forth, and serious complications may arise at no distant day, when the imperial house of the Hapsburgers shall have lost its prestige among the people. Most probably it is by the decline of ruling families in Europe that Providence is preparing the way for the revolution in Europe now manifestly going forward, by which the supreme power is descending to the people, and at the same time elevating them to a higher plane of intelligence. Neither religion nor the Church will suffer any harm by the change, from monarchical to free institutions. It will benefit them both immensely.

SPIRITUAL RECIPROCITY.

It is no doubt a matter of regret to learn that there are failures in the crops of certain parts of Europe—a shortage—but it must be highly gratifying for us on the other hand, to know that out of our own abundance, with our surplus, we will be able to supply the wants of many people in foreign countries this year, thus keeping them from extreme suffering, or it may be, starvation. This is an illustration of our mission as a nation, to become a blessing more and more to the world at large. But we may hope that it only points to something still higher and better. If we can supply other nations with temporal food, earthly bread, we can, and as we ought, likewise supply them with the bread of eternal life, especially pagan people. We have made a beginning in this kind of spiritual reciprocity, but it is only a beginning, and we can do much more. Let the good work go on under the gladdening beams of the Sun of Righteousness.

NAMES AND PATRONYMICS.

It is a remarkable fact that family names as well as the names of individuals had not only a meaning orignally, but that to a large extent they express the spirit, genius or character of the race of people in which they sprung up. The children of Israel were of all other nations *religious* in their tendencies, and the thought of the true and living God was always uppermost in their minds. Their names accordingly have a characteristically pious import, indicating trust in God, dependence on Him, or love for His character, as the author of all things. Many of them embody His name in one form or another. Thus from Jehovah or Elohim we get *Joshua*, whose help is Jehovah; *Jonathan*, whom Jehovah gave; *Jehoshaphat*, whom Jehovah judges; *Joel*, Jehovah is His God; *Samuel*, heard of God; *Michael*, who is like unto God? *Nathanael*, the gift of God; *John*, whom Jehovah loves; and many other of kindred signification. The name last mentioned has entered into all of our modern languages, and been variously modified, so as to suit the ears or the tastes of the people. Thus selecting a few out of the many Johns, we have *Johannes*, *Jahn*, *Jans*, *Jansen*, *Johnson*, *Johnston*, *Hannes*, *Hans*, *Hansen*, *Hensen*, *Hansel*, *Hensel*, *Henselor*, *Hanneman*, *Hanke*, *Henne*, *Grosshans*, *Langhans*, *Kleinhans*, *Joanna*, *Jean*, and so on to the end of the chapter.

The Greeks although a truly religious people in their way, were predominantly *idealistic* in their life and this shows itself in their beautiful names, many of which end in *cles*, signifying glory. *Pericles* signified very famous; *Sophocles*, famed for wisdom; *Themistocles* for justice; *Callietes*, for beauty; *Cleophanes*, radiant with glory. Their reverence for God manifested itself in the names commencing with Theos, God, such as *Theodotus*, *Theodorus*, *Theophilus*, *Theophrastus*, *Theocritus*, *Theodosia*, *Theodota*, *Theodora* and so on.—The Romans on the other hand were preeminently a practical and realistic race, as prosy as the Greeks were poetical, as may be seen at once in their vocabulary of names. Their ancestors were an agricultural people, and in this respect favorably distinguished among the ancients. Hence their patronymics. *Agricola* meant a farmer; *Fabius*, a bean; *Lentulus*, a lentil; *Cicero*, a pea; *Piso*, a vetch; *Porcius*, a swineherd; *Niger*, black; *Rufus*, red; *Flavius*, yellow; *Livius*, blue; *Longus*, long; *Paulus*, little; *Crassus*, fat; *Macer*, lean; *Calvus*, cabbagehead; *Capito*, thickhead; *Claudus*, the lame; *Plautus*, the flat-foot; and *Balbus*, the stammerer. The poverty of inventive power in finding graceful names among the Romans rises to a climax when they called their children *Secundus*, *Tertius*, *Quintus*, *Sextus*, *Octavianus*, or the second, the third, the fifth, the sixth and the eighth. Whatever we may think of such names, it must be remembered that the old Latin people were good farmers, and that their agriculture lay at the foundation of their social life and of their greatness as a people in the history of the world. Further, whatever odor must must be encountered in connection with the origin of their names in the barnyard as in *Porcius* or *Asinius* (Esclzüchtu), it must be admitted that many of this brave race made their humble names very illustrious, the brightest in the firmament of history. All this goes to show that such names as *Ochs* or *Teufel* do not necessarily bind the individual to the animal creation or the world of darkness. And so too, Scriptural names will not of themselves make any person like Abraham, Moses, Samuel, David, Solomon or Daniel, and yet those who bear them ought to strive to be like them in spirit at least. It involves a misnomer, in fact a desecration, to bear such titles, if they involve a broad contradiction to our characters.

GRATITUDE.

Gratitude is one of the noblest instincts of our human nature. It is something spontaneous, and if it springs up of itself when we receive favors at the hands of our fellow-men, how much more so should this be the case when we come to trace them back to God, who gives us all our friends, and is, in fact, the Giver of every good and perfect gift. Gratitude involves thanksgiving, the exercise of love, and a sense of responsibility to Him as the Author and Giver of all our blessings and gifts. As these come down to us for the most part only as we work and labor, it follows that we all should cultivate habits of industry and economy. Every person should occupy his time in doing something useful. We have often seen aged people, in declining strength, who were always doing something useful about the house or on the farm. Children, also, having had enough playtime, should be required to do some kind of work, so as to cultivate in them habits of industry. It is right that people should make as much money as they can, provided they get it honestly, and do not set their hearts upon it, laying it by for the benefit of their families or of the community. It is the *love of money*, not its acquisition or possession, that is the *root of all evil*. But whilst our obligations to God require us to be active in things pertaining to this life, it should be much more so in things pertaining to the life to come. Here more than elsewhere we should be active, ardent, and faithful workers. The child Jesus when He was in the temple, only twelve years old, said that He must be about His Father's business. That is a lesson for all alike. We are the stewards of God in His Church, His husbandry here on earth, and much remains to be done in the spread of His kingdom on earth, at home and abroad. Here there is work for every one to perform, and the allotted time for each one of us to work is short. Hence let all together work while it is called to-day.

COME AND SEE.

The psalmist in his famous forty-sixth psalm calls upon the people of his nation to come and see the works of the Lord. There was much in their previous history that was eminently worthy of their attention and prayerful consideration. His language, however, may be applied with equal force and propriety, in fact even more so, to the inhabitants of this country, and, we may say, of the entire western hemisphere. In the year 1893 representatives from all parts of the earth, Europe, Asia, Africa, Oceanica and of this western continent will meet at Chicago to celebrate the discovery of America by Christopher Columbus in the year 1492. It is meet, right and most proper that this should be done on such a magnificent scale. No merely secular event in all past history has ever exerted such a salutary influence upon the destinies of nations as the discovery of this continent, four hundred years ago. The hand of God was in it most manifestly throughout. Columbus had many enemies to encounter who denounced him as a mere dreamer; but he also had some intelligent and powerful friends, a few at least, who at length obtained for him an audience with the King and Queen of Spain. Queen Isabella possessed enlarged views of the subject, and she could see that, whilst a new world would add to the glory of Spain, it would be another field for the spread of Christianity among savage and benighted nations. She therefore pledged her jewels, most costly and rare, to pay the expenses of the expedition, and Christopher, with his three small vessels, was soon far out on the ocean, on his way, as he supposed, to the Indies. Up to this time the great navigators had never gone far from land. Boldly and heroically he launched out into mid-ocean, with the sun, the stars, and the compass as his only guides; and after much trouble with his sailors, he at length came to land, of which the old world knew little or nothing. In all this the finger of God seems to be so palpably manifest that any one who runs may read its writing on the sands of time. It is consequently very becoming that we, now living on this side of the great water, should say to the peoples of all lands and nations, ourselves included, Come and see the works of the Lord.

HE possesses dominion over himself and is happy, who can every day say, "I have lived." To-morrow the heavenly Father may either invade the world in dark clouds, or cheer it with clear sunshine. He will not, however, render ineffectual the things which have already taken place.—*Horace.*

For the Reformed Church Messenger.

THE PROFESSORSHIP OF THE PITTSBURGH SYNOD, GREENSBURG, PA.

Sunday, August 16th, was the time appointed by the Committee of the Pittsburgh Synod for presenting the claims of the Theological Seminary, Lancaster, to the membership of the two Reformed churches of the thriving town of Greensburg.

Greensburg is rapidly advancing in population and wealth. During the last three or five years a strong impulse has been given to various branches of industry and trade, due chiefly to the development of the vast deposits of coal in the vicinity of the town and throughout the county of Westmoreland. As a matter of course the growth of population and of financial resources is affecting the churches. Favored with faithful pastors and having many active members who are devoted to the progress of the kingdom of Christ, Reformed churches are increasing in numbers, in ability and in liberal giving.

Services were held on Friday and Saturday evenings in the First Reformed church, of which the Rev. C. R. Dieffenbacher is pastor. Of Friday evening, not having then arrived, the writer cannot speak. On Saturday evening the Rev. D. B. Lady addressed the congregation on the importance of an educated ministry, the Rev. Prof. J. C. Bowman on the interest of the people in an additional Chair in the Theological Seminary, and Elder Wm. R. Barnhart on the call for large and cheerful offerings to the cause of ministerial education from the membership; the Rev. C. R. Ferner presiding.

On Sunday, Prof. Bowman occupied the pulpit of the second Reformed church in the forenoon, the Rev. D. N. Dittmar, pastor, and of the first church in the evening. Alternating with him, the writer preached in the forenoon in the first church and in the evening in the second church. The general theme was the necessity of strengthening the educational institutions of the Reformed Church, especially the call for increasing the teaching force of her oldest theological school. The attendance was good, and new interest was awakened in the cause of liberal education, as the gifts of the people during the following days revealed.

The brethren Lady, Truxal and Ferner, associated with the pastors and Elder Barnhart, distributed into sub-committees of two or three, visited the members of the two congregations, and met with a cordial welcome.

On Saturday evening in the course of his remarks, Elder Barnhart had said his first thought was to give $100, but added that on further consideration he had decided to make an offering of $500. On Monday forenoon he subscribed this amount. One or two others pledged the same sum. One member drew his check for $600, which was passed to Elder John B. Roth, Lancaster, Treasurer of the Seminary. Several responded by subscribing $100 each; and many by pledging or contributing smaller sums. The final result of the canvass is not known; but the total will be deserving of commendation, and be cheering to the committee of the Pittsburgh Synod, who, without compensation, but with energy, ability and perseverance, and, it may be added, with no little self-denial, are prosecuting their important work.

The consequences of this method of holding Conventions and addressing the membership in a series of discourses on the Theological Seminary touches all branches of higher education. Opportunities naturally arise for showing the close connection of theological with classical training, of the Seminary with Franklin and Marshall College; and the greatness of the educational work which is claiming the serious attention and calling for the liberal offerings of all classes of our membership, ministers and laymen, rich and poor. We may look for other fruits growing out of these labors, fruits which, as "bread cast upon the face of the waters," our institutions of learning will gather "after many days." E. V. G.

Lancaster, Pa.

THE VALUE OF THE FAMILY ALTAR.

A variety of excuses are offered for a failure to erect the domestic altar, or for the neglect of the morning and evening sacrifice where it has been erected; but in most instances, if not in all, they are excuses only, not reasons. If the plea is a lack of ability on the part of the head of the household, whether a father or mother, the answer is, that all, with rare exceptions, are capable of reading the Bible, and that those who regard themselves as incapable of offering extempore prayer may use a form. They may write their prayers and read them, or they may make use of one of the many excellent volumes that have been prepared for the benefit of this class; and all who have been able to read may unite in the service. But if the excuse is a lack of time, the answer is, "Prayers and provender never hinder the journey." However pressing our work may be, we cannot afford to neglect our daily food; and prayers are no less necessary and important. No man accomplishes more during the year by neglecting family worship. It was Martin Luther, if we remember, who said: "When I have an unusual amount of labor to perform during the day I spend more than the usual length of time in the morning in prayer." But this was the wise and reasonable course. If it were necessary to do more than the ordinary amount of work, he had more than his ordinary need of the divine blessing, and if he would secure this he must be willing to take more than the ordinary pains to obtain it.

But those who neglect the worship of the family altar do so because they have no adequate conception of the importance of a faithful discharge of this duty. The family altar should be conscientiously maintained, not only because it is by the discharge of this duty that the blessing of God upon the family for the day is secured, but also for the sake of its influence upon the household. It is an educating process in a spiritual sense which no household can afford to neglect. It is needed by the parents, and it is needed by the children. And if there are domestics, or boarders, or visitors, it is needed by them. And though they may not understand its value and refuse to avail themselves of its benefits, the knowledge that family worship is regularly maintained will leave an impression. It will prove to them a spiritual educator. In many instances the immediate influence is very marked. Visitors who have not been accustomed to this exercise, during a stay of a very few days, or even of a single day, have received impressions which have led to their acceptance of Christ. But the importance of the family altar is to to be measured, not by its immediate results, but by the influence exerted during a series of years. Its quickening and restraining power is felt by the adult members of the household, and to the young it is prominent among the home influences by which the character of the future man or woman is molded. For a day or for a month its formative influence may not be perceptible, but during a series of years the impression becomes deep and abiding.

Parents and other heads of families who live in neglect of this obligation make a very grave mistake. They wrong their own souls and they wrong every member of their households. No one can afford to live without the family altar, so far as relates to his own spiritual interests, and to do so is to neglect a most important means of doing good to others.—*The National Presbyterian.*

Extract from the Contract between the Publication Board of the Reformed Church in the U. S., and the Proprietor of the Reformed Church Publication House.

"It being distinctly understood and agreed between the parties that the Synods of the United States, Pittsburgh and Potomac in consideration of the terms of this lease agree that they jointly or any one of them will not establish or themselves conduct or have conducted for them a publishing house or houses, nor publish any books or periodicals, nor endorse any periodicals that may be published by any private party or individuals either within or without their respective bounds."—Minutes of Synod, 1888.

The Publisher's Column.

THE MESSENGER AND THE NEW HYMNAL.

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Poetry.

A CRY.

A cry, as of pain,
Again and again,
Is borne o'er the deserts and wide-spreading main;
A cry from the lands that in darkness are lying,
A cry from the hearts that in sorrow are sighing:
It comes unto me;
It comes unto thee;
O, what—O, what shall the answer be?

O! hark to the call;
It comes unto all
Whom Jesus hath rescued from sin's deadly thrall:
Come over and help us! in bondage we languish;
Come over and help us! we die in our anguish.
It comes unto me;
It comes unto thee;
O, what—O, what shall the answer be?

It comes to the soul
That Christ hath made whole,
The heart that is longing His name to extol;
It comes with a chorus of pitiful wailing;
It comes with a plea which is strong and prevailing:
"For Christ's sake" to me;
"For Christ's sake" to thee;
O, what—O, what shall the answer be?

We come, Lord, to Thee;
Thy servants are we;
Inspire Thou the answer, and true it shall be!
If here we should work, or afar Thou shouldst send us,
O, grant that Thy mercy may ever attend us;
That each one may be
A witness for Thee,
Till all the earth shall Thy glory see!

Selections.

Great works are performed, not by strength, but perseverance.—*Steele.*

Look within. Within is the fountain of good, and it will ever bubble up, if thou will ever dig.—*Antoninus.*

The harp of the human spirit never yields such sweet music as when its framework is most shattered and its strings most torn.—*Melvill.*

When prayer delights thee least, then learn to say,
Soul, now is greatest need that thou shouldst pray.
—*Trench.*

Hold fast to the Bible as the sheet-anchor of your liberties; write its precepts in your heart, and practice them in your lives.—*U. S. Grant.*

Apostles never wasted a moment on a gospel of patchwork. Their two-fold text was, turn to the Lord, which meant repentance, and cleave to the Lord, which meant a life of faith and holiness.—*Rev. T. L. Cuyler.*

Believe and trust; through stars and suns,
Through life and death, through soul and sense,
His wise, paternal purpose runs;
The darkness of His providence
Is star-lit with benign intents.
—*John G. Whittier.*

No man ever arrived at any just views of his sins by the mere process of human reasoning, or by anything short of the illuminating and convincing power of God's Spirit.—*Dr. Spring.*

Since thy Father's arm sustains thee,
Peaceful be;
When a chastening hand restrains thee,
It is He!
Know His love in full completeness,
Feel the measure of thy weakness,
If He wound the spirit sore,
Trust Him more.
—*Charles Hagenbach.*

We may compare the Bible to the Tabernacle with its three courts. The outer court is the letter of the Scripture; the inner court, or holy place, is the truth of the Scripture; the holiest place of all is the person of Jesus Christ, and only when we pass the inmost veil do we come to Him.—*Dr. A. T. Pierson.*

Charge not thyself with the weight of a year,
Child of the Master, faithful and dear—
Choose not the cross for the coming week;
For that is more than He bids thee seek.
Bend not thine arms for to-morrow's load;
Thou may'st leave that to thy gracious God.
"Daily," only, He saith to thee,
"Take up thy cross and follow me."

Science and Art.

AN ELECTRICAL BRAIN-TESTER.—An apparatus for measuring brain effort has been made by Mr. J. L. Balbi, who suggests that the arrangement might be made to point out the proper studies for children, or those which can be pursued with the least work and greatest profit. In the center of a headgear of some light heat-conducting material he places a thermo-electric pile, which is connected by flexible wires to a sensitive galvanometer. The slightest rise in temperature due to rush of blood to the head is indicated by the galvanometer, the effect, of course, increasing with the intensity of the mental work.

A fruit of any kind is regarded morphologically as a changed branch. A branch may have several whorls of leaves, and thus the calyx, corolla, stamens and pistils represent several theoretical whorls of leaves on a branch; and the same is true of the formation of fruit. In this way is explained the well-known phenomena of an orange within an orange; the branch has not been thoroughly arrested in its growth, and two whols have had a chance in the transformation. But this explanation has never accounted for the rind of the orange. It is now said that the rind represents a lower whorl on the arrested branch which forms the orange.

Items of Interest.

The oldest man in Pennsylvania is said to be Jacob Steel of Fayette county, who will be 108 years old if he lives till October 19.

Farm profits will be $1,000,000,000 more this year in the United States than they have been during the recent years of depression, is the opinion of the American *Agriculturist.*

The Rev. John Newton, D.D., Missionary of the Presbyterian Board, at Lodiana and Lahore, India, died at Murree, in the Himalayas, July 3rd, at the age of 80. He went to India in 1834, and has been identified with the work in India as no other man has been.

The recent action of the Governors of Kieff, Polia and Volhynia, in Russia, requiring all foreigners to become naturalized citizens, which involves becoming members of the Orthodox Greek Church, or leave Russia, if carried into effect, will practically extinguish the Baptist churches in Russia, as nearly all of the twelve thousand Baptists in that empire are Germans, and resident in these provinces.

It is said the real purpose of the visit of Prince Henry to England is to arrange for a regency for the German Empire, should such an event become necessary. The Kaiser is surrounded with so much secrecy that considerable concern has been aroused as to his condition.

The Rev. Narayan Sheshadri, D.D., who was recently in this country and Canada on a visit, died suddenly from heart disease while on his return to Scotland. Dr. Sheshadri was a high-caste Brahman, and one of the earliest converts to Christianity. He graduated from the Wilson College at Bombay, and has for many years been a missionary of the Free Church of Scotland.

A despatch from Prof. Dyhrenfurth, in charge of the rain-producing experiment in Texas, stated that the first experiment was made on Monday of last week, powder being exploded high in the air; that clouds soon after began to gather, and that it rained heavily there shortly afterwards.

Friends of Italy will hear with delight of the diffusion of the Scriptures in Rome. It is said that during the first six months of 1890 twenty-one thousand copies of the publications of the Bible Society were sold in Rome and its environs.

Of one hundred and twenty million women in India, forty million are in zenanas and twenty three million are widows, and about one in every eight hundred is under instruction. At present there are between one and two hundred missionaries there.

The six hundredth anniversary of the independence of the Swiss Republic was celebrated in Louisville, August 10. Gov. Buckner and other State and city officials, the Swiss Minister at Washington, and the Swiss Consuls of many American cities were invited to participate.

A novel plan for extinguishing a church debt has been hit upon in Melbourne, Australia. The total debt is divided among the members of the committee, and each man insures his life for the amount that falls to his share. The policies are transferred to the church, and the annual payments on them are made out of the collections. Then, of course, as the members of the committee "drop off," the sums insured on their lives drop in, and later, when the only survivor dies, the last installment of the church debt is paid.

Hints and Recipes.

PEACH PRESERVES.—Clingstone peaches are good for preserves, as they usually have a high flavor. Peel them and remove the pits; boil these till all the good is out of them with the peeling; weigh the fruit, and put its weight in sugar into the liquid from the peach pits and make a syrup. Add the fruit, a small quantity at a time; cook slowly about ten minutes; skim into a jar, add more fruit, and so on till it is all done, pour the boiling syrup over all. Next day pour off the syrup, boil it down and pour over the fruit. Repeat daily until the fruit looks clear. A few kernels from the peach stones added when the fruit is cooking heightens the flavor.

A CURE FOR RED ANTS.—A sure cure for red ants is powdered cinnamon, strewn in cracks of closets, or wherever the ants congregate. No one was ever more burdened by these pests than I have been; the large black ants being as offensive in number and persistency in following us from house to house as the little red ants, to which there seemed to be no end. In one season the misery of years was, however, ended, and none have visited us since. I also strew powdered clove about; but the cinnamon seems to work the most expeditiously. Tomato leaves will keep them aloof, but they have to be often replenished and are disagreeable in odor.—*Good Housekeeping.*

HOW TO MAKE COFFEE.—There are numberless recipes for making a good cup of coffee, but perhaps the most delicious product of the bean can be obtained in this way: Take of freshly ground Java and Mocha, in equal parts, one ounce; pour over it sufficient cold water to thoroughly saturate the coffee; then add the white of one egg—together with the shell—and mix well together. This paste is now put into the coffee pot, and boiling water (about one quart) poured upon it. The pot is then placed over the fire, where it is allowed to boil for about half a minute, after which it is allowed to rest for five minutes. The coffee is then ready. It is clear as crystal, and the addition of a spoonful of thick cream, instead of hot milk, with sugar to the taste, make a cup of coffee fit for the gods.

Farm and Garden.

Those who own timbered lands would do well to get out what posts they need as early as possible. Posts and rails split out during summer and piled up to season become very hard, and resist atmospheric influences much better than timber gotten out later.

GREEN CORN FOR DUCKS.—One of the cheapest and best foods for ducks is green corn stalks cut up into short pieces and sprinkled with bran. A few rows of corn may be used for summer feed, and it can be grown thickly in the rows. If cut when it is about three feet high, and cured, it makes excellent food for ducks and geese in winter. Ducks should be raised with little cost in summer. So saith the *Mirror's* poultry writer, who is good authority.

A CAUTION TO FARMERS.—Intelligence and honesty seems to be the only protection from the lightning-rod man, the Bohemian oats vender and the innumerable sharks who find the farmer easy game. No man is safe who signs his name to a paper in the hands of a stranger, and he should only deal with them by paying cash when the goods are delivered. No farmer should form a partnership with a traveling agent to speculate off his neighbors. If he does, and finds in the end that he is himself the victim he has only himself to thank, and is not deserving of sympathy.—*Exchange.*

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch St.

LIPPINCOTT'S MAGAZINE for September contains—Carlotta's Intended, Julia Marlowe, Where Love Hath Been, September, Real People in Fiction, A Murderer for an Hour, Life, A Plea for Helen, Thou or I, Derby Day on Clapham Common, Incense, Society in Different Cities, Love's Calendar, Country Roads and Highways, Encouragement for Poets, Mrs. Van Brunt's Convert, No Tears for Dead Love, Notes from an Engineers' Camp, To a Cloud, His Majesty the "Average Reader," The Days that are to Be, With the Wits.

J. B. Lippincott Company, Publishers, Philadelphia. Price 25 cts.

HARPER'S MAGAZINE for September. Analysis of Contents. Frontispiece:—Beatrice, "Kill Claudio," Much ado about

Nothing, The New York Chamber of Commerce, An Imperative Duty, Letters of Charles Dickens to Wilkie Collins, Peter Ibbetson, Glimpses of Western Architecture, A Wheat-field Idyl, Germany, France, and General European Politics, An Untold Story of the Florida War, Chinese Secret Societies, London—Plantagenet, II. Prince and Merchant, Under the Minarets, Ill Considered Utterances, Editorial Departments. Monthly Record of Current Events.

Harper Bros., New York.

"That Little Woman" opens CASSELL'S FAMILY MAGAZINE for September. Then comes "River Birds," also "Cheap Delicacies," "Choice Dishes," "A Friend of the Jintons," "At Last," "A Guinea Guest," "Hereditary Traits," and "Gatherer."

The Cassell Publishing Co., New York, 15 cents a number; $1.50 a year in advance.

The frontispiece in the September number of THE MAGAZINE OF ART is "The Morning After the Ball." The contents of the magazine are—Longleat, the seat of the Marquis of Bath, The Dragon of Mythology, Legend and Art, Our Artists and our Universities, The Maddocks Collection at Bradford, The English School of Miniature Painting, The Potteries of Aller Vale, Lucas D'Heere. The number is a good one.

Cassell Publishing Co., New York, 35 cents a number, $3.50 a year, in advance.

THE QUIVER for September has as its opening article, "Homes of Some Foreign Reformers." It is followed by—On Stronger Wings, Crowns of Gold Around the Holy Vessels of the Tabernacle, Toggs' Temptation, All-Prayer, Flowers and Flower Girls in London, Revelations of Life and Character, Lady Olivia's Scrap Book, A School for Our Boy, A Strong Minded Woman, With the Campers Out, Short Arrows.

Cassell Publishing Co., New York, 15 cents a number, $1.50 a year in advance.

WIDE AWAKE for September contains—The Prince Imperial, Stanley's Bananas, Two Fishermen, The Margaret-Patty Letters, All Because a Bluebird Sang, How I Tended Silk worms, An Odd Set, Two Acquaintances of Mine, Peterkin and Pollikin go to the Fair, A Tale of the Black Forest, Drawing the Child-Figure, The Peppers Grown Up, Red Lilies, Sovereign of '45, Aunt Betsey's Cap Box, and Masquerade.

Wide Awake is $2.40 a year; 20 cents a number. D. Lothrop Company, Publishers, Boston, Mass.

THE September issue of the COSMOPOLITAN Magazine is a "woman's number," so far as the authorship of its articles is concerned. The opening article, on Edouard Detaille, is by Lady Dilke. A Forgotten City, by Eleanor Lewis. Malmaison in the Market, by Mary Bacon Ford. Julia Hayes Percy describes the Ladies' New York Club. Elizabeth Bisland writes of Tattersall's. Molly Elliott Seawell contributes "the Romance of Count Konigsmark." Countess Ella Norraikow writes of Woman's Share in Russian Nihilism. There are besides papers on the Evolution of the Society Journal, by Mrs. Roger A. Pryor; Society Women as authors, by Anna Vernon Dorsey; a pretty story, Il Mandolinista, by Daisy O'Brien, and verses by Katherine Grosjean, Mrs. Charles B. Foote, and Susan Hartley Swett.

Price 25 cents, Cosmopolitan Publishing Co., Madison Square, New York,

LITTELL'S LIVING AGE. The number of The Living Age for August 29 contains—Pasquale de Paoli: a Study, Nineteenth Century; The Blue Rose, Gentleman's Magazine; A Forgotten Race, Cornhill Magazine; To-day in Morocco, National Review; From a Country Parsonage, Gentleman's Magazine; A Study in Grey, Cornhill Magazine; Statesmen of Europe—Austria, part II., Leisure Hour; Mr. Robert Browning, Contemporary Review; Iftar in a Harem, Temple Bar; Poetry and Miscellany.

$8.00 per year. Littell & Co., Boston, are the publishers.

Marriages.

On Thursday, August 20th, 1891, at the residence of the bride's mother, near Mossy Creek, by Rev. A. R. Thompson, Mr. C. H. Fulton to Miss Utilla Alice Reeves, both of Augusta county, Va.

Deaths.

Obituaries to be inserted free of charge must contain only *two hundred* words, and all words above that number, verses of poetry and resolutions, will be charged for at the rate of *one cent* a word. Money must accompany obituary to insure insertion. Memoirs of ministers, their wives, and of prominent laymen are exempt from this rule.

DIED.—In Lancaster, Pa., at 124 South Prince street, August 11, 1891, Mrs. Elizabeth Smaling, aged 86 years, 6 months and 25 days.

The deceased was a native of Lancaster county and lived there all her life. She was a consistent and life long member of the Reformed church and was thoroughly devoted to it, always being in attendance upon the services in the house of God whenever the feeble state of her health would permit. This was always her greatest joy. She possessed a lovely Christian character, being a true servant of the Master. She was highly esteemed by all those who knew her and although leading a quiet life and being of a quiet disposition yet she manifested in her life the true spirit of Christ. One reaching such a ripe old age and being a life-long member of Christ, is well prepared to leave this world for another.

She was thoroughly devoted to her children and grandchildren, and they deeply mourn her departure from them.

Her body was laid to rest at Lancaster cemetery, August 14th, 1891, Rev. Dr. J M. Titzel, of the First Reformed church, officiating. A FRIEND.

DIED.—At his home, July 23, 1891, near Bridgeport Mills, Franklin county, Pa., Elder Peter Shearer, aged 78 years, 11 months and 28 days.

The deceased was a very useful and active member of the Reformed church in Fort Loudon, Pa. He served in the capacity of ruling elder for a period of forty years; and acted as superintendent of the Sunday-school at Bridgeport for more than a generation past. His Christian counsel, his prayers, and his quiet Christian life, were of great value and importance to the community where he lived. Of his moral, Christian character, it can be truly said, "Behold an Israelite indeed, in whom there is no guile."

His funeral was largely attended on Wednesday following, when his pastor, Rev. J. Hassler, preached from the words of David, in Ps. 12: 1, "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men." H.

DIED.—Lydia Riddle, at Altoona, Pa., August 17th, 1891, of an apoplectic stroke, aged 57 years, 5 months and 13 days.

Mrs. Lydia Riddle was one of the daughters of the late John and Elizabeth Mark of Lebanon, Pa. In her early life she became a member of the old Reformed church at her native place and continued a consistent member until her death. About 1867 she moved to Altoona where she remained about two years when she returned to Lebanon, where she resided until September, 1890, when she came to Altoona again to undergo a successful treatment for a rheumatic affliction. She recovered sufficiently from this to be actively at work again. At the time of her death she was keeping house for a family of this city. Commonly known among her friends as "Aunt Lydia," she always manifested a most cheerful and pleasant disposition. She endured her affliction with patience and without a murmur. On the ninth day after being taken with the stroke she died. While in Altoona, during the past year, she attended all the services regularly at Trinity Mission church, whenever she could. The funeral service was conducted by the pastor of this church at the home of Levi Snyder.

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BETHANY ORPHANS' HOME, WOMELSDORF, PA.

For Reformed Church Messenger.

ANNIVERSARY OF BETHANY HOME, WOMELSDORF, PA.

BETHANY DAY.

The anniversary of Bethany Orphans' Home was celebrated on Thursday, Aug. 27th, according to announcement. Notwithstanding the threatening aspect of the weather, no less than 66 ministers of the Reformed church with about 3000 of its people assembled to participate in the festivities of this occasion.

It is with proud satisfaction that we note the fact, that the peculiar influence of this charitable institution, for the past thirty years, has enlisted the warmest sympathies of the church—and has been helpful in cultivating the spirit of Christian benevolence in the hearts of the people.

A strange spell comes over the visitor as he enters these grounds, consecrated to Christian charity in caring for the physical, intellectual and spiritual well-being of the orphan. With feelings akin to that inspired when entering a grand cathedral, the reverent heart is prompted to say as it sets foot upon this consecrated soil of the church, "How holy is this ground." As the visitor approaches the main building which was erected in 1881 on the very spot where the former building that was destroyed by fire stood, he is confronted with the sight of another building, erected in fine architectural taste, standing to the left, which has been named by the Board of Managers Santee Hall, in grateful recognition of the fact that Mr. Charles Santee, of Philadelphia, has contributed $7,000, or the one-half of the cost of its erection. It is supposed that it will require an additional $4,000 to furnish the hall and to put up all the modern conveniences, which are absolutely necessary for the proper management of such an institution.

Santee Hall, standing in close proximity to the main building, will be the girl's department. When fully completed there will be enlarged facilities to accommodate an increased number of orphans, affording the church an opportunity of seeking a place for the shelter and Christian training of its homeless children.

As we sat on the veranda and watched the approaching trains unloading the crowds of visitors that subsequently eagerly wended their way to the Home, we felt like according them a cordial welcome.

Among the crowd we noticed many familiar faces. To many of them this has become a Mecca—a religious camping-ground—where sundered friends often chance to meet to exchange friendly, Christian greetings, and where under the hallowing influence of prayer and praise the spiritual bond is strengthened—that binds kindred hearts in warm Christian fellowship.

As the weather for the past week, up to the very morning of the anniversary, partook of the character of "clouds and tears," the flags at the Home were at half mast. Instead of white dresses the girls had on their ordinary garments, and instead of the new grey suits, the boys had on weather-boarded pantaloons. The gay and festive holiday dress was laid aside for the Sunday service—the children, however, were neat, tidy and clean. They behaved well, looked bright and rosy, and consequently, made a very respectable appearance on this their festal day.

The accustomed platform, and the spacious amphitheatre, neath the ample shade of forest trees, had to be abandoned, on account of the condition of the ground, flooded by recent rains.

A temporary platform was erected to the left of the spring for the accommodation of the clergy, the orphans, the union choir and the speakers.

For the protection of the audience from the rays of the sun, an improvised awning was constructed with pieces of unbleached muslin. The afternoon became warm and sultry, and beneath the awning quite a number of the audience felt as though they were in an evaporator.

BETHANY DAY.

A new epoch has been reached in the history of Bethany Orphans' Home. With its anniversary is to be blended what will be known as Bethany Day. It is to be in the form of an annual picnic—a gathering of the people of the Reformed churches of Eastern Pennsylvania—similar in character to that of Pen Mar and Idlewild, in the southern and western part of the State. On account of this combination the programme was more varied than on former occasions, and yet of such a nature as would tend to the development of a clearer consciousness of our own peculiar church life.

We were favored with the services of a union choir composed of material from different churches under the leadership of Revs. Profs. Krebs and Coon. With such material there was volume and force and dignity added to the influence and power of Christian song.

The programme was as follows:

An opening song, sang by the orphans.

Invocation by Rev. S. N. Callender, D.D., Superintendent of Board of Foreign Missions.

Hymn, "How firm a foundation ye saints of the Lord."

Reading of 23rd Psalm, by Rev. J. B. Henry, Norristown, Pa.

Seraphic hymn by the Union Choir.

Prayer by Rev. J. W. Santee, D.D., Cavetown, Md.

An address of welcome by Gussie Bright.

Introductory address by the presiding officer, Rev. John H. Sechler, Philadelphia.

An address, "Bethany Day," by Rev. B. Bausman, D.D., Reading, Pa.

A duet, "Scattering Seed," by two orphan girls.

Recitation of a poem by Thos. Harner.

A brief report, Rev. T. M. Yundt, Supt. of Orphans' Home.

A musical selection by the Union Choir.

The gathering of the offerings.

Address in the German by Dr. E. Keller, Zionsville, Pa., subject, "Growth of the Reformed Church and History of Bethany Orphans' Home."

A song by three orphan girls.

An address by Dr. D. E. Klopp, of Lebanon, Pa., subject, "The Reformed Church, her origin and special mission."

A solo, by Rev. C. H. Coon, "Jesus Pilot Me."

A motion song by nine orphan girls.

An address by Rev. L. K. Evans, of Pottstown, Pa., subject, "The Pennsylvania Germans and the Reformed Church."

Hymn, "Sun of my soul, Thou Saviour dear."

Impromptu addresses by Revs. J. W. Meminger, W. F. More and O. H. Strunck.

Hymn, "All Hail the Power of Jesus' Name."

Closing with doxology and benediction.

We could not attempt to tell the many good things that were said and done in the execution of the above programme. To be fully appreciated it must be heard and seen. Suffice it to say that Bethany Day will be annually observed, and no place for the time being seems to be so appropriate as that lying neath the shadow of Bethany Orphans' Home. The trend of the addresses in connection with these anniversary exercises was to give more significance to our Reformed life, and to stimulate the Reformed people to more faithful work for the Master and to nobler deeds of Christian charity.

The Board of Managers are to be highly commended for the faithful manner in which they are providing for the interests of this institution, and in so wisely dispensing the charities of God's people. In noble deeds of charity they have been in the lead. Ten acres of woodland lying in the rear of the buildings, extending up the mountain in a southerly direction have been lately purchased for $500, and the funds for the payment of the same were provided out of their own pockets. This ground is needed on which is to be constructed a reservoir to supply the building with clear fresh mountain water. Their praiseworthy deed is a challenge to greater liberality on the part of the church to meet the growing demands of this worthy institution. There is a present deficit of nearly $900, and it will yet require $4,000 to complete and properly furnish Santee Hall. Let none forget the needs of this institution in his prayers and his offerings. The Home had made ample provision to meet the wants of all its guests. The proceeds realized in meals, sales, offerings, and donations aggregate about $1104 31.

The thanks of the Church are due to all the faithful workers and volunteer help that assisted in this great work, and also to the energy manifested by the Superintendent to make this occasion a success.

JNO. PHIL. STEIN.

Millersville, Pa., Aug. 28, 1891.

For Reformed Church Messenger.

A "MISSIONSFEST."

Once a year almost every one of our German congregations celebrated a missionary festival. One or more ministers are invited to deliver sermons and addresses, and the pastor loci's work is to secure a good audience. The whole Sunday is spent in and around the church, special provision being made for meals. In their sermons the ministers try to awaken a missionary spirit in their hearers by impressing upon them what Christ did for us, and what we may do for Him. Special collections are taken, and to these are added contributions of the benevolent societies, laid up during the year for this purpose. In all, the offerings generally amount to from one hundred to five hundred dollars.

Such a festival was held on August 23rd, near Clay City, Indiana, in a country church, Rev. W. H. Wittenwyler, pas-

Continued on Page 13.

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which developes ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

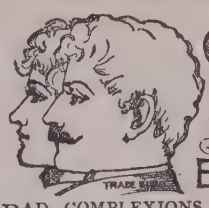
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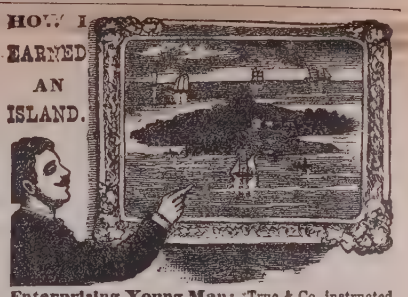
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tor. Revs. J. G. Steinert, W. Grether and H. J. Ruetenik were the "Fest-Redner" present The pastor loci, who is one of our most devoted and disinterested workers, had tried his best, and had succeeded admirably in awakening an interest and in arousing an enthusiasm for the work There was good singing specially prepared for the occasion by the choir. The pastor himself, who has a powerful and well-trained voice, sang a solo. There was every variety of cereals, of fruit and of vegetables ornamentally displayed on the communion table and on the walls.

Two sermons were preached in the morning, both in German; in the afternoon there was one in German and one in English, and in the evening two addresses in English.

H. J. RUETENIK.

For Reformed Church Messenger.

CONFERENCE OF MINISTERS OF THE REFORMED CHURCH OF WESTERN PENNSYLVANIA.

The idea of holding a Ministerial Conference in Western Pennsylvania seemed good to many ministers who for sufficient reasons could not attend the Spiritual Conference at Lancaster. Accordingly a few ministers prepared a programme, fixed a place and date, and notices were sent out and published, that the Conference would be held at St. Paul's Orphan Home, Butler, on August 25 to 28, 1891.

It was with the greatest delight and satisfaction when the time arrived, and we got together at the Home, to find how many we were, and what a good time we were having. This being the first meeting of the kind in Western Pennsylvania, and the notice given at such a late date, caused many to have misgivings that the attendance would be very small, and the enjoyment and benefit not very great. But we are glad to record that we have been most agreeably disappointed. Taking everything into consideration, the attendance has been large. The papers read were all carefully prepared, full of thought, and abounded with inspiration and instruction. The place of meeting could not have been better. The Home is in every way most excellently adapted for such a meeting. All who were here testified to this. The spacious rooms of the Home, the beautiful lawn and grove surrounding it, and the kind and bountiful entertainment of the Superintendent of the Home and his family, all contributed to make our sojourn here one continual round of pleasure and comfort, while the papers read, with their consequent discussions, and the devotional exercises, afforded us the spiritual and mental help that we all needed just at this time, when about to begin and renew active work for another fall and winter.

The opening sermon was preached by Rev. S. S. Miller, on Tuesday evening, from the text, Psalm 119: 130. The theme of the sermon was, "The Spiritual opening or illuminating power of God's Word as it leads up to the Incarnate Word."

On Wednesday morning, devotions were conducted by Rev. S. C. Long. A paper was read by Rev. W. Rupp, D.D., on "The Inspiration of the Bible." In the evening, the Superintendent of the Home delivered an interesting lecture on the "Past History and Present Condition of the Home."

On Thursday morning devotions were conducted by Rev. H. S. Garner. A paper on "A Review of Prof. Alexander Winchell's Pre-Adamites," was read by Rev. J. H. Prugh. That evening a prayer meeting was held in St. Paul's Reformed church. The lecture was delivered by Rev. A. M. Keifer on "Likeness to Christ."

A paper was read by Rev. J. M. Schick, D.D., on "The Ministry of the Word."

On Friday morning devotions were conducted by Rev. S. T. Wagner. A paper on "Can we Improve our Method of Placing Pastors," by Rev. A. E. Truxal."

The Conference then held a farewell meeting, at which addresses were made by different ministers.

Business meetings were held at different times during the Conference. An organization was effected by electing the following officers: Rev. J. M. Schick, D.D., president; Rev. S. S. Miller, vice-president; Rev. E. S. Hassler, secretary and treasurer. These officers were constituted an executive committee to arrange for the next year's conference. The name agreed upon is, "The Conference of Ministers of the Reformed Church of Western Pennsylvania."

The Conference adjourned finally at noon on Friday. A hymn was sung, the Apostles' Creed repeated in union, together with the Gloria in Excelsis and the Lord's Prayer, and the benediction pronounced by the vice-president.

Thus closed our first conference. It was a season of great physical, mental and spiritual refreshment.

The following were in attendance either during the whole, or during part, of the Conference: Revs. W. Rupp, D.D., J. M. Schick, D.D., C. R. Dieffenbacher, D.D., P. C. Prugh, D.D., S. S. Miller, D. G. Klein, D. N. Harnish, S. C. Long, J. H. Prugh, S. T. Wagner, A. M. Keifer, C. Knepper, D. A. Souders, H. S. Garner, A. E. Truxal, D. N. Dittmar, C. A. Limberg, T. S. Land, H. E. Snyder, E. S. Hassler, and Laymen B. Wolff, Jr., P. Keil, Prof. E. Mackey, J. T. Hamilton and A. O. Eberhart. E. S HASSLER, Sec.

For Reformed Church Messenger.

A MISSIONARY SERVICE.

(Any of these Services may be used in the Sunday-school on Missionary Day; and with a little adaptation they may be made very effective.)

1) *Opening Sentences.*

In His days shall the righteous flourish, and abundance of peace so long as the moon endureth.

For He shall deliver the needy when he crieth, the poor also and him that hath no helper.

He shall live, and to Him shall be given of the gold of Sheba.

Prayer also shall be made for Him continually, and daily shall He be praised.

His name shall endure forever.

His name shall be continued as long as the sun.

And men shall be blessed in Him.

All nations shall call Him blessed.

Blessed be the Lord God, the God of Israel, who only doeth wondrous things.

And blessed be His glorious name for ever.

And let the whole earth be filled with His glory.

Amen and amen.

For I know that the Lord is great.

And that our Lord is above all gods.

The idols of the heathen are silver and gold.

The work of men's hands.

They have mouths, but they speak not.

Eyes have they, but they see not.

They have ears, but they hear not.

Neither is there any breath in their mouths.

They that make them are like unto them.

So is every one that trusteth in them.

Bless the Lord, O house of Isral.

Bless the Lord, O house of Aaron.

Bless the Lord, O house of Levi.

Ye that fear the Lord, bless the Lord.

Blessed be the Lord out of Zion which dwelleth at Jerusalem.

Praise ye the Lord.

2) *Hymn.*

"O Christ, Thou glorious King."

3) *Prayer.*

O Lord, our Heavenly Father, we thank Thee for the glad tidings of the Gospel which we enjoy, and for all the blessings of our salvation. We thank Thee for the outpouring of the Holy Ghost, for the establishment of Thy Church and for the precious means of grace. We thank Thee for Thy Word and for the office of the holy ministry, by which its sacred truths are proclaimed unto us. Make us deeply feel our duty to send this Gospel to others. We ask forgiveness for our past omissions and careless performance of duty, and humbly beseech Thee to quicken us to greater zeal and diligence in promoting Thy cause in the world. Give us grace henceforth diligently to employ our talents, our means and our influence in extending Thy Church. And we pray Thee to bless our efforts and the efforts of Thy people everywhere, that soon the knowledge of the Lord may cover the earth as the waters cover the sea. To this end bless our own Church. Increase her earnestness. Awaken her liberality. Pour out Thy Spirit upon her ministry and people, encouraging the hearts and strengthening the hands of Thy faithful servants, that Thy kingdom may come and Thy will be done in earth as it is in Heaven. And all the glory shall be unto Thee, the Father, the Son and the Holy Ghost. Amen.

4) *Scripture Lesson*, from Ps. 15: 1–18; Is. 11: 1–16; 35: 1–10; 40: 1–11; 44: 9–20; 55: 1–13; 60: 1–14; Matt. 28: 16–20; Acts 17: 16–34; 2 Cor. 8: 1–12; Eph. 3: 1–21. (Or any lesson may be read antiphonally.)

5) *The usual programme.*

6) *Hymn.*

7) *Prayer.*

8) *Closing Sentences.*

Leader. And when the day of Pentecost was fully come, they were all with one accord in one place.

Society. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Leader. Peter, standing up with the eleven, said, This is that which was spoken by the prophet Joel:

Society. It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and whosoever shall call on the name of the Lord shall be saved.

Leader. Now when they heard this they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

Society. Then Peter said unto them: Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Leader. For the promise is unto you and to your children.

Society. And to all that are afar off, even as many as the Lord our God shall call.

Leader. Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls.

Society. And the Lord added to the Church daily such as should be saved.

9) Lord's Prayer and Doxology.

To be continued.

THE MARYLAND SUNDAY-SCHOOLS.

Mr. G. S. Griffith, President of the Maryland Sunday-School Union, has just returned from his annual visit of inspection of the Sunday-school work on the Eastern Shore. Such visits over the State are productive of much encouragement to the schools already established, and materially aid in the effort of organizing new schools in the rural districts, and thus stimulate the missionary spirit to higher and more pressing movements.

"The good work of the Maryland Sunday-School Union is widely acknowledged and has obtained decided prominence in Sister States and different nations. This is certified to by the many letters received from abroad asking information in regard to its methods, means of support and general system of management, thus showing that it is worthy of notice and imitation.

"No other State in the Union can show such a large percentage of its population on the Sunday-school records as Maryland. Our of our population of 1,042,990 as many as 247,000 or 23¾ per cent., including the officers, teachers and scholars, are gathered into the Sunday-school ranks, a much larger army than all the secular, private and public schools of the State can exhibit. During the past year 16,994 members were brought into the different churches through the Sunday-school teaching. This is a larger addition from the Sunday-school work than any other State can show in proportion to her number of inhabitants. Mr. Griffith says from the information gathered from interviews with the different pastors and Sunday-school workers, and from his own observation he is favorably impressed with the work that is being accomplished in the towns, and especially in the country towns, where there are from five to nine schools in each place.

"He found much interest manifested by the different clergymen and superintendents in the Sunday-school operations. They seem wide awake and fully abreast with our city methods and in practical results, yet there is room for an advance in many of the schools to promote the cause. There should be more thorough and earnest preparation of the lesson to be taught by the superintendent and teachers, and also a more punctual attendance of the teachers. Visitations by the teachers is a very important feature, but too often neglected. They should become acquainted with the surroundingss, parents or guardians of their scholars, in order to gain more fruitful results. The teacher's visit to the children is like the pastor's to the family, it brings them nearer together, makes them familiar with their temptations and dispositions, creates a greater interest in their welfare and has a benign influence."

Mr. Griffith was especially well pleased with the Sunday-school work in Centreville. They have nine schools, including those for the colored people. I attended one of the teacher's meetings connected with the M. E. church. There were ninety persons present; the pastor, the Rev. V. S. Collins, presided. They were instructed in the lesson to be taught on the following Sabbath, the subject was ably handled and all seemed deeply interested, and the questions were promptly answered. In the rural districts the schools are not so progressive and the attendance is not generally as it should be. They need more teachers and more punctual attendance.

The Maryland Sunday-School Union furnishes, as far as practicable, all the books and necessary appliances to establish new schools and the Rev. George H. Nock, the Sunday-school organizer, and other missionaries have done a good work on the Eastern Shore as well as in other parts of the State, in arousing a more active spirit in the effort of gathering in the sheaves. They visit from house to house, distribute good reading matter, preach the Gospel and labor in every way to build up the cause, through Union meetings, Institutes and County conventions. It is proposed to hold county conventions in each county of the State during the fiscal year.

The Union has also the services of one colored missionary, appointed to labor among his own race, who has done an effective work. A decided improvement has been noticed among many of this class within the last few years. They have followed in the footsteps of their white brethren, and have a higher standard or improved methods of management and instruction. They use the International Lessons; but there is still one impediment very detrimental to their progress, that is, the camp meetings which draw away the members. They close their schools for two or three weeks and thus disorganize them, and it is very difficult to get them back to the same order and attention. The promise is made

ORIGINAL. No. 18.

Plum Roll

BY MRS. S. T. RORER,

Principal Philadelphia Cooking School.

Add one teaspoonful of Cleveland's baking powder and a half teaspoonful of salt to one pint of sifted flour. Sift again. Rub in one tablespoonful of butter, add sufficient milk to make a soft dough. Roll out, sprinkle with one cup of chopped raisins and a half cup of chopped citron. Dust with cinnamon, roll up and steam for thirty minutes. Serve warm with hard sauce.

Use only Cleveland's baking powder, the proportions are made for that.

The most healthful leaven is carbonic acid gas from pure cream of tartar and soda. It is



the only leavening power of Cleveland's Baking Powder. That is why Cleveland's is perfectly wholesome, leavens most and leavens best.

Try it, Cleveland's.

by a number of members to have this defect rectified.

TALBOT COUNTY.

They have recently held a Sunday-school Convention at Oxford, which was successful.

At St. Michael's they are also prospering in their Sunday-school work.

At Trappe, ten miles from Easton, they have five Sunday-schools, including those for the colored people. All are doing well and have good attendance. This we learned from the Rev. S. C. Highle and from my own personal observation.

Accompanied by Rev. Lewis F. Zinkhan, a member of the Board of the S. S. Union, we passed a most delightful Sabbath day at the beautiful town of Easton in the prosecution of our Christian work. Our attention was given to the colored schools in the morning.

The Asbury Sunday-school registers 220 scholars, and the African Methodist also has a large school, both are kept open morning and afternoon.

By invitation of Rev. J. W. Trout, the M. P. minister, we attended his school in the afternoon; they have 220 scholars. After the close of the International Lesson we were invited to speak; there was quite a large and attentive gathering. Afterwards we went to a meeting of the Ladies' Temperance Union. Being invited by the ladies, who have accomplished such a noble work in their country and town, we gave them encouragement and cheer for their future efforts in the temperance cause.

In the evening Mr. Zinkhan preached at the M. P. church; by request his discourse was on "Christianity and Crime." It was very instructive, striking and eloquent, and held the attention of the audience for nearly one hour.—*The Field Record.*

Church News.

☞Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

PENNSYLVANIA.

Lebanon.—St. John's. Rev. W. J. Johnson, of Baltimore, Md., has accepted a call to the St. John's church, Lebanon, Pa., lately vacated by Rev. George B. Resser. He expects to remove to his new field of labor about November 1st next.

Elderton.—During the month of August the Elderton charge, Rev. William D. Lefevre, pastor, celebrated its harvest home and greatly enjoyed its communion season. The pastor was assisted in two of the congregations by Rev. Theo. L. Crouse of the Lutheran church, Harrisburg, Pa. Twelve persons were confirmed and one received on renewal of faith. The offering for classical and benevolent purposes, in the four congregations amounted to $142.61.

Boyertown.—Rev. J. E. Freeman. Mr. Geo. K. Kaneko spoke in the Reformed Church of the Good Shepherd, Boyertown, Pa., last Sunday evening. He discoursed on the life in Japan and the status of Christianity there. The congregation gave him a present of $18. He was very greatly encouraged. The people were pleased to see, hear and converse with one from Japan. He stimulated the foreign mission spirit among the people. Knowing is a condition for giving.

Shamokin.—In the twenty-third chapter of the Book of Exodus, and in the sixteenth verse, is found the Scriptural injunction, "Thou shalt keep the feast of the harvest."

This is what Rev. C. B. Schneder of the Reformed church and his flock did on Sunday, August 23rd, and in a manner that will ever make it memorable with all who participated. Custom in the Reformed church has established a harvest home festival, but its observance is more strictly confined to the rural districts, where at times very elaborate exercises are held during which the participants acknowledge the greatness of God, tank Him for His abundance and invoke His blessing upon them and theirs. This festival has never been celebrated in Shamokin before by the Reformed people until yesterday.

Rev. Schneder some time ago suggested to his people the celebration of "harvest home," and also invited the church work society to take charge of the decorating of the church. The president of that society, Mrs. E. A. Smith, accepted the trust for herself and her colleagues, and the duty was well performed, exceeding in every way the expectations of pastor and people.

As the harvest home exercises are services of thanks offerings from the abundant harvest with which this land has been blest this year, were brought to the church altar. To give a complete description of the decorations would be impossible. There were fruit from every clime. And not alone fruits, but every thing that grows for man's benefit in the shape of food. Fruits, cereals, grains, flowers and all that we can eat, were arranged in pyramids of ripened fruit, with shocks of golden grain and growing stalks of corn, sugar maples, amid which are plants of richest bloom and choicest perfume; a fig tree bearing fruit at one side, and in the front of the platform a table covered with the ripened productions of God's green earth. One could not fail but give thanks to the supreme arbiter of all humanity at this bounteous and lavish display of His gifts. Involuntary the words would shape themselves "God is good."

Appropriate exercises were held during the day. In the morning the services were in the German language, the pastor taking for his text the 7th and 8th verses of the 6th chapter of Galatians. But the festival proper was reserved for the evening. It is doubtful if the chapel ever held a larger audience than that of last evening, and it is doubtful if Pastor Schneder ever had a more appreciative audience than he had last evening. His text was the words quoted in the first paragraph and his remarks very pointed and pertinent.

Hazleton.—Rev. R. G. Aszman has resigned his charge at this place.

MARYLAND.

Middletown.—Rev. T. F. Hoffmeier. Harvest services were held in the Reformed church, Middletown, Md., at 10 A.M., and at Fairview (Braddock), Md., at 3.30 P.M., on Sunday, August 23rd. At both places chancel and pulpit were tastefully decorated for the occasion with wheat, corn, oats, fruits and flowers. The Middletown choir conducted the singing at Fairview. The pastor preached from Ps. 148: 11–13. The offerings amounting at Fairview to $19.03, and at Middletown to $181.15, were devoted to payment of classical apportionment.

Union Bridge.—Installation of a Pastor. Rev. M. L. Firor, pastor-elect of the Union Bridge charge of the Reformed church, was installed on Sunday evening, August 23rd, at Union Bridge by the committee appointed by the Maryland Classis, consisting of Revs. Calvin S. Slagle, U. H. Heilman and H. Ditzler. The sermon was preached by Rev. Calvin S. Slagle and the installation service was conducted by the other members of the committee. The large and attentive congregation showed a deep interest in the solemn and impressive service. Mr. Firor enters upon his work in the Union Bridge, Baust's, and Haugh's congregations, under circumstances most favorable for the accomplishment of much good.

Baltimore.—Rev. P. H. Wienand has accepted a call to the church in Baltimore, Md., lately vacated by Rev. A. E. Schade.

PERSONAL.

Rev. W. Wilberforce Deatrick was able last week to enter upon his duties at Keystone Normal School, his son's condition being so much improved as to enable him to leave his bedside.

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tetter, boils,
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It
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Has Cured Others
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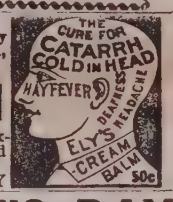
they ACT LIKE MAGIC on the Vital Organs, restoring long-lost Complexion, bringing back the keen edge of appetite, and arousing with the ROSEBUD OF HEALTH the whole physical energy of the human frame. These facts are admitted by thousands, in all classes of society. Largest sale in the world.

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CHILDREN'S DAY SERVICES.

As the time is drawing near for preparation for the observance of Children's Day—Sept. 6th & 13th—we offer the following services for the occasion:

BRIGHT BLOSSOMS,
A Scripture and Song Service by EMMA PITT (New).
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No. 1 Service.—$2.25 per 100, Postpaid.
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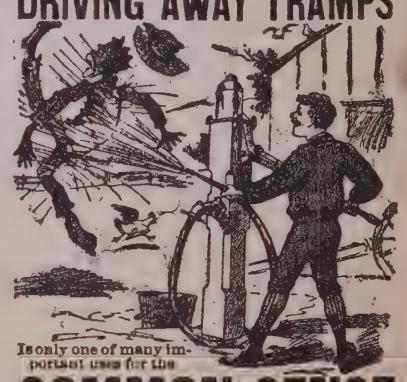
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PITTSBURGH SYNOD.

TWENTY-SECOND ANNUAL MEETING.

The Synod of Pittsburgh will meet, pursuant toresolution taken at its last annual meeting in *general convention* in the Reformed Church, Latrobe, Pa., on Wednesday, September 30, 1891, at 7.45 o'clock P. M.

Therules of Synod require

a) that the rolls of the Classes and the credentials of the delegated elders be sent to the Stated Clerk of Synod ten days befor the meeting;

b) that a credential, to be in order, must certify that the delegate is an elder elected at a meeting of the consistories held at a given time and place, to represent the charge at this meeting of Synod.

RAILROAD ARRANGEMENTS.

Card orders may be had of the undersigned for reduced rate round trip tickets on the Pennsylvania, Baltimore and Ohio, and the Allegheny Valley railroads, and it is requested that the ministers will use these orders in preference to their clerical cards, in order that as many of these tickets as possible may be used over the road.

J. M. SCHICK,
Stated Clerk Pittsburgh Synod.
Greenville, Pa.

NOTICE.

THEOLOGICAL SEMINARY.

The Fall Term of the Theological Seminary, Lancaster, begins on Thursday, September 3rd, at 10 o'clock, A. M., when the opening address will be delivered in the College Chapel by Prof. Joseph H. Dubbs, D.D.

E. V. GERHART,
Pres. of the Faculty.

URSINUS COLLEGE.

The Fall Term of Ursinus College and Theological Department will open on the 31st of August. The opening address will be delivered by Dr. Geo. W. Williard at 9 A.M., Tuesday, September the 1st. The students should all be present.

GEO. W. WILLIARD, Pres.

NOTICE.

The Classical Missionary Society of Juniata Classis will meet in Trinity Reformed church, corner Seventh avenue and Eighth street, in the city of Altoona, Pa., on the evening of September 17th, 1891, at 7.30 o'clock, at which time a permanent organiza ion will be effected. It is hoped that every society and charge in the Juniata Classis will be represented, as business of special importance will be transacted. Ministers will please send notice of their intention to be present, as also the names of the delegates elected to represent their societies or charges not later than the 12th of September, so that provision may be made for their entertainment.

ANDREW F. PETERS,
Pres. pro tem, Altoona, Pa.
MISS BESSIE BREWSTER,
Sec. pro tem, Huntingdon, Pa.

Advice to the Aged.

Age brings infirmities, such as sluggish bowels, weak kidneys and bladder and torpid liver.

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have a specific effect on these organs, stimulating the bowels, giving natural discharges without straining or griping, and

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Convenient lodging, good transportation, railroad and steamship tickets, passes, etc., can also be secured through the aid of our missionary. Address,

PAUL SOMMERLATTE,
30 State Street,
New York City, N. Y.

WE depend a good deal, in our life rulings, upon the names by which we call things. If we do not class a temptation, among our temptations, we are very apt to be entangled in its folds before we know it. Indeed, it is a part of the Tempter's art to prevent our seeing the temptation in temptations. We are often restrained from wrong doing by the fact that we feel ourselves being tempted. We shun deceit, lying, theft, and a score of well recognized sins, because we realize in them the power of the Tempter. But these temptations that more nearly affect our outward conduct among our fellows are in no wise so subtile and so dangerous as those which are more essentially personal and spiritual. The temptations to doubt, distrust, and reject God steal over us before we are aware that we are in the Tempter's hands. We are tempted to think of God's mercy as unfairness or injustice, of his love as wrath, and to set ourselves up as judges of what God has or has not a right to do. Every occasion of suffering, loss, sorrow, ought to be regarded as the peculiar opportunity of the Tempter. But such temptations are correspondingly to be regarded as divine opportunities given to us to witness for Christ.—*Sunday School Times.*

SMALL THINGS.—Living to Christ in small things, and living for Christ every day is the secret of large fruitfulness. A peach-tree or an orange does not leap into a bounty of fruit by one spasmodic effort; an orchard does not ripen under a single day's sunshine. Every raindrop, every sunbeam, every inch of subsoil does its part. A fruitful Christian is a growth. To finish up a godly character by a mere religion of Sundays and sermons and sacraments and revivals and special seasons is impossible. A man may be converted in an instant, but he must grow by the year. The tough fibre of the slender branch that can hold up a half-bushel of oranges is very different from a little willow switch; it is the steady, compacting process that makes the little limb like a steel wire. Such is a healthy and holy believer's life. Every honest prayer that is breathed, every cross that is carried, every trial that is well endured, every good work for our fellow-men lovingly done, every little act that is conscientiously performed for Christ's glory, helps to make the Christian character beautiful, and to load its broad boughs with "apples of gold" for God's "baskets of silver."—*The Examiner.*

Acknowledgments.

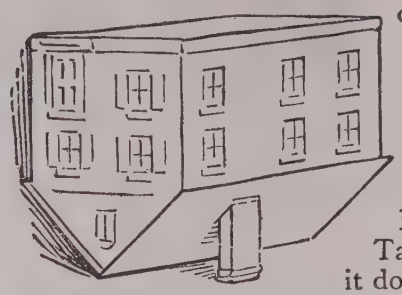
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Elizabeth Grill, Bowmansville, Pa, per Daniel Miller, Reading,	10 00
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CUMBERLAND VALLEY RAILROAD TIME TABLE.—July 20, 1891.

DOWN TRAINS.	C'bg. Acc. No. 4.	H'g. Acc. No. 2.	Mail train No. 14	Day Exp. No. 8.	Ev'g Mail No. 6 daily	N'ht Exp. No. 10
	A.M.	A.M.	A.M.	A.M.	P.M.	P.M.
LEAVE						
Winchester			7 00		2 20	7 35
Martinsburg			7 45		3 10	8 30
Hagerstown		7 40	8 40	12 01	4 00	10 00
Greencastle		8 05	9 03	12 25	4 28	10 21
Marion		8 15		12 36	4 38	
Chambersburg	7 05	8 30	9 30	12 55	5 00	10 45
Shippensburg	7 30	8 53	9 53	1 18	5 25	11 04
Newville	7 48	9 15	10 13	1 40	5 45	11 22
Carlisle	8 10	9 40	10 34	2 03	6 10	11 41
Mechanicsburg	8 33	10 05	10 55	2 28	6 37	12 01
Arrive Harrisburg	8 55	10 25	11 15	2 50	7 00	12 20
ARRIVE						
Philadelphia	1 25	1 25	3 15	6 50	10 55	4 25
Baltimore	1 15	1 15	3 10	7 00	10 40	6 20
New York	4 00	4 00	5 50	9 35	3 50	7 10
	P.M.	P.M.	P.M.	P.M.	P.M.	A.M.

Additional Train will leave Carlisle daily except Sunday at 5.50 a.m., stopping at all intermediate stations arriving at Harrisburg at 6.40 a.m.

The Fast Mail and Night Express East will run daily between Harrisburg and Hagerstown, and Evening Mail and Morning Mail daily between Harrisburg and Chambersburg.

UP TRAINS.	M'g's Exp. No. 3	Mail train No. 9.	Acc. No. 5	Fast Line No. 1.	C'bg Acc. No 11	N.O. Exp. No. 7
	P.M.	A.M.	A.M.	A.M.	P.M.	P.M.
LEAVE						
New York	8 00	1 15	12 15	9 00	2 00	2 30
Baltimore	11 30	4 50	9 10	11 55	4 32	4 32
Philadelphia	11 25	4 30	8 50	11 40	4 25	5 22
LEAVE	A.M.	A.M.	A.M.	A.M.	P.M.	P.M.
Harrisburg	5 40	8 05	12 30	4 00	7 30	8 50
Mechanicsburg	6 00	8 27	12 52	4 23	7 51	9 08
Carlisle	6 20	8 52	1 17	4 50	8 15	9 29
Newville	6 40	9 15	1 40	5 15	8 40	9 50
Shippensburg	7 00	9 36	2 02	5 38	9 01	10 08
Chambersburg	7 24	10 05	2 30	6 05	9 25	10 30
Marion	7 35	10 17	2 42	6 17		
Greencastle	7 45	10 28	2 53	6 28		10 50
Hagerstown	8 25	11 00		7 00		11 10
Lv Martinsburg	9 10	11 45		7 43		
Arr Winchester	10 00	12 35		8 30		
	A.M.	NOON	P.M.	P.M.		P.M.

Additional Train will leave Harrisburg daily except Saturday and Sunday at 6.20 p.m., arrive at Carlisle at 7.10 p.m., stopping at all intermediate stations, and on Saturday will leave Harrisburg at 5.20 p.m., arriving at Carlisle at 6.10 p.m.

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"AS THE TRUTH IS IN JESUS."

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ISSUED WEEKLY

IN THE INTERESTS OF THE

REFORMED CHURCH IN THE UNITED STATES

BY THE

REFORMED CHURCH PUBLICATION HOUSE,

CHAS. G. FISHER, Proprietor,

Office: 907 Arch Street, Philadelphia, Pa.

(For Terms, see page 11.)

Editorial Notes.

—Reader, will you do the Publisher of the MESSENGER a favor by looking at the tab on your paper and see if you are in arrears for it or it is time to remit for another year? If you owe for it, will you not remit the amount *at once*, as funds are needed to pay obligations that are constantly accruing? There is a *must* in the case and it applies to debtors to us as well as to those to whom we are debtors.

—As a return for our patience and forbearance some of our subscribers who owe for their paper for more than two or three years, upon remitting amount due also add, "Please stop sending paper when time of subscription expires." An effort to collect what is long due us results in our losing a subscriber; but who is the greater loser? Is it not the subscriber?

—By reference to the Program of the Third Annual Convention of the Brotherhood of Andrew and Philip to be held in Baltimore, September 25th–27th, given elsewhere, it will be seen that the committee has made full arrangements for the meeting and also ample provision for the entertainment of those who may be in attendance. There is no doubt the great interest anticipated will be shown and felt in the proceedings of the convention and in the growth and prosperity of the Brotherhood. The members of the local Chapters will do their utmost to give a warm and generous welcome to the visitors and doubtless the coming convention will mark a new era in the history of the organization, which is rightly claimed to be Reformed and is devoted to the interests of the young men of the Church of Christ. A correspondent gives a brief elaboration of the work of the Brotherhood and the character of the exercises that will be held in connection with the Convention.

—The August number of *The College Visitor* which is devoted to the interests of the Catawba College, Newton N. C., contains the Alumni address delivered by Major S. M. Finger at the Commencment of the College last May. Major Finger in his address traces the history of the early settlement of North Carolina and what led to the establishment of Catawba College, and step by step unfolds the history and progress of the College itself and makes a strong plea to the community in which the College stands, to the Alumni and to the Church at large for liberal contributions to the endowment fund of the College which has an honored history and has many sons and daughters through that section of our great country who are in their pursuits in life reflecting honor upon their *Alma Mater*. Properly endowed the College can enlarge her usefulness and take rank with other institutions that have not such a history as she, but have been more liberally remembered by those possessed of a due share of this world's goods. It is to be hoped Major Finger's address will be largely circulated and read, so that the claims of the College and through her, that section of the Reformed Church may be properly encouraged and enabled to go forward.

—On other occasions we have alluded to the needs of North Carolina in the way of pastors for their long vacant and neglected charges and have even suggested a remedy for such a condition of affairs. And in that suggestion we are well aware we have not the full concurrence of all, still we gain our purpose in part if we but start a consideration of their needs, which may result in the adoption of a way by which they may be supplied. We have received by private letters the thanks of some of the brethren of North Carolina for the attention we have called to what to them is an important, yea a vital matter. And why should not the Potomac Synod in a regular and constitutianal way provide means by which ministers could be trained on the ground for work there? Would it not be far better to do this than is now the case, young men studying privately with pastors there, or upon graduating from the College, with little or no theological training, being licensed and ordained to the sacred office of the ministry? Several fields are and have been for a long time pastorless and almost despair of ever securing a pastor. One of these is the congregation at Newton, the seat of the College. Several attempts have been made to induce men to come to them from the North but none of them seem to be willing. Who will be willing to say, "Here am I, send for me." We are sure he will receive a warm welcome from the people of Newton, and will find an enlarged field of usefulness. With the matter of theological differences buried far enough out of sight by all concerned and the interests of the Reformed Church the sole and only aim, we venture to predict that some one, worthy and able, will be found ready to take up the work there and be the instrument of doing a good work for our beloved Church in the town of Newton and other localties in that State.

—The Reformed Church is, as all Churches ought to be, a Church of order. She is governed by a constitution in which is laid down very plainly the manner in which her affairs are to be managed, and also how new things, for her welfare and progress are to be organized or instituted. In order that her institutions of learning may be properly conducted and supervised, Boards are created to have their affairs in charge, and in like manner Boards of Publication are appointed by her judicatories to have in charge the publications of the Church, and thus the periodicals and books which these Boards publish and send out bear the imprimatur or authority of the Church. Hence, publications issued by private parties have not the sanction of the Church, and are, in consequence, unauthorized and have no claims upon her membership. It may, therefore, be taken for granted that there is something wrong when a paper, for instance, is not published by her authority, and assumes that which does not belong to it when it claims to be devoted to the interests of the Church.

—To apply the above, it may be said, the eastern portion of the Church has *only one* English paper, THE REFORMED CHURCH MESSENGER, which is the oldest of all the periodicals of the Church, now in its *fifty ninth* year, published by the authority of the Church through the Eastern Board of Publication. It has the right to expect that it should receive the full support of those within the bounds of the three Synods, especially as it speaks as their official organ. And more than this, the three Eastern Synods, Eastern, Pittsburgh and Potomac, through their common Board of Publication have entered into a contract with its present publisher, who upon the lease granted him by the Board is to pay a certain percentage upon receipts and, as will be seen by reading the extract from the contract at the head of the last column of the ninth page of the MESSENGER, the Synods in turn are not to endorse or publish any other, but give it their full support. Strange to say, in the face of this obligation of the Synods, which in the nature of the case binds *every* minister and their congregations to the same, a number have encouraged and allowed agents of a private paper to enter their congregations and secure subscribers for it, which is an open endorsement of another paper and which is in violation of that contract, and has the effect to injure more or less the property of the Synods, which the MESSENGER undoubtedly is to this day.

—In the light of the above, the question is, do not the Synods owe it to themselves to call the attention of pastors and others to the terms of the contract and of their moral obligation to carry them out to their full intent, so that the Synods may, if for nothing else, reap an increased revenue from the leased publications, since they receive a percentage therefrom? In doing this, unauthorized and purely private publications will be frowned down upon and not be allowed to interfere with the regular and legitimate ones of the Church. The lessee or publisher is expected to fulfil to the letter his part of the contract, and no one can say he has not done so, but have the Synods through all the ministers within their bounds, fulfilled their part? Verily, no publisher of an unauthorized paper could secure a single subscriber if he has not the aid and encouragement of the pastors of the congregations in which it has a circulation. Brethren should think on these things, and see the wrong and at once seek to rectify it. The recommendation of such a paper surely does wrong to the members themselves, since a wrong is thereby encouraged and they are not receiving the recognized paper of the Church. The MESSENGER aims to meet the wants of the Church, and no one will say it does not do so. Hence all should be true and loyal to it, so that it may extend its usefulness and be the means of helping forward the Church, of which it has for more than half a century been the official mouthpiece.

Poetry.

DO HIS WILL.

If any man will do His will, he shall know of the doctrine.—John 7: 17.

Amid the schoolmen's wordy strife
I bend my pained and wearied ear,
With all its quickened sense attent,
Some surer, safer voice to hear.

My unskilled hand seeks not to wield
The critic's scalpel, keen and cold—
To touch unbid the jostling ark—
Nor yet the scales of judgment hold.

I dare not mark my brother's path—
I know not what his work may be—
Enough to hear the Saviour's call—
"Come *thou*, leave all and follow Me."

And so I take His gracious word;
I trust for all I may not see;
Thro' every dark and stormy way,
I know His hand is holding me.

In learned tomes I've sought for light,
And found myself in cloudland still—
The shorter way I fain would take,
And do from day to day His will.

—*Friends' Review.*

Communications.

For Reformed Church Messenger.

NOTES.

"We believe it to be capable of exact demonstration that Methodist churches cannot thrive without two well-attended Sabbath services." —*The Christian Advocate.*

And yet it is an open question whether or not two full church services on the Lord's day are required by the normal order of things. In this country there are few Protestant congregations so large that they could not be accommodated in their house of worship at a single service a day. If this were done, then the other half of the day could be devoted to a grand Sunday-school service, in which the old and the young might alike take part, and might make it what scarcely any of our Sunday-school sessions now are, in the way of efficiency of study and devotional worth.

We also believe that many Reformed churches can thrive and do thrive without two Sabbath services. The same may be said likewise of many churches in other denominations. The necessity for two services on a single day is largely an artificial one, now established, and difficult to change. Circumstances had something to do with it, and the peculiar ways adopted by the Methodist Church as a body struck hands with these circumstances to bring it about. To save their interests, other Churches have been forced to fall in line, whenever they are in the presence of the Methodist Church, or of the methods evoked by it. Illustrations of this statement we have seen ever so often.

"The American college, says Prof. W. W. Goodwin, differs from the German university especially in this fact:

"By retaining the bachelor degree as the necessary goal toward which all must strive—a degree which it is no honor to gain but a disgrace to lose—it assumes a responsibility for the scholarship of each student which is purely an English tradition and wholly foreign to the spirit of a German university.""

The foregoing paragraph has been having free course in the newspapers. We quote it for two reasons. The one, because we do not believe in the assertion that the bachelor degree in our American colleges is "a degree which it is no honor to gain, but a disgrace to lose." It is a disgrace to lose it by negligence in study on the part of the collegian, and it could scarcely be that if it were not an honor to gain it. Irrespective of that consideration, however, it is an honor to gain the bachelor of arts degree from a college which makes the curriculum of studies, without proficiency in which it cannot be obtained, what the idea of a liberal education in the old, well-understood, sense really involves. It is the dilly-dallying with too many things and proficiency in nothing which tend to degrade the bachelor degree, and all other degrees.

The other reason for quoting the paragraph is to emphasize the statement that, "By retaining the bachelor degree as the necessary goal toward which all must strive" the American college does "assume a responsibility for the scholarship of each student." It is well for college authorities to bear this responsibility constantly in mind, and it is all-important for the student to know and appreciate it. He does not stand independently, at liberty to study little or much. The college is a full partner with him in his own advancement, responsible as much as himself, while he is its pupil, for his success or failure. That gives it authority and rights which students are at times inclined to forget. That responsibility has an inherent claim to stand out prominently.

Of the late International Council of Congregationalists in London the Rev. Dr. Wolcott Calkins has the following to say in the *Christian at Work:*

"It was not a council at all. It was an International review, or parade, or a maneuver; but it was in no sense a council. From beginning to end there has not been a question debated, nor a vote taken on any serious question, nor any deliberation. It was not a deliberative body. It was simply an assembly of Congregational ministers, with a few laymen from all over the world, to hear, with much applause, the reading of papers prepared at a distance, and without consultation, on a series of prescribed topics. Readers of these papers as published will know what the Congregationalism of some score or more of individuals may mean. But as far as any decisive expression of the congress as a whole on any one of them, no trace of it can be found.

"In a word, the great London Council has turned out to be a meeting to read and listen to lectures. It has cost about $70,000 merely to get itself assembled; the cost to the generous hosts who have entertained it can hardly be estimated. Such an experiment ought to lead to a successor which shall be a deliberative body with definite results."

"Definite results!" It is far more easy to talk about them than to accomplish them, in so far as all Pan-something bodies are concerned.

WYOMING.

From "Reformed Quarterly Review," July, 1891.

WHY AM I REFORMED?*—II.

BY C. CLEVER, D. D.

Much of the so-called Christian thought of the past has been cold and heartless. The chilling influences of Deism and Agnosticism have percolated into every sphere of church life. Christ has not even been thought of as walking on the shore, in darkness, when the angry winds from the desolate shores of doubt are vexing the deep on which the Church of God is sailing. He is hidden in the clouds. He is not held in sympathetic touch with tempted and tried humanity. Many a hungry soul might justly say: "They have taken away my Lord, and I know not where they have laid Him." If not this, they can say: "Who shall ascend up into heaven to bring Christ down? or, who shall go down into the deep to bring Christ up?"

If they have not put Him in the heavens, and thus exalted Him so far above men that He is totally indifferent to them, they have not gone with Him beyond the cross; they are still lingering there. They are listening to the awful groans; they are watching the terrible darkness that is gathering over the earth, and trembling as the rocks and hills are shaking upon their broad foundations. Reformed theology has not been indifferent to all this; but it has gone out of the chill of Good Friday. It hurries forward through the three awful days in which the sanctified body remained in the grave. It caught the life-giving breath of Easter morning, and shouted with a voice that it hoped would girdle the earth and fill the whole heavens, "The Lord is risen, indeed, and become the first-fruits of them that slept."

It is with this living Christ that it deals. It thinks of Him as immanently present among the people, and as ready to distribute to the necessities of the saints as when He walked by the shores of Galilee. He is as certainly speaking to those who can and will hear as when He commanded the disciples to thrust out a little from the land, and poured the beatitudes upon the waiting throngs that lined the shore.

Thought now becomes living. Words about Him and to Him and for Him are instinct with the breath of God. With this key a thousand otherwise impenetrable mysteries are unraveled. Standing securely upon this Rock, a thousand crucial, critical questions are shorn of their terror. The new and living way opened up for sin and uncleanness to the house of David becomes easy and plain. We have found the Messiah of whom Moses and the prophets did write, and the Lion of the tribe of Judah who shall break the seals of the book, and shall direct all the energies of all the centuries in the whole volume of the book of time. The weary eye sweeps the boundless horizon, but finds no place in heaven or in earth where the enlightening and enlivening influence of the Star of Bethlehem is not felt. The true Light has come, and He lightens every man that cometh into the world.

(2) ITS CATHOLIC SPIRIT.

It was our Zwingli who first insisted that infants dying unbaptized should be saved. When he came to make up a catalogue of the saints, he numbered among them Socrates, Plato, Marcus Aurelius and the rest of the heathen world that had lived up to the light that had been granted unto them. When Zwingli began to preach, he loved to expound the gospels, chapter by chapter and word by word. Some of the other Reformers were more interested in the Epistles than in these records of the perfect life. If our minds will ever widen out to that breadth that can believe all things, hope all things and endure all things, there must be a return to the study of the perfect life. One of the latest works to make a sensation, closes with the thought that a new study of the life of Christ will bring men nearer to each other, and nearer to the great problems that clamor for solution in these waning years of the century.

There is no other Church which can so easily fellowship with other Churches as the Reformed. It will reach out the the hand of friendship farther than any other. It will grasp the proffered hand with a heartiness precluding the faintest idea of conventionality. It has no theological crotchets that it imposes on others. It has no shibboleths that have lost the spirit, and the form of which brings into bondage those who try to pronounce them. It has but one creed, short, incisive and pointed, and upon this it insists—"Believe on the Lord Jesus Christ and thou shalt be saved." It could not be Christian without this; from this it will not vary one single hair's breadth; with this it extends a hand of welcome to all who may knock at its doors. It never holds itself aloof from any movement that can be called Christian. It looks with some jealousy upon any effort that will not acknowl-

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* Published by request of the Consistory of Third Reformed Church, Baltimore, Md.

edge to the full the need of Christ's life and power to reach an end which will be at all commensurate with the needs of sinful men. There are reforms that are simply of the earth, earthy. They do not propose to reach anything beyond the betterment of the present state. While charitably the Reformed people may give these the benefit of the doubt, and may say, with the Rabbi of old : "Let these men alone, for if this thing be of God, ye cannot overthrow it, but if of men, it will come to naught ;" yet they insist that unless men are made Christians they cannot be the sons of God.

It holds that Christianity must touch every sphere of human activity. "There is a breezy atmosphere about this religion. It is meant for every-day use among the affairs of men. Its ultimate object is practical. If it aspires to soar on wings of faith into the heavenly abyss of the divine decrees, it always comes back to earth with a message of innocence and purity and justice between man and man." * The Reformed Church was born in free Switzerland. The mountains were her sponsors, and the fountains and rills flowing from the eternal snowy caps, fashioned and won their nursling with their smiles. Having been blessed with the ideas of freedom, and of that rugged spiritual health, from communion with the great and grand in nature, it went forth to gladden all the earth. It found a home in several important parts of Germany, as the Palatinate, the lower Rhine and in Brandenberg and other provinces of Prussia. But it was yet far more vigorously and fully developed among the maritime and freer nations, especially the Anglo-Saxon race, and follows its onward march to the West and the missionary fields of the East. Every historical student has heard of the Reformed Church of France ; the Reformed Church of Germany ; the Reformed Church of Switzerland ; the Reformed Church of Holland ; the Reformed Church of Italy ; the Reformed Church of England ; the Reformed Church of Scotland ; the Reformed Church in America ; the Reformed Church of the United States. "The Reformed Church had a large number of leaders, as Zwingli, Œcolampadius, Bullinger, Calvin, Beza, Knox, Cranmer ; but not one of them, not even Calvin, could impress his name or his theological system upon her. She is independent of men and allows full freedom for national and sectional modifications and adaptations of the principles of the Reformation." † Viewed in its relation to the mediæval Church, Lutheranism is more conservative and historical ; the Reformed Church more progressive and radical, and departs much farther from the traditionalism, sacerdotalism and ceremonialism of Rome. The strength and beauty of the Reformed Churches lay in aggressive energy and enterprise, power of self-goverment, strict discipline, missionary zeal, liberal sacrifices and faithful devotion, even to martyrdom. It has produced Puritanism, Congregationalism, Methodism, Evangelicalism (in the Church of England), the largest Bible, Tract and Missionary Societies, has built most churches and benevolent institutions.‡ The old mother has remained at home, somewhat circumscribed, practicing the same economy, living in the same simplicity, while some of the daughters have gone out into wider spheres of activity and have attained much larger proportions. The glamour of their triumphs must not blind us to the vigor and virtue and glory of the old homestead from which they came out. Cosmopolitanism is always in danger of spreading too far and wide. It may become a stream, having no banks, instead of consecrating its energies and carrying on its broad bosom the welfare of the world. This same spirit, unless carefully guarded, is in danger of multiplying sectarian divisions. Having but little respect for authority or sacred traditions, private judgment may run riot, and the lessons of history be turned into old wives' tales or cunning fables. But these perils only prove the catholic spirit which underlies the whole movement.

The Reformed Church watches with consuming interest the growth of the Evangelical Alliance. In harmony with the first Council at Jerusalem and the last Assembly of the Evangelical Alliance, it insists that no unnecessary burdens be imposed upon Christians, in order that they may have fellowship one with another. And it could fairly have shouted for joy, when the American branch of the Alliance declared that the divine-human person of Christ and His atoning work are the heart and soul of Christianity. If this broad, catholic, Christian thought can once be livingly apprehended the whole Christian Church, the Reformed branch of it can say, "Lord, now lettest Thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation which Thou hast prepared before all people, a light to lighten the Gentiles and the glory of Thy people, Israel !"

To be Continued.

* Beard's Hibbert Lectures, p. 241.

† Schaff's Creeds, vol. 1, p. 219.

‡ *Ibid.*, vol. 1, p. 216.

For Reformed Church Messenger.

THE AUGSBURG CONFESSION.—III.

Reply to A. D P., in "*The Lutheran*" of May 14th.

THE REFORMED TENDENCY.

The very fact that Melancthon felt constrained to alter the wording of the Xth Article of the Augsburg Confession of 1530, is evidence, that the original article as then interpreted and understood was not satisfactory nor acceptable. The Zwinglian view, though undeveloped had gained influence and it is said "that during the Diet at Augsburg, 1530, the citizens of Augsburg sympathized with him (Z) rather than with Luther." This tendency, the Reformed, finds, for that time, some expression in the Confession of the Four Cities, known as the Tetrapolitan Confession, also called "the Strasburg and the Swabian Confession." It was hastily prepared by Bucer with the aid of Capito and Hedio, in the name of the four cities, Strasburg, Constance, Memmingen and Lindau, for various reasons, as Dr. Schaff says, and was done during the sessions of Augsburg. The Confession has the germ of the Reformed. On the doctrine of the Lord's Supper, "the language is dubious and was intended to comprehend in substance the Lutheran and Zwinglian theories and contains the germ of the view afterwards more clearly and fully developed by Calvin." It must be borne in mind that on this rock Protestantism was in danger of wrecking and the danger became more apparent as these two tendences developed.

The two Confessions, the *Invariata*, (1530), the Variata, (1540), seemed apparently to move quietly and peacefully side by side, and the "difference was unobserved by Protestants, but observed by Dr. Eck, early in the year 1541. The peace after all was not secure. The embers, for a general conflagration were at hand and all that was needed was to fan them into a flame. That moment came. The attack was made on the *Variata*, (1540), containing the Reformed tendency, and was made by strict Lutheran divines, such as Flacius and Hesshuss, stigmatizing it 'as heretical and treacherous' and overwhelmed it with coarse abuse." Now commences a fierce and long war "against Melancthon and Crypto Calvinists, and ended in the triumph of genuine Lutheranism and the transition of some Lutheran countries to the Reformed Church." "The Book of Concord (1580) gave the text of the *Invariata*, (1530), while the Melancthonian and the Reformed adhered to the *Variata*, (1540). The Westphalian treaty, in 1648, formally embraced the Reformed, togegether with the Roman Catholics and Lutherans, in the peace of the German Empire, and henceforth subscription to the Augsburg Confession of 1530 or 1540 ceased to be a necessary condition of toleration." P. 242. What this history shows and that clearly, is the fact, that the Lutheranism of 1530, endorsing the doctrine of Article X, as interpreted and understood by Luther and others, containing the theory of *in, with and under*, and by logical inference that of *ubiquity* of Zwingli, was, and became the accepted doctrine of that portion of Lutheranism : and the other portion, and a large part it was, adhered to the Altered Confession, (1540) and accepted the Reformed tendency which was afterwards developed by Calvin and other reformers and found expression in the Reformed Church of Germany and Switzerland, the mother of the Dutch, Presbyterian and Anglican Church of England. To all this A. D. P. may demur, and Dr. Swartz, in his article in *The Independent* on the "Unrest" in the Lutheran Church, says : "It (General Synod) rejoiced to declare that the distracting controversies about Baptismal Regeneration and Real Presence, which had wrought so much evil in the Lutheran Church in Germany, were left behind as profitless and vain, and that the faith of the General Synod was *substantially that of the Reformed Churches*." (Underscoring the writer's.) And it is this difference, existing in that early reformation day which caused controversy and "which continued for four hundred years and not settled," and because of these different types you find in the Lutheran Church, "three distinct organizations, which hold as many different relations to the Symbolical Books, and are, in fact, three denominations under a common name : the General Synod, (1820,) Synodical Conference of N. A., (1872,) General Council, (1867)." That Reformed tendency is in the Lutheran Church as represented by the General Synod, and is opposing "the distinctive doctrines," which is the cause for the "Unrest" in our sister denomination. S.

(To be Continued.)

For Reformed Church Messenger.

"REGENERATION, OR THE NEW BIRTH."

In the MESSENGER of August 8th, an article by X. appeared on the above-named subject. It was a discussion in the form rather of a study than of an argument. The writer commences by considering the question, whether the new birth is instantaneous? He informs us that the general opinion in the Church is, that it is instantaneous, as analogous to natural birth. But the assumption that natural birth is instantaneous, he calls in question, and then proceeds to point out, that in his view, natural birth is not limited to the fact of the separation of the child from the mother, but involves a process taking in the period of gestation and reaching to the emergence of consciousness on the part of the child. This impressed us as a singular and unique idea of a birth. And after a re-reading, we must confess that we were not clear in our appreciation of the force of his contention. This would seem to involve, that a child dying in infancy, equally an idiot or an imbecile, could not be said to be naturally born. Is not this spreading out the idea of natural birth a little too far? If the writer forbids us to confine the idea of birth to the act of parturition, the most natural thing would be to fall back to the inception of life, as the point at which a new being emerges into existence. But in either case the birth would be instantaneous, or as we would

put it, falling back to the underlying question, which the writer subsequently recognizes, the subject would be passive.

For the study in hand the question is not at what point and by what means does a man become conscious of the divine life, but at what point and by what means did he become possessed of that life. In the order of sequence, life always precedes consciousness. Undeveloped, indeed, but still in actual existence. And how it is possible to comprehend developed consciousness in the birth—the beginning of life, we are at a loss to see. To our thought, the writer, theologically speaking, confuses *conversion* with regeneration. The very thing against which our Church has been contending. In conversion the subject is active, both before and after the regenerative act, co-operating with the Holy Spirit. In this there is a process, and that too, in a sense which does not involve Melancthon's *synergism*.

The writer asks, "May we not say that in the new birth there is an objective side, God's act in us, and also a subjective side, our response to this divine act?" We would say in reply, if we understand the new birth to be the imparting of, as he himself says, "the regenerate life" which "comes from God alone," no, but if you broaden the new birth out to the dimensions of conversion we say, yes. The regenerate life is dependent upon subsequent conversion, which is but the beginning of sanctification, for its development and growth into full Christian consciousness. But in case of the beginning of the regenerate life, God alone acts, and the preceding activity of the subject can only be of the nature of conversion—wrought by the energizing agency of the Holy Ghost, by means of the preached Gospel.

While objective faith is "the substance of things hoped for, the evidence of things not seen," subjective faith is the spiritual sense for the perception of the unseen—the organ for the reception of the spiritual and the divine. This sense, naturally irresponsive to the supernatural light, shining from the page of revelation both of nature and inspiration, is quickened by the illuminating power of the Holy Ghost, through the preached truth. By this ministry the sinner is led to discern his spiritual relations and his condition as a sinner. Repentance and belief in Christ are the results. Thus is his will impressed, and he is led to resolve, I will. This experience may be denominated, his preceding conversion, his preparation. Upon his arising and going to his Father—in the ordinance of grace, there is imparted to him by the new birth, the regenerate life. This impartation is by the Holy Ghost, through the organ of his faith. Faith thus, is purely receptive. As in the sphere of the natural, the senses and perceptive faculties discern objective truth, and present it to the mind, to be by the rational powers apprehended and appropriated as knowledge, so faith receives the supernatural, but does not apprehend and appropriate. The first activity upon reception is attention, this is an act of the will. The will apprehends—lays hold upon it, and subsequently, by the activity of the rational powers, it is appropriated and enters into the substance of the life. Thus the regenerate life, introduced through the receptive power of faith, is apprehended by the will, and by the ministry of the assimilative functions of the reason the whole man is gradually transformed into its likeness. This apprehension by the will, and appropriation by the rational powers, together with the effects upon the life, may be denominated the subsequent conversion, or the beginning of sanctification.

With X, we would deprecate any view which would make the mystery of the new birth magical. And that, we submit, is not in the view presented. While the view that the subject is passive in regeneration (we do not like the expression, *instantaneous*, yet as over against a process, involving the co operation of the subject, we accept it), commends itself to our judgment, in accordance with the general opinion of the Church, we conceive it as being effected in full harmony with our human constitution—its affinities and susceptibilities. It does no violence to the human will, but requires its consent as precedent to its effectuation and equally requires its acceptance and apprehension subsequently. Our objection to the view propounded by the writer, is just because of its *synergistic* character, involving as it does somewhat of a semi-Pelagian element.

It may yet be added, that the writer's desire to join "together the two factors, baptism, and a believing acceptance of divine grace," is fully provided for, in this view; not, indeed, "in one process or act," but in full accord with both human and divine rights and requirements. While the reason "why some in whom some elements of the new birth are present, . . . but fall away into their old sinful life," is not "because some one element is wanting, and never come to the full birth," but because of the refusal or neglect of the will to accept and appropriate the regenerate life actually at hand. CYRIL.

For Reformed Church Messenger.

"AS IT WAS AND IS."

In the MESSENGER for August 6th, appears an article under the above heading by an able and worthy correspondent, which at first reading inspires a feeling of joy and gladness at the signal victory gained over the reign of "King Herod." There appears upon the surface of the picture many things pleasant and agreeable to contemplate, and indeed to be thankful for; altogether a beautiful picture, as viewed from the writer's lofty standpoint. But there is another point of observation, viewed from which the picture presents quite a different aspect. The crimson coloring is of a deeper hue, because of the oft-repeated re-touching and re-painting; the figures are more numerous and stand out with life-like boldness, so much so that we can discern their identity and trace upon the outlines of their countenance features resembling our own, a likeness, as of close kinship, which cannot be denied. Many of the victims which confront you seem so recent as though fresh from the artist, and their fiendish glare strikes terror into your soul, as though they accused you of gross wrong and condigning their own doom.

Is it, indeed, true, that the world is growing better, instead of worse, as the good brother's argument seemingly proves? True, all Christians know of the bloody deed of "King Herod"—the inhuman massacre of the innocent children of ancient Bethlehem, and shudder at the mention of his name. All are cognizant of the "law" made and enforced by this brutal king, the like of which the writer says, "No ruler in Christendom would dare enforce." Would that were so!

How does this deed of King Herod and his "law" which took place but once in the world's history come with the daily and yearly slaying of the innocents by the terrible law and fiendish rule of *King Alcohol* in *Christian America*, to say nothing of the world beyond? King Herod lived, as is said, in a dark age, yet, withal, an age of reason. The Christ-King was anticipated by this cruel king, and when His birth was announced, he reasoned that, unless the design of the Almighty could be frustrated, he would lose his kingship and his throne usurped by this Child King. Hence the massacre of all the male children. Nor were King Herod's fears groundless. The Child of Bethlehem did become King of kings, and Lord of lords, and indeed, usurped the thrones of the heathen kings; and now, after the lapse of centuries, in an age of so-called high civilization, the followers and devotees of this same Child King fall in with a worse king than Herod and by their "law" slay more in one single year than did Herod during his entire lifetime—more by far are the innocent victims slain by this one monster demon king, than by all the heathen potentates combined. And by whom is he held in power? By many persons who have sworn allegiance to the King of kings. The Christian public submits to the license of the slums and grogshops, receiving therefrom a revenue by means of which they corrupt the law-makers, and those appointed to rule, even to the extent of dethroning justice in our civil courts, where justice, and truth and mercy are to be meted out by the chief magistrate alike to all, regardless of race or color. Take a glance, good brother, then at this side of the picture. True it is that "The early Christians struggled manfully against the monster evil of King Herod's law, and laid the axe at the root of it, and the blessed fruits have come down to us in a social condition." So much is true, but note the next paragraph, "Which will not allow any one to indulge in a brutal butchery of human life for the gratification of selfish purposes." What a revelation that is! Look around and witness on all hands the human butchery through the drink traffic, the monopolies of breweries and distilleries, who by their money sway the public partisan and make laws to suit their selfish, diabolical ends. And yet our good brother calls this state of affairs in this era of the world "humane" and "under the control of divine mercy and personal restraint." If that is so then we mistake the meaning of words and signs of the times.

W. P. Z.

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

The "Farmer's Picnic and Donation" this year will be held on Wednesday, October 7th. Those of us who were present last year enjoyed the day very much, and we also recall with pleasure the fact that it was enthusiastically decided to repeat the occasion this year. It is principally intended for those friends of the Home who do not live so far away, and who will make their donations in provisions, &c. This year, however, because so many friends of the Home were prevented from being present at the Anniversary, the scope of the day might be enlarged somewhat. Therefore, while we will still consider it "Farmer's Day," we will also cordially welcome others who may feel inclined to spend the day at the Home, and who will contribute to make it a success. Visitors will provide their own dinners, but they will be furnished with plenty of hot coffee (with sugar and cream) free of charge.

On "Farmer's Day" such donations as were made last year will again be thankfully received. The list last year included wheat, corn, oats, potatoes, flour, beets, apples, apple-butter, honey, groceries, dry goods, soap, money, &c. Should the donations of one kind, as wheat for instance, prove more abundant than our needs for the year require, they can readily be converted into money, and thus the Home be helped. A few bushels of wheat may not mean much for one farmer, but if many farmers bring a few bushels each it will in the aggregate amount to much for the Home.

The Board of Managers and Ladies' Commit-

tee will hold their quarterly meeting on Thursday, Oct. 8th, the day after "Farmer's Donation."

A number of friends who were not able to be here on Anniversary Day remembered the Home in their own peculiar ways.

One brother in Monroe county took up a "Breakfast collection" and sent it. A nice idea. Make an offering unto the Lord early in the morning before the cares of the day distract your mind from His cause. Another one in Easton sent a $5 bill, the amount it would have cost "for railroad fare and incidentals," and suggests that if every one, who had intended to come but stayed at home, would do the same, the receipts for the day would be large. A friend, prevented by a cold from coming, sent a crisp, new $20 bill to be "dropped into the hat." Another, yes two others, each sent a check for $25. Still another sent in one letter a check for $50 and two $10 bills, the latter to be "dropped into the hat." So that although the day was in some respects not as successful as we had hoped it would be, yet many things occurred which caused us much cheer and contributed to the support of the Home.

Selected.

DEFECTS IN TRAINING FOR THE SEMINARY.

BY PROF. GEO. NYE BOARDMAN, D.D.

The question is put to me, "What are the defects in the men who come to the seminary to study theology?" In reply I shall have reference simply to the intellectual training of theological students. There is a moral training, more important, as all admit, than any intellectual attainment, to be required of those preparing for the Christian ministry; but it is not characteristic of those looking forward to the ministerial profession to be specially defective in this respect. Whatever individual exceptions there may be, it is generally true, that those who enter our theological seminaries are in a good degree free from from selfish ambitions, and are desirous of promoting the religious welfare of the world.

I shall also, in reply to the question, have reference to those who are preparing for pastoral work in connection with churches over which they may be settled. Much attention is given of late to the methods of Christian labor among those who are indifferent to the Gospel. How shall the rural populations of sparsely settled regions be led to attend to the truths of revelation? These are very important questions, and there may be ways of communicating to zealous young men and women the art of eliciting attention and awakening interest among such classes. But Christian people, those rescued from an irreligious career as well as others, receive their religious culture in our churches, and the great work of Christian nurture in the world must be performed by those who, for prolonged periods, do ministerial service in the churches and among those who come under their influence. My remarks will therefore relate only to those preparing for pastoral work.

The first defect which I notice—one quite too common—is a lack of familiarity with the English Bible. The Bible is the minister's pocket-book. Its doctrines, phrases and expressions are his current coin. He should never be left to say, "Silver and gold"—of this kind—"have I none." The master of Bible teachings and Bible words will find himself able to meet almost any demands that may be made upon him. The treasury is as competent to large drafts as to small. Young men who are studying theology should be able to finish almost any sentence of the New Testament after hearing a word or two, should be able to refer readily to the Messianic passages of the Old Testament, and be familiar with all Bible history.

Preparation for theological study begins at home, at family prayers, in families where the Bible is read in course, and read by each one in turn. Those families that are satisfied at their morning devotions with a few verses from the Gospels, a dainty selection from some Epistle, and an extract from what a compiler thinks an *appropriate* Psalm, are only half-Christian in their worship. The Sabbath-schools are also preparatory schools of theology, especially if the pupils are required to commit to memory verses of the lesson. If the Scriptural phrases cling to the memory and recur again and again, they are worth more than any commentary or any side illustrations from geography and science. The latter have their value but are not the main thing. "These ought ye to have done, and not to leave the other undone."

The defect here noticed is a sad one. It is often surprising to notice the vague ideas which young men have of Scripture statements, young men, it may be, brought up in Christian families. Phrases are grasped at as if one were grasping into vacancy; sentiments are sought for as if they belonged to a dimly-remembered dream; John is only partially distinguished from Paul; Proverbs is possibly confounded with the Apocalypse, and the fifty-third of Isaiah belongs to an unknown realm. This is a defect that can never be fully remedied after childhood has passed. I once heard President Finney deplore his inability to quote freely from the Scriptures. He said he was not in early life a Bible student. It is well that attention has recently been turned to the study of the Bible in colleges, but it should be begun long before college days.

Another defect which I notice, is the failure to make seminary work a part of the consecrated work of the ministry. Students are generally impressed wirh the seriousness and solemnity of the work before them in the churches, but they are not apt to feel that their work of preparation is equally serious. To lose an hour which should bring with it the only opportunity to teach some one the saving truths of the Gospel would indeed be a sad loss. Any pastor would mourn it for a life-time. But to lose by the score hours which afford the opportunity to prepare for an efficient ministry, often brings very little compunction of conscience. Consecration to God does not embrace the present hour with its solemnities and sense of responsibility. I believe that the attainments of theological students are less than they should be, less than they would be, if the young men were constantly under the pressure of the thought that study is a part of their service to God. So much has been said by over-zealous men, and by light-minded men, and by indolent men, against theology, that sometimes those who are elected to preach have been deceived. And when students have not been deceived, and have not believed that they were unfitting themselves for saving souls by their studies, they have yet been led to think theological learning of small importance, and a waste of time no great waste, after all. All the students in our seminaries ought to look upon the attainments to be made in their course of study as definite, clearly marked objects to be secured without failure, indispensable possessions to be held for use in after life. If every candidate for the ministry were during his preparation days possessed of such an idea, and spent his days as under the pressure of unfinished business, there would be fewer hours wasted in listlessness and idle conversation. If every one felt that he owed it to God to master as far as possible his revealed truth, the sacredness of the holy calling would reach out farther towards the threshold of the profession than it does now.

Another defect which I notice is a wrong estimate of what constitutes a practical education. That education is the most practical which enables one to accomplish most in the fulfillment of a calling. It seems to be the common view that an education acquired with, and partly by means of, useful and remunerative labor is the most practical. Student work that ends with scientific attainment and discipline of mind, is often stigmatized as scholastic and unproductive. But it may be by far the most productive when student life ends and professional life begins. The practical value of thorough training can not be known till the end of the race. It is well-known that many student-preachers fail early as professional preachers. It is well known too that their habits contracted in premature work hamper and weaken them through life. It is greatly to be desired that students should be contented with student work, and that our seminaries be surrounded with an atmosphere that promotes high scientific attainment. If he that teacheth should wait on teaching, he that learneth should wait on learning.

This false estimate of the duties of a student is due largely to a false popular sentiment. It has become the fashion to praise the young man who supports himself while pursuing his education. This is considered a noble exhibition of character; and no doubt it is, but where does the nobility come in? Everyone replies, In overcoming unavoidable obstacles. On the other hand, there is no title to nobility in being subject to the obstacles, much less is he entitled to praise who throws obstacles in the student's way or even has pleasure in seeing them there. The crude and barbarous idea, however, prevails, that there is an intrinsic merit in the crippled and incomplete education acquired amid distractions and interruptions. So obtrusive is this view that even students themselves are carried away with it. The sooner it is felt that three years of uninterrupted study is too little time for the best minds to master the rudiments of the ministerial profession, the better it will be for our churches.

The closest study is, of course, consistent with the incidental trial of one's gifts in preaching, teaching and personal religious conversation.

I notice one other defect; it is the want of proper habits of study. Most of our schools might do more than they are now doing in teaching the proper methods of acquisition. Many students creep over a subject as a child creeps over a floor; a room may be much better comprehended by looking at it from a well-chosen position. Dr. James Marsh was in the habit of entering on a new topic of study with the question, "What do I already know about this subject?" Everyone should find for himself a way of arriving at the mastering of a topic and would find some such question a good beginning. Every teacher is pained to see how much time is wasted by faulty methods of study, and how much that has been tolerably understood passes over, after a little time, into the limbo of vagueness and conjecture. Students are too apt to feel that they may have a clear conscience if they are busy, and do not seem to understand that their occupation itself may be mere indolence and stupidity. Man is endowed with more than one sense. He should not grope where he can see; and he has a higher power than sense, and should compress and simplify his knowledge, and bring order out of confusion. He should also make his mind a treasury where he can lay away his matured ideas and settled judgments for future use. It is not to be expected that students entering on a course preparatory to professional life, should have accumulated a large store of ideas; but work should have been already begun and a definite method of accumulation adopted.—*The Advance.*

The Family.

DAILY BREAD.

M. E. SANGSTER.

Give us this day, dear Lord, our daily bread;
We do not ask to morrow's till it come;
But on the jonrney, day by day, are fed,
Until Thou guide us to our heavenly home.

Give us this day the patience that we need,
So many little things our spirits try;
Give us the Word with eager love to heed,
Content, although our wish Thou mayst deny.

Give us this day Thy wisdom; when perplexed
We know not how to turn or what to do;
Save us, we pray, from being weakly vexed,
And lead us, hour by hour, this one day through.

Give us this day the courage and the cheer
To face Thy foes, and ours, with look serene;
Reveal Thyself, so constant and so near,
That we shall see Thee, not a cloud between.

Give us this day more loyalty to Thee,
More hatred of the sin that wounds Thy heart;
More grace Thy loving followers to be,
Choosing in Thee, for aye, the better part.

Give us this day our own light cross to bear,
As though it bore us on to heigths divine;
Give us to realize Thy cross who share,
That still the heaviest end, dear Lord, is Thine.

Give us this very day our daily bread;
Thou knowest all our wants. That want we bring,
And in Thy footsteps, Saviour, as we tread,
We hail Thee Master, and we crown Thee King.

PICKING UP.

One of the time-consuming cares of every housekeeper may be described under the general head of picking up. She picks up after her husband, after her girls, after the babies in the nursery. The latter strew the nursery floor with their blocks, toys and picture books: about one baby in a hundred being taught to put its little properties away when done with them, while the other ninety-nine are diligently instructed at an early age in the art of being waited upon by their elders. Girls come in from their pleasant excursions here and there, flushed, dimpled, sweet as the rose that laughs in the hedge; but, sweet as they look, they are thoughtless beyond belief in the matter of making work for their mothers. Doubtless their intention is to carry their things to the proper places themselves, after a period of rest; but she who procrastinates in such an affair is lost. In putting away one's out-door clothing, one's letters, one's books, it is the first moment of decision which counts—the primary indecision which is fatal. What the young person lazily or thoughtlessly imposes on somebody who is older, and by reason of her added years less able to bear the strain, may be just the traditional straw, beyond which strength and vigor will endure no more.

For the good man of the house we have also the most elastic toleration; yet we think that too often he binds a burden on the shoulders of his wife, which frets her unwarrantably, though she makes no sign of complaint. "My husband's progress through the house," said a matron recently, "is marked by a litter of hats, coats, slippers, newspapers, pamphlets, books, boots, corkscrews, inkstands, collars, handkerchiefs, etc." He is forever saying,—"Dear, do you remember where you put such or such a thing of mine?" and wondering why his wife has so inconvenient a habit of clearing things up.

It needs only a glance to show that, if everybody were of one mind about putting articles at once where they belong, picking up would be reduced to a minimum, and one labor of the housewife greatly simplified.—*The Home-Maker.*

CARE OF SERVANTS.

The habitual manner toward servants and their treatment afford one of the most significant indices of a man's character, and of a woman's as well. The kind, the wise, the humane mistress keeps her servants year after year, not all of them, but those of them who have the sterling qualities. Their interest becomes her interest, and her interest becomes theirs. She provides for their comfort, for their happiness, for their amusement, and they in turn consult her wishes, her choices, her preferences, her tastes. The pecuniary consideration, once settled and approved, is lost sight of largely, and a bond of mutual good-will and helpfulness unites the two as they pass together along the highway of life.

There are a great many servants who do not know when they are well off, and who are constantly changing their places; and there are a great many mistresses slow to see in the rough diamond the possible treasure that forbearance, training, and patience will develop.

The motto, "Put yourself in his place," is a good one for the mistress, and perhaps easier for her to act upon intelligently than it is for her maid. If she has done the work herself that she requires her maid to do, she will know what allowances to make, what grade of excellence to insist on, and what meed of praise or censure to bestow when the work is done. If she has not done the work herself, she has doubtless had opportunities of judging regarding it which should make her wisely lenient and justly exacting. It is no favor to anybody, servant or otherwise, to let them off from good honest work. The employer who insists on a certain high grade of achievement in her employees is in so far their benefactor, provided she makes reaching this high standard easily attainable, and rewards its attainment worthily.

Mutual confidence is and must be at the bottom of all long service, and mutual confidence implies unselfishness in both parties, or at least mutual recognition of the rights and interests of the two parties. A thoroughly selfish individual cannot be a good mistress or a good servant—cannot be anything good.

We are all alike, mistresses and servants, accountable to one Master, and the constant remembrance of this truth is a good corrective for both parties.—*Selected.*

"NOTHING BUT LEAVES."

One night at the Bowery Mission, among those who came forward for prayer was a man of commanding presence, and a head and face which indicated more than ordinary intelligence, but whose dilapidated appearance, bleared eyes, and offensive breath told plainly that he was one of rum's wretched victims. Our conversation with him revealed the fact that he was indeed a man of marked ability, well educated, and that he belonged to one of the most distinguished families of the State. He had for years been a popular temperance lecturer, and was well known throughout the country. He appeared deeply to realize his sad and humiliating condition, and to feel his need of Divine help to save him from his besetting sin, which he earnestly and tearfully sought. At the close of the inquiry meeting he seated himself at the organ, and running his fingers over the keys with the skill of a professional performer, he sang with a voice of peculiar sweetness and pathos the familiar hymn "Nothing but leaves." Tears filled the eyes of the listeners as they looked upon the old man, who with bowed head and trembling voice breathed forth from a burdened and sorrowing heart in that plaintive song the bitter experience of his own wasted life. Of the tens of thousands of wrecked and ruined lives through the curse of strong drink, who have crossed the threshold of the missions, seldom if ever have we seen a sadder and more remarkable example. Home, friends, character, fame, and fortune all sacrificed to satisfy the cravings of a terrible appetite, and left in old age a homeless wanderer, without a place to lay his head. Young men, take warning. Beware of that fatal first step in the drunkard's career—the first glass. Daily experience and observation, as well as the Word of God, solemnly admonish you. Give heed to them, lest the sad wail of your life at its close shall be "Nothing but leaves."—*Christian at Work.*

IS BEAUTY A BLESSING?

ANNA KATHERINE GREEN.

Of the beautiful women that I have known, but few have attained superiority of any kind. In marriage they have frequently made failures; why, I do not know, unless the possession of great loveliness is incompatible with the possession of an equal amount of good judgment. So much is expected by the woman accustomed to admiration that she plays and palters with her fate till the crooked stick is all that is left her. This we see exemplified again and again. While the earnest, lofty, sweet-smiling woman of the pale hair and doubtful line of nose has, perhaps, one true lover, whose worth she has time to recognize, an acknowledged beauty will find herself surrounded by a crowd of showy egotists, whose admiration so dazes and bewilders her that she is sometimes tempted to bestow herself upon the most importunate one, in order to end the unseemly struggle.

Then the incentive to education and to the cultivation of one's especial powers is lacking.

Forgetting that the triumphs which have made a holiday of youth must lessen with the years, many a fair one neglects that training of the mind which gives to her who is poor in all else an endless storehouse of wealth from which she can hope to produce treasures for her own delectation and that of those about her, long after the fitful bloom on her handsome sister's cheek has faded with the roses of departed summer.

MOTHER'S BOY.

Mothers, it will not hurt your boys to learn to do many things pertaining to the domestic machinery of your home. They may be taught as easily as girls, and would be delighted to feel that their help was really needed and appreciated. Do not say "What can a boy do?" for a boy can do any kind of house-work which a girl can, yes, and he can learn to use a needle and thread just as easily. Do you not remember the trials you had in learning to sew; especially to use the thimble? Why not teach the boys to sew on buttons, and mend torn garments, as well as their sisters?

I know a mother who has taught her boy to take off the bed clothes from his bed every morning, turn the mattresses, open the windows, etc., and at stated times go back, make up the bed, and put the room in order. This he does daily, and the servant is not allowed to assist him.

Another boy always swept and dusted the sitting and dining-rooms, and when the mother or sister were hurried, washed the dishes, laid the table, etc. That same boy now has a home of his own, and his wife, not over-strong, never has the care of the sweeping, no hard work is ever left for her, but his trained eye sees all the little places where he may assist, and in his quiet way he is helping to bear his share of the burdens which most men think belong to the woman. Is he any the less manly man, think you?

If boys are taught neatness and order in their homes as well as personal neatness, their whole lives will be a benediction upon the mothers who thus early gave them training. The future happiness of our girls who are to become wives of these boys depends largely upon the early habits and instruction which mothers are now giving the boys. A boy who is careful not to bring in dirt on his boots, who puts papers and books where they belong, always hangs up his hat, and who is looking out for places where he can help his mother, will make a better husband than the one who thinks his mother was made purposely to wait upon him.

There is now-a-days a great cry to teach the girls to be good housekeepers; why not teach the boys to be helpful instead of helpless? Besides laying the foundation for habits of neatness, order and helpfulness, some of the time of active, boyhood days will be spent where it should be, with the mother, instead of on the street.

Youth's Department.

BONNIE'S PRAYER.

Dear little Bonnie, four years old,
Thoughtful as child of her age could be,
Said her prayers as her mother told,
Nightly kneeling beside her knee.

But she said one night, this quaint little elf,
"I've a wish, my mamma, so good and true,
Let me kneel by the bedside, all by myself,
And make my prayers as the big folks do."

So all were quiet as mice could be,
While Bonnie, robed in her night-gown white,
Stole on tiptoe and bent her knee
All alone for her prayers that night.

Only a moment the wee head bowed,
Then the face came up with a smile most fair,
While the other children laughed aloud
At the wondrous shortness of Bonnie's prayer.

Then came a little flush of dismay
Over the radiant face so small:
"I couldn't think of much to say,
So I said 'Lord keep me,' and that was all."

Papa kissed her gravely and smiled:
"That was the best of prayers, my dear;
It was all you needed to say, my child,
You could ask no more if you prayed a year."

—*The Spectator.*

TOLD IN THE DARK.

Leo was in bed. He had said, "Now I lay me;" then he had asked his mother to turn down the light.

Leo was a very lion to face outside foes. He was not so brave when face to face with the little Knight of Right within him. That was what his mother called his conscience—the little Knight of Right.

Mother knew what it meant when Leo asked to have the light turned out; she sat down on the bed, and took Leo's hand, and said in a tender, encouraging way:

"Tell mother all about it."

Leo lay very still for some minutes; then he burst out in a boy's way, right in the middle of the story:

"P'rhaps you'll think it wasn't so—and I don't think I'd believe it myself, only I saw them with my own eyes—I did, mother! 'an you'll say yes, won't you, mother? 'an I couldn't help it, really I couldn't—'an she's down in the kitchen!"

Mother smiled. She stroked the little brown fist. She spoke gently:

"What was the strange sight, and who is 'she?'"

"Well, it was this way. We boys were coming home from skating, just dark, and a cat skatted across the road, and all the boys snowballed her—I did, too, mother—and she tried to squirm through a picket-fence an' got caught and couldn't get through, or back either, an' all the boys yelled—an' at that very minute the East Enders fired on us from over the wall, an' we had a regular fight, and drove 'em all the way back, just like the minute men that time at Lexington.

"Then it was dark, and I came home from the corner alone. An' along in the pine woods—this is true, mother, 'tis, I saw it with my own eyes—I saw that kit's face in the dark, in the air—and lots of other kits' faces—the dark was full of them, an' all the eyes looked at me, so beggin' like! I was so sorry—an'—a little bit afraid, too—an' I just started an' ran."

"Did you leave the kitten faces behind you when you ran home?" asked mother.

"I didn't run home—I—I ran back to the road—to where we snow balled the kit. There she was, stuck fast in the fence, and mewin' just awful—an' I got her an'—an'—she's down in the kitchen now!"

The little brown fingers squirmed around mother's as he went on, doubtfully: "An' you'll say yes, won't you, mother? I couldn't help it—I really couldn't, mother—an' we've only three other kits, you know—only three, mother."

Mother lifted the little brown fist and kissed it. "We will take care of her somehow," she said.—*Selected.*

A BOY'S MANNER.

"His manner is worth a hundred thousand dollars to him!" That is what one of the chief men of the nation lately said about a boy. "It wouldn't be worth so much to one who meant to be a farmer, or who had no opportunities, but to a young college student with ambitions it is worth at least a hundred thousand."

The boy was a distant relative of the man, and had been brought up by careful parents in a far-off city. Among other things he had been taught to be friendly and to think of other persons before himself. The boy was on a visit in the town where the man lived. They met on the street, and the younger, recognizing the elder, promptly went to his side and spoke to him in his cordial, happy, yet respectful, way. Of course the man was pleased, and knew that anybody would have been pleased. The sentence above was the outcome of it. A little later the boy came into the room just as the man was struggling into his overcoat. The boy hurried to him, pulled it up at the collar and drew down the wrinkled coat beneath. He would have done it for any man, the haughtiest or the poorest.

The boy has not been in society a great deal. He has not learned orthodox selfishness. He positively can't be easy at the table until his neighbors are waited on; a chair is torture if he thinks anyone else is less comfortably seated. He wouldn't interrupt to let loose the wittiest or the most timely remark ever thought of. He may learn to do so some day—after he has earned his hundred thousand—but it is doubtful. The expression of his kindness may become conformed to popular usage, modified, refined, but the spirit which prompts the expression will only grow with his years.

Do not misunderstand, boys. You may be truly unselfish and yet not have this boy's prize. You may wish to do things for others and yet feel that you do not know how. The only way to learn is to try; to hesitate for no feeling of bashfulness or awkwardness, but to put into direct and instantaneous practice whatever kind, helpful thoughts occur to you.—*Congregationalist.*

SO MANY OF THEM.

Nobody knew, except the three little maids themselves, why Rosa, and Jenny and Bab were in such a hurry to be dressed that morning. They were often a wee bit lazy about buttons and strings, but this morning the boot hook must have wondered what possessed them, he had to fly so fast.

The truth is, it was old Grandmother Higgins' birthday. She wasn't the "really-truly grandmother" of Rosa, and Jenny and Bab, she was only an old woman living in a farm-house where they were boarding. But they called her grandma because she was old, and because she was gentle and kind, and because she loved little children.

So they made up their minds to trim her chair with flowers, very early in the morning, and away they flew beyond the hay-field to gather the daisies, the black-eyed Susans and the long, purple spikes whose names they did not know.

But just as they had filled their fat arms with the wet, dewy things, Bab came to a sudden stand-still. "We'll have to frow 'em away," she said mournfully, "Dey is all weeds."

Sure enough! Rosa and Jenny looked at their white and gold treasures, and remembered that when dear old Grandmother Sloan had her eightieth birthday, there were roses and lilies and double violets, but no daisies, and they felt downhearted.

Suddenly Rosa's face got as bright as a sunrise, and holding up a glittering, long-stemmed bunch, she cried, "Any way, God mus' love 'em, 'cause He makes so many of 'em!"

And when the little girls thought of God's loving them, the field flowers looked beautiful again, and Grandmother Higgins had her flowers show. The old lady thought God must love three dear little maids better than daisies, and she did, too!

WITHOUT HIM YOU CAN DO NOTHING

A little boy once said: "How hard it is to do right! I've tried and tried, and there's no use trying any longer."

But one day, after reading his Bible, he said: "Why, I've been trying to change myself all the time, and here I read that only God can change me. I can no more change my heart than a colored man can make himself white. How foolish I have been not to ask Him!"

And he was right. Are you trying to change your own heart? You can never do it. It will get worse and worse, until you ask Jesus to give you a new heart.—*Ex.*

Pleasantries.

Pastor: "If you live rightly, you will meet your departed in the happier state." Widow: "You didn't know William, did you?"

Mistress (to new cook)—"I hope you haven't a young man?" New Cook: "Oh, no mum; he's gettin' on for fifty!"

An Irishman, of course, getting upon a street car found one place vacant, which he proposed to occupy. "Sure," said he, with a twinkle in his eye, "I came just in the nick of time." "How is that?" "Arrah! If I was to come now, I shouldn't find a single seat."

Old Lady: "Doctor, do you think there is anything the matter with my lungs?" Physician (after a careful examination): "I find, madam, that your lungs are in a normal condition." Old Lady (with a sigh of resignation): "And about how long can I expect to live with them in that condition?"

NOTICE.

☞ *Editorial Correspondence address to* THE REFORMED CHURCH MESSENGER, *907 Arch Street, Philadelphia.*

☞ *Letters pertaining to subscriptions and other business, address* REFORMED CHURCH PUBLICATION HOUSE, *907 Arch Street, Philadelphia.*

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THE REFORMED CHURCH MESSENGER,

907 Arch Street, Philadelphia, Pa.

THURSDAY, SEPTEMBER 10, 1891.

FROM personal observation, we have learned for ourselves, that our Reformed people, passing over into other denominations, become some of their most valuable members. We have likewise been informed that such is the case with those of them who emigrate from the East to the West. At first view it might be supposed that this is owing to their new surroundings, which is no doubt true to a limited extent; but the principal cause, as we conceive, is to be found in their early family training and the catechetical instructions which they received in their churches at home. There are some that plant and others that water, and the waterman too often takes to himself the credit due to the planter. We have seen congregations growing and prosperous, which we knew to be largely owing to the labors of former self-denying, or, it may be, suffering pastors or elders. It is well to bear this in mind, so that we may not think of ourselves more highly than we ought to think. Self-conceit is one of the sins in our day that doth most easily beset us. But let it also be remembered that, as Paul says, "Neither is he that planteth anything, neither he that watereth, but God that giveth the increase."

A MERE HYPOTHESIS.

Hitherto it has been conceded that the faculty of speech distinguishes man from the brute creation by an impassable gulf. But a recent writer, E. P. Evans, in the *Atlantic Monthly*, always rationalistic in its utterances bearing on divine revelation, tries to set aside this difference, and show that animals have a language of their own, and that they think, judge and reflect in their own way very much as men do. There is no doubt that there is such a thing as animal mind, and much that the writer says on this subject is interesting and instructive. On apparently reliable medical authority he says that the "third frontal convolution," on the left side of the anterior lobe of the brain, is extraordinarily developed in man, whilst in the monkey it is quite rudimental or scarcely has any existence at all; that this "convolution" is the seat of speech; that when it is affected by disease, a lesion, or any other cause, an individual loses his power of speaking or talking; and that as the ape does not possess this "lobe" he is speechless. He then goes on to say with wonderful simplicity, that the rudimentary lobe in the anthropoid ape could have been easily evolved into a complete lobe or convolution, and that then he could have articulated just as freely as a man does. Of course he could, as he then would be a man. But it is not so easy to see, as the writer imagines, how this could be done. It would be something contrary to analogy, to experience, and all true science. Universally, living creatures, as far as we know for certain, spring from germs, which embody definite possibilities, that in process of time are developed according to fixed laws. The body of a monkey is the development of his peculiar life, and nothing more. To suppose that his "third frontal convolution" was developed at some period of history is to suppose that he was driven out of his own house of clay, and that a man with his human life was put into his place. That, however, would be difficult to believe. How could he keep himself alive in such a house? It is much more natural and easy to suppose that man from a germ built up his own habitation out of clay, one that would suit him, with the breath or help of the Almighty.

FACTS AND REFLECTIONS.

In one of our dailies we are informed that eighty pilgrims left Hoboken the other day on the steamer Obdam to pay a visit to the Holy Coat of Treves, in charge of Father Brown, who organized the pilgrimage a few months ago. In the same paper, the New York *Sun*, appears an appeal against the Salvation Army by "one of the sufferers." He complains that the Army Contingent, blessed with good lungs, commence their operations nightly about 8 o'clock and from then until 11 o'clock, regale the residents of the neighborhood with their music, rendered in stentorian tones that prevent, the sick and tired from getting a little sleep, until the strong-voiced singers see fit to give the neighborhood a respite for another day. On Sunday morning the din begins bright and early, is kept up till noon, and with a short intermission, is continued during the whole afternoon, until the climax of the week of noise begins in the evening. A prominent feature of these meetings is the crowds of hoodlums, half-grown boys and girls attracted to this locality nightly, whose coarse talk and ribald language beggars all description.

From the papers generally we likewise have had ample descriptions of what has been going at the camp-meetings along the sea-shore or out in the country. Distinguished preachers—so they are, at least called—have all been preaching wonderfully eloquent sermons for which they receive due credit in the papers next day; and sometimes we have imagined that we could almost hear the responsive shouts of the immense crowd from the ocean beach or the inland forest, in our own quiet retreat in the country.

The facts here referred to are suggestive, well calculated to furnish us with valuable material for reflection and instruction. In the first place they prove to us that we are a religious people—such to the very backbone—no matter what sceptics may say about the decline of religion in our times. Unbelieving philosophers and scientists may say what they please in books or learned reviews about the overthrow of supernatural truth; all their rejoicings are in vain. The great mass of the people, where the majority rules, will not believe a word they say, when they come to understand what they mean. The colored people more orthodox than some white folks, will not for a moment believe that there is no hell for the punishment of wicked sinners.

In the next place we observe that the facts mentioned show that there are tendencies at work in much of our religion, which if not checked or otherwise directed must lead the people back into "old superstitions" or idolatrous practices on the one hand, or on the other, land us in mere emotionalism, or, in the end, in hard, dry, petrified rationalism or deism.

Lastly, we say, dangers of this sort may be averted by judicions treatment, by vigilance on the part of pastors and people, and by a firm stand on the part of all concerned, that nothing shall defraud us of the rich inheritance of our faith. We all alike need *instruction* in our knowledge of salvation, not merely appeals to our feelings, to our fancies or our fears. The subject is of the most momentous importance to our souls. We must know who and what Christ is, what we are and what we have become, how we are to be delivered, from our misery, what is the nature of true faith, what we are to believe and do and what in brief the articles of our undoubted Christian faith are. On these vital points we all need to be taught line upon line, precept upon precept, here a little and there a little, in the order set forth in the plan of salvation. We should eschew bigotry, but at the same time we should not give place by subjection, no, not for an hour, to the lecturers, newspapers, or false liberalists that tell us it matters not what our creeds are provided our moral conduct is all right.

The religious feeling abroad in our land may thus be properly directed, utilized and turned to good account in the Churches. In our own denomination this will no doubt be largely done, as we hope, in our catechetical instructions during the coming fall and winter. Let catechetical classes then fill up as soon as they are opened, and all who are not in the Church be encouraged to attend, so that they may learn to know intelligently what they are to do to be saved, and thus be enabled to give a reason for the faith that is in them.

GERMAN NAMES.

Whilst the predominant feature in the life of the ancient Greeks was idealistic and of the Romans realistic, that of the Germans or Teutonic race may be briefly described as *heroic*. They found their highest delight in war and on the battle field, and for struggles of this kind they were remarkably well qualified by their large bodies and physical strength. Both Cæsar and Tacitus describe them as of immense stature, and it is said that even the Roman soldiers could scarcely endure "the sight of their fierce countenances or the glance of their eyes." They were fond of wild adventures and courted dangers of the most extreme character. Josephus reports King Agrippa, as having on one occasion said to the Jews: "Without doubt you have heard of the Germans. You have seen their strength and the greatness of their stature. But they have a spirit greater than their bodies, which despises death itself, and an anger as ferocious as that of wild animals." But with all this fierceness these old Germans were a deeply religious people. They worshipped the grand and the sublime in nature, the heavenly bodies, not stocks and stones. Wuotan or Odin was their god, their ideal hero, who rode upon the storm or thunder clouds, and whose spirit penetrated the light of the sun. He was also their god of war and of carnage on the battle field, and after death he gathered his heroes together in the halls of Walhalla. Like other pagans, they regarded their gods as having been formed in the image of man, and not the reverse, and so they received their light not from above but from themselves. As in the case of other races their characteristic spirit expressed itself in their names, which have come down to us from a remote period of antiquity, embodying to a large extent a reference to conflicts, carnage, weapons of war, to physical strength or courage. After they were first given they formed alliances with other words, and by composition or abbreviations gave rise to large families of names with endless variations, so that we would scarcely believe they were the same, if German scholars and philologians had not traced them out for us to their parents or roots. We here can give only a few illustrations.

Thus from Hild, conflict or battle, we get *Hildebrand*, *Hillman*, *Hilder*, *Hiller*, *Heller* and *Hellmuth*; from Wig or combat sprung up all the *Wigands*, the Weigands, the Weiands and the Wayants; from Hard, strength or firmness, the *Herders*, the *Hartmans*, the *Hartwigs*, the Harts, the Eberhards, and many others of similar import; from Hari, an army, come the *Herrs*,

the *Hermans*, the *Herolds*, and, as we presume, the Harbauchs; from Hag, a hedge, we get Hager, Hegel, Hacker, Hake (Hache), Heiner, Heinrich, Hendrichs, Heyne, Henke, Henckel, Hinkel, Heinitz, Heinzel (Heinzelman); from Thind, or the people, *Theobald*, *Deibel*, *Dittmar*, *Dietrich*, *Ditwald*, *Dewald*, *Tittel*, *Deutschen*, *Deetz*, *Dippel*, *Doderlein* and Tieck; and so on through many generations of words, which, like other living things, grew, and were evolved out of their predecessors. Germanic tribes, including, of course, the Anglo-Saxons, were great and strong when they lived in heathenish ignorance and darkness, but in due season they were converted to Christianity, and then they became still stronger and more heroic on the side of truth and religion. Through an overruling Providence they were first called to break the chains of the old Roman tyranny in government, and then afterwards a similar tyranny in the Roman Church. They were planted as a noble germ amidst the foul corruptions of the old Roman empire, which grew, expanded, until they have become the chief bearers of the highest development of the human race as a whole. Those who wish to obtain further information touching individual or family names can consult with advantage *Die Deutschen Familien Namen*, *Geschictlich*, *Geographisch*, *und Sprachlich*, *von Albert Heintze*. Halle, 1882.

LEARN IT BY HEART.

We have been asked by a correspondent to publish an article on the best method of Bible study, especially with reference to obtaining from the Scriptures the most help for daily needs. We hesitate in attempting to comply with this request, merely because we fear that our answer may seem insufficient on account of its simplicity and we may offend as the prophet did in prescribing for Naaman. But if we take this risk and say sincerely just what we think as to the best practical method of making the Divine Word serviceable for doctrine, for reproof, for correction, for instruction in righteousness, for comfort, for encouragement, for enjoyment, for protection, for every possible useful purpose in all times and circumstances, we are compelled to say that there is no study of the Bible which compares in usefulness with *committing it to memory*. That portion of Scripture which we know so well that we can reproduce it at any moment in mind and in word, is popularly said to be known "by heart." It is true that it may be known only "by head," and yet so great is the power of divine truth by head that it occupies a position very near the heart. Im reading and studying any literary material of the highest quality, it will be found by many minds that it is not thoroughly understood in the fullness of its meaning, until it is actually appropriated by the memory. It is in the memorizing process, and in the contemplation which memory continues, that we obtain our grandest impressions of much that was given us by Shakespeare and Milton, and other writers of the first class. In the Word of God, there are unfathomable fountains of wisdom, of love, of power, which we may in some degree make wells within our own hearts by making them inseparable parts of our own mental furniture, living water of which we may drink at any leisure moment. In times of temptation this two-edged sword is thus always in our grasp, and we may use it as our Saviour did when He encountered the adversary in the wilderness. He knew the Word of God by heart and three times He used it to discomfit the hater of God and the enemy of souls.

In times of sorrow during those weary hours when reading or conversation is impossible, it is a strong consolation to have a rich supply of this delicious balm close to the bleeding spirit. In times of illness, when sight and hearing may both be so much impaired that we cannot obtain any fresh supply of outward impressions, there may be the best medicine for both soul and body in these words that are for the healing of the nations. But apart from all these and other great necessities, this memorizing of the Divine Word may be made continuously useful in the daily, hourly hurry and worry, toil and trouble, of modern life, which places such a strain on all our powers. These Gospel stories, these apostolic statements of doctrine, these glorious prophecies, these heavenly songs, have a power to hold, to calm, to expel and to uplift which is unknown to any other words that were ever uttered. If you know them, so that you can dwell on them in all their matchless beauty, and sweetness and strength, they will often rest your weary brain in the midst of all the roar and confusion of the busiest and noisiest corner in the world. There are many cures now being offered for various infirmities. Many of them have been helpful to many. But we do not know of any greater help for struggling, trembling, suffering, toiling men and women, than this precious Word of God, which He has given us as the living bread which cometh down from heaven.

We know that it is the Spirit of God which enables us to feed upon it, to our spiritual nourishment. But we also know that those portions of it which we have made our own at all times and seasons, are those upon which we are able to feed most frequently and enjoyably.

Samuel Rutherford, in writing to Lady Kenmure, says: But we fools believe those promises as the man that read Plato's writings concerning the immortality of the soul; so long as the book was in his hand, he believed all was true, and that the soul could not die; but so soon as he laid by the book, presently he began to imagine that the soul is but an airy smoke or vapor, that perisheth with the expiring of the breath; so we at starts do assent to the sweet and precious promises; but laying aside God's book, we begin to call in question." Now our counsel is to appropriate all we can of God's book so completely, that we cannot lay it aside, that we carry it about with us as the turtle his shell, that we may never be a moment at any distance from our strong tower.—*N. Y. Observer.*

OF the six million Jews on the globe about four and a half million live in Southeastern Europe and Western Asia. For these, the typical representatives of historic Judaism, the Hebrew is by no means a "dead" tongue, but the sole literary language, and the object and in part the medium of instruction in the schools. In these the Talmud is dominant, and knowledge of its mysteries is the essence of education. The schools are of three grades, the *Cheder* or primary; the *Yeshiba*, or advanced; and the seminary for the candidates for advanced orders. Primary schools are established in every Jewish community, however small. They are conducted in nearly all cases in private houses by men having some other work in addition to the teaching. The whole and sole work of the primary school, where the youth attends until he is fourteen years of age, is the acquision of Hebrew prayers, litany and grammar, and the rudiments of Talmudic wisdom. The method is that of memorizing. The *Cheder* aims at making the youth good, traditional Jews. Of the advanced grade of schools there are about seventy in Eastern Europe. They are Talmudic schools for young men from fourteen to eighteen and twenty, and practically nothing but the Talmud is taught. The pupils have not the office of rabbi in view, but see in the Talmud true preparation for all callings in life. The largest advanced school is in Pressburg, with an attendance of more than 200 pupils. These support themselves, the rich helping the poor. During the vacation the poorer students often go begging from place to place, as did the wandering students during the Middle Ages.—*The Christian at Work.*

Extract from the Contract between the Publication Board of the Reformed Church in the U. S., and the Proprietor of the Reformed Church Publication House.

"It being distinctly understood and agreed between the parties that the Synods of the United States, Pittsburgh and Potomac in consideration of the terms of this lease agree that they jointly or any one of them will not establish or themselves conduct or have conducted for them a publishing house or houses, nor publish any books or periodicals, nor endorse any periodicals that may be published by any private party or individuals either within or without their respective bounds."—Minutes of Synod, 1888.

The Publisher's Column.

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Poetry.

For Reformed Church Messenger.

BELIEVE.

BY MISS SUSANNA CORRELL.

Believe! believe! the Son of God
For you His sufferings bore;
Believe! believe! it was for you
That crown of thorns He wore.
For you He humbly, meekly bore,
The scourge's cruel smart,
In silence heard the bitter taunts,
That pierced His loving heart.

And oh! for you on Calvary's cross
That fearful death He died.
Oh! soul unsaved, why not believe?
What can you ask beside!
And 'tis for you to-day He sits
On yonder throne above,
And there in tender pleading tones
He asks you for your love.

Believe! believe! and at His feet
In penitence repair,
And in His ever listening ear
Pour out your soul in prayer.
For He will hear each faltering word,
And pardon all your sin;
Will give you grace to overcome,
The "Crown of Life" to win.

Believe! believe! with thankful hearts,
That home of glory claim,
That Jesus has for you prepared;
Oh! seek it in His name.
That you with Him through endless years
That life of bliss may live,
And to His everlasting praise
Your song and service give.

Selections.

The beginning of all wisdom is to know one's sin.—*Heubner.*

The knowledge of one's defects is all the more beautiful, inasmuch as it is not only the most necessary of all sciences, but also the most rare.—*Bossuet.*

Go make thy garden fair as thou canst,
Thou workest never alone,
Perchance he whose plot is next to thine
Will see it, and mend his own.
—*Mrs. Charles.*

Virtue consists for us in not falling into even the slightest faults, because in the case of sin, nothing can seem indifferent to us.—*St. Gregory of Nazianzen.*

To-morrow's fate, though thou be wise,
Thou canst not tell, nor yet surmise;
Pass, therefore, not to-day in vain,
For it will never come again.
—*Omar Khayyam.*

A soul which enjoys the serenity of a pure conscience preserves all its beauty, all its sensibility, all its freshness; it has in everything the clearest ideas, the most exalted views, and the most noble sentiments.—*Dupanloup.*

Art thou longing for a mission
In the earth?
For a noble, high endeavor
Springing into birth?
Let thy dreams be wrought in living,
And thy God, He richly giving,
Will thy needs supply.
—*Mrs. H. E. Brown.*

God wills, and things are; that is divine omnipotence. Things are, and man wills them; that is human wisdom. Things are, man wills them, and that, too, as God wills, when He wills, and because He wills; that is Christian philosophy.—*Mme. Elizabeth of France.*

Science and Art.

A discovery more curious than any other yet made with the Lick telescope is the recent one of a new moon. Since the first hint of the discovery many observations have been made, all of which tend to confirm the original impression to wit: That this particular satellite of the greatest of the planets is double—a dot of a moon revolving around the main moon.

Throughout the month of August the sun hurries away toward the south, and the days shorten. More than nine degrees in northerly declination separate the first and last days of the month. The sun's rising hour on August 2 was 4.57 while its corresponding hour on the same day last month was 4 33. At the close of the month the rising hour will be 5.26.

The electric light which shines from the torch of the Statue of Liberty in New York Harbor has the power of 8,000 candles, but it fails to supply the desired illumination. The statue itself is mostly in complete darkness, and while the light in the torch can be seen for many miles, yet it does not give the illumination it should, nor does it give the appearance of a flaming torch. Efforts will be made to remedy these defects.

Careful observations and comparisons made by scientific Americans prove that the hottest region of the earth is on the south western coast of Persia, where Persia borders on the gulf of the same name. For forty consecutive days in the months of July and August the thermometer has been known not to fall lower than 100 degrees, night or day, and to often run up as high as 128 degrees in the afternoon.

In a paper lately read before the Scientific Section of the Manchester Literary and Philosophical Society, Mr. John Watson maintains that the redevelopment of lost limbs is not unusual among insects. He himself has had three cases in which limbs have been redeveloped and one case of complete cicatrization. Redevelopment, he says, can take place either at the larval or the pupal stages of an insect's metamorphosis.

Items of Interest.

Dr. Briggs has written to friends in New York that he will be at his post about the middle of September.

Dr. Z. X. Snyder, Principal of the State Normal School, Indiana, Pa., has resigned, to accept a position in the Normal School at Greely, Col., with a salary of $5000.

Rev. John J. Bonar, D.D., brother of the more widely known Horatius and Andrew Bonar, afier a ministry covering 64 years, died recently in Greenock, Scotland. He was 89 years old.

The United States is young yet, but it leads the world in its libraries. The public libraries of all Europe put together contain about 21,000,000 volumes; those of this country contain about 50,000,000.

The Rev. Dr. Robert Nevin, for twenty years rector of the American church in Rome, is spending his bi yearly vacation in this country, being now out in the Yellowstone Park region. He and the Church of England rector in the Eternal City alternate in leaving for the summer.

The supply of theological graduates is so much in excess of the demand in Saxony that a large number of candidates of theology accept positions as teachers in common schools and in the elementary branches. The rush into professional life, including the ministry, is simply phenomenal in Germany.

The Battle Monument at Bennington, Vermont, was dedicated on the 18th ult., and the one hundredth anniversary of the admission of Vermont into the Federal Union of States was also celebrated. President Harrison reviewed the procession and made a short address. The orator of the day was Hon. Edward J. Phelps.

The Suez Canal is being widened in some parts to the extent of fifty feet. The widening had been completed at the close of 1889 for a distance of about 10 miles from Port Said. In the course of last year the widening was completed for a further distance of 5 miles. By the close of 1891 the widening works are expected to reach a point 22½ miles from Port Said.

Hints and Recipes.

No kitchen should be without scales to test the integrity of things purchased by weight, and to measure the quantities of various receipts.

In making custard, pumpkin or lemon pies, it is better to partly bake the crust before adding the mixture, so that it may not be absorbed by the paste.

One of our best salads for tea or dinner is one made of string beans. Wash a quart of beans, string them, but do not break them. Cook them for two hours till tender. Sprinkle them with salt and pepper, and lay them aside till they become cold. Then add to a quart of beans a teaspoonful of chopped parsley, three tablespoonfuls of salad vinegar, the same of good oil, and a little more salt and pepper. Toss the beans in this salad mixture without breaking them, and serve them at once.

SHORT SHOES.—A shoe, or even a stocking, that is too short may so seriously deform a child's foot as to cause trouble through life. Indeed, foot gear of all sorts should have, above everything, length, breadth and thickness. The shoe ought to be at least half an inch longer than the foot, with a double sole broad enough to save the upper from touching the ground. Given these essentials, the closer it fits to the foot the better.

IMPROVED BREAD BAKING.—It would seem as if the method of bread baking could be but little improved, but an English gas engineer has devised a process which is said to be a decided improvement over that at present used for baking the "staff of life." The process consists in placing the moulded dough in a gas oven just warm, and then gradually increasing the heat until the maximum point is reached. The theory upon which the method is based is that the usual great heat of the oven kills the yeast germ, thus preventing it from fulfilling its allotted work. Some experiments recently made showed that the loaves baked by the new process were larger in size and finer in quality than loaves from the same batch of dough which were baked in a regular oven.

Farm and Garden.

One of the prettiest shows in Marshallville, Ga., is a peach orchard of 6000 trees planted by the compass in squares, well filled, beautifully trimmed, and each limb gracefully bending under the precious burden of fruit.

After every heavy rain soil that has any clay in its composition will form a crust on its surface. The water that dries off or evaporates leaves all its mineral constituents behind, and this forms a crust. These mineral elements are soluble, and if cultivated under they form excellent plant food, as they do not lose their solubility. Besides, the breaking up of the crust as soon as possible admits air to the soil, and thus in decomposing, as some of it undoubtedly does, increases its fertility.

IN FAVOR OF DUCKS.—It is printed that Mr. M. K. Boyer, a well-known Pennsylvania poultry breeder, claims that, aside from the meat and eggs, ducks are valuable on the farm for their manure. It is of the richest quality, and ranks next to hog manure. For gardening purposes he finds it excellent. His experience has been that a duck will make a good wheelbarrow load of manure in a year. Every farmer should keep a few ducks. The Pekin, Rouen, Cayuga, and Aylesbury ducks are land fowls, and need no bathing water. They are by far the best fowls for a farm.

THE ANIMAL ODOR.—If one will test the milk of cows kept in filthy stables, and upon whose sides filth is permitted to collect in adherent flakes, in this way, the foulness will be very apparent. This odor has been called sometimes the animal odor, and has been thought to be inseparable from a cow. This is wholly untrue. It is the odor of filth, which has every characteristic of manure, and which is discharged with the milk because it could not escape through the skin, which is the natural outlet for it, and by which it would escape freely and imperceptibly if the skin were kept clean and in healthful action by means of thorough carding and brushing every day.—*New York Times.*

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch St.

DRAUSS UN DEHEEM. Gedichte in Pennsylvanisch Deitsch bei'm Charles Calvin Ziegler vun Brushvalley, Pa. Leipzig, Druck von Hesse und Becker, 1891.

This little book deserves more than a passing notice. That Brush Valley should increase its celebrity by producing a poet, confers an honor upon that ancient settlement which should not be lightly regarded. Certainly, these verses are exceedingly creditable. The author not only possesses genuine poetic feeling, but is a man of culture who has elaborated his verses with the utmost care. In these days, when the Pennsylvania vernacular is so frequently represented as a mere jargon, it is a real pleasure to find it treated in a scholarly way, by an author who appreciates its true position as a genuine German dialect.

As the title indicates, many of these verses were produced under the influence of that longing for home which leads the wanderer in distant regions to sing the songs of his childhood. Harbaugh, in the dialect of Pennsylvania, and Schandein, in the cognate dialect of Westrich, have touched this chord, and it is therefore not surprising to find here and there in this volume unconscious reminiscences of such earlier singers. A few short pieces playfully describe the rustic employments and pleasures of youth, but the greater number are of a decidedly religious cast. One of the very best is "Die alte Lieder," in which the author enumerates some of the grand old chorals which are sung in our German churches. There are also a number of excellent translations, among which are versions of several of Longfellow's lyrics, and one of Bryant's "Thanatopsis," which indicates extraordinary skill and patient labor. The volume concludes with several excellent poems in pure German. It is, we think, to be regretted that writers in Pennsylvania German have not agreed to use the same orthography. That adopted for Harbaugh's "Harfe" appears to us to be on the whole the best; and though the

system employed by Mr. Ziegler has certain advantages, it will hardly be so acceptable to the general reader.

It was an excellent idea to publish these poems in Germany. In that country there are many students of the dialects, who will welcome this publication, and will accord to the author the appreciation which he deserves. The book is published in excellent style. A few years ago the typography and binding of German books were regarded as rather inferior to those of other countries, but this specimen shows that there have been great advances. The typography is excellent, and the cover is decorated in a style which is new and attractive.

POPULAR SCIENCE MONTHLY. Edited by W. J. Youmans. Contents for September — The Doctrine of Evolution, New Chapters in the Warfare of Science, XIII. From Fetich to Hygiene, Glass-Making, Schools for the Insane, The Limits of State Duties, Views of Running Water, Can we always Count upon the Sun? A Classification of Mountain Ranges, Musical Insects, Eskimo Boats in the Northwest, Take Care of the Birds! Sketch of George Lincoln Goodale, with Portrait; Editor's Table; Literary Notices; Popular Miscellany; and Notes.

Published by D. Appleton & Co., 1, 3 & 5 Bond street, New York.

THE ATLANTIC MONTHLY for September. Contents—The Disturber of Traffic, Rabiah's Defense, Speech as a Barrier between Man and Beast, Song for Setting, Dyer's Hollow, The House of Martha, Town Life in Arkansas, A Study of Analogy, An Innocent Life, The Quest of a Cup, Europe and Cathay, At the Market of the Dead, Forecasting, The Lady of Fort St. John, Courts of Conciliation, The Author Himself, A Modern Mystic, Comments on New Books, The Contributors' Club.

Houghton, Mifflin & Company, Boston, Mass.

In the LEISURE HOUR for August, issued by the Fleming H. Revell Company, New York and Chicago, is contained the usual number of installments of continued stories. The subscription is $2 per year.

THE GIRLS' OWN PAPER for August, a midsummer number, is unusually bright, and will be sent for one year for $2 by the publishers, Fleming H. Revell Company, New York and Chicago.

August being essentially a month for outings, considerable space is devoted to natural history in the BOYS' OWN PAPER for the current month, sent out by the Fleming H. Revell Company, New York and Chicago. $2 a year is the subscription price.

LITTELL'S LIVING AGE. The number of The Living Age for September 5 contains—Stray Thoughts on South Africa, Fortnightly Review; The Prince of Morocco, Macmillan's Magazine; Social Bath in the Last Century, part III., Murray's Magazine; The "Field Naturalist," the Rev. J. G. Wood, London Quarterly Review; The Post Office in China, Cornhill Magazine; The Diet of Great Men, National Review; Jenny Lind, London Quarterly Review; The Last English Home of the Bearded Tit, Contemporary Review; "Rus in Urbe," Spectator; Poetry and Miscellany.

$8.00 per year. Littell & Co., Boston, are the publishers.

Marriages.

At the residence of the bride's brother, Jacob Harshberger, Davidsville, Pa., August 20th, 1891, by Rev. I. N. Burger, Elwood L. Swank, Esq., to Miss Mary Harshberger.

At Jonestown, on the 1st of September, 1891, by Rev. J. A. Wickert, Mr. Aaron B. Reinhard of Annville, Pa., to Miss Mary A. Esterline of Wiconisco, Dauphin county, Pa.

At the Reformed Parsonage, Jonestown, Pa., August 15th, 1891, by the same, Mr. Clinton Umberger to Miss Cora M. Kohl, both of Lebanon county, Pa.

Deaths.

Obituaries to be inserted free of charge must contain only *two hundred* words, and all words above that number, verses of poetry and resolutions, will be charged for at the rate of *one cent* a word. Money must accompany obituary to insure insertion. Memoirs of ministers, their wives, and of prominent laymen are exempt from this rule.

DIED.—Near Hanover, July 27th, 1891, Mr. Blaine Sprenkle, aged 39 years, 1 month and 24 days.

Mr. Sprenkle has been a patient sufferer from pulmonary trouble for a number of years, but especially so for the last few months. At last he passed peacefully away from earth, in the hope of a blissful immortality. He leaves an aged mother, a widow and three small children to mourn his departure, but their grief is softened by the fact that they belong to the God of the living. R.

DIED.—Departed this life, August 7th, 1891, Mrs. Laura F. Meyers, aged 29 yrs., 3 months and 21 days.

Mrs. Meyers was one of the most faithful members of Bethel congregation at Pine Grove Mills, Pa. She was one of the kind of Christians of whom no church need be ashamed, at all times trying to live consistently and in the fear of God. She was not only a faithful disciple, but she was also a faithful wife and a devoted mother. In all the relations of life it was her sincere desire to develop true Christian womanhood.

She is very much missed in the church, in the family and in the community where her lot was cast, and though, by her death, there is a gloom cast upon the home of which she was the center, yet she still lives in the good deeds that marked her brief career in the flesh. And that is one of the greatest sources of comfort to those who are left behind. It is a satisfaction to know that our dear departed have well done that which was committed to them, that they have nobly fought life's battle even though they were permitted to be in the strife but a short time.

May God, in mercy, comfort those who by this visitation are made to mourn, and especially may He sustain the husband who seems to be left desolate.

DIED.—In Frederick, Md., at 7 A.M., 26th ult., Mrs. Harriet Quynn, widow of the late Allen G. Quynn, in the 69th year of her age.

She was the youngest daughter of Daniel and Margaret Hauer, deceased, one of the best known families in Frederick. Her husband died in March, 1875, leaving her with a family of eight children, three sons and five daughters to mourn their loss A fresh grief than which death can bring none more bitter—the removal of a mother—the center and charm of the home, has now come unexpectedly to this family. Mrs. Quynn, though never robust in health, was rarely sick. The home was the kingdom, in which she ruled a lovely and beloved Queen. She was herself so pure and gentle, so thoughtful and sacrificing, so modest and true, so helpful and devoted that to live in her presence was a constant benediction.

She was dedicated to God in infancy, and at early womanhood became a communicant member of the Reformed church, in the confidence of which she lived and died.

She was one of those quiet, amiable, but strong characters, that always commands the confidence, affection and esteem of all who may be associated with her. She was faithful as a wife, a mother and a friend and consistent in her religious belief. Death came to her after a brief illness.

The evening before her death the mortal remains of a beloved niece of the deceased, Mrs. Charles F. W. Cashour, who after protracted and severe sufferings, in the 41st year of her age, was released, were laid away. Her death was a loss to the home, the church and the community.

These doubly bereaved homes have the sympathy of all who knew them. May a Father's love be multiplied to them according to their need.

Mrs. Quynn, after appropriate services at her late residence, conducted by her pastor, was buried at Mt. Olivet on Friday afternoon.—*Examiner.*

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VOLUME I.

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President of Theological Seminary, Lancaster, Pa.

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Miscellaneous.

For Reformed Church Messenger.

OUR LITERARY AND THEOLOGICAL INSTITUTIONS AT LANCASTER.

According to previous announcement the Fall Term of Franklin and Marshall College, of the Theological Seminary, and of the Academy, commenced on Thursday, September 3. Perhaps never before did these institutions begin a year's work under more favorable auspices, both in point of numbers and in the prospect of effective work.

The examinations for entrance began on September 2, and at the time of this writing they are not quite completed; enough is known, however, to warrant the statement that the accession of new students in the three departments is larger than at any previous time in their history. There are upwards of fifty applicants for admission to the College, twenty or twenty-two to the Theological Seminary, and twenty-eight to the Academy, making about one hundred new students in all.

The opening address was delivered in the College Chapel on Thursday morning at 10 o'clock by the Rev. Joseph Henry Dubbs, D.D., on "Petrarch and the Renaissance." The address was able and scholarly, and was listened to with marked attention by the large audience present. The attendance at the opening was larger than we have ever before noticed it on a similar occasion, comprising not only a very large body of students, but also a great many friends of the College from the city of Lancaster and the vicinity. This shows the estimation in which the College is held, and the growing interest manifested in our institutions. May we not hope that the interest thus shown, the fidelity and enthusiasm of the students, and the zeal and ability of the professors, will bear rich fruit during the coming year? R.

ABSTRACT OF DR. DUBBS' ADDRESS.

In comparing the industry of the present generation with that of former ages we find that its most remarkable feature is the minute sub-division of labor. "It takes ten men to make a pin" and the man who puts on the head has no idea how to sharpen the point. This leads us to expect a similar division in literary labor. In every department of knowledge scholars are rapidly becoming specialists and the man who discovers a new microbe is more highly exalted by his coadjutors than if he had written an epic, though his greatness may be unknown to his next door neighbor.

It is not surprising that young men desire to devote themselves to the study of specialities, but the chief danger is that they fail to recognize the relation of a specialty to other branches of knowledge. They want to leap from the grammar school to the university at a single bound. In this way they may become expert scientific mechanics but can never be scholars or artists.

All knowledge is one and the farther we advance the more it becomes necessary to study it historically, so that our sense of it may not be lost. We need examples of many-sided men as correctives of the one-sidedness of specialism. To illustrate our meaning let us consider the career of a man who stood near the source of modern civilization and directed the course of the stream.

By the Renaissance we understand the great literary and artistic revival, extending from the beginning of the fourteenth to the middle of the sixteenth century, which has been called the springtime of modern civilization. Michelet calls it "the discovery of the world and the discovery of man."

Francesco Petrarca or Petrarch was "the literary Columbus who led the way to these discoveries." He was born in 1304 during the darkest period of the history of Europe. His father wanted to make him a lawyer, but he became a collector of ancient manuscripts and works of art. He was also a lyric poet of the highest order and gave the Italian language its literary form. Laura, to whom his sonnets were addressed was both a historic personage and a grand ideal.

Petrarch did not spend his whole life mourning for Laura when at an early period of her life she died. He was the first to draw a map of Italy, the first to gather a private library. He discovered lost manuscripts of ancient authors, and projected the establishment of galleries in which the masterpieces of ancient sculpture were preserved. He also studied works of art and was the earliest collector of gems and seals. He organized and arranged knowledge and thus became a pioneer of modern thought.

Petrarch died in 1374. His people found him seated in his library, his head resting on an open book, an ideal death for a man of letters.

The arts and sciences, as anticipated by this great man, spring from a common source, and must never be violently sundered. Our learning must not consist of fragments without any appreciation of a greater organism. Above all, we must learn to know Christ, for through Him alone will the mysteries of existence become clear in the light of God's eternal day.

For Reformed Church Messenger.

WESTERN NOTES.

In answer to an invitation, and by previous arrangement, we boarded a B. & M. train at Lincoln, Neb., for Imogene, Iowa August 13th, reaching the latter place in time to address the Missionary Society of the Reformed church at 8.30 P.M. Nearly one year ago we performed a similar duty. The society has been making progress during this time, and Brother Butler has reason to congratulate himself upon having so faithful a band of Christian workers.

Sunday-school Convention.

The main object of our visit, however, was the holding of a Sunday-school Convention in the Reformed church as arranged by the action of Lincoln Classis and by the direction of the general statistical secretary of Sunday-schools within the bounds of Classis, Rev. S. Mease, D. D.

All the sessions were well attended, many persons not being able to enter the church, having to stand at the door and windows of the church, with the exception of the first session.

Four sessions were held from Saturday, 2 P.M., closing with a praise service on Sunday evening, the 16th.

The topics discussed were: "The Object of Sunday-school Conventions," "Teachers' Meetings," and a sermon on "Sunday-school Benevolence," by the writer. "Our Sunday-school as it should be," was presented by Brother Butler. "The Relation of Parents to the Sunday-school" was presented by Mrs. Stauffer. "Our Sunday-school as it is" was presented by Mrs. Butler. The Misses Eastman and Retelsdorf gave suitable Bible readings at the praise service on Sunday evening. With the praise service the convention closed, having infused new life into the hearts of Sunday-school workers, and we have reason to believe that hitherto lukewarm and indifferent parents, members of the church, have been won to a more active interest in this department of church work. Should the remaining conventions to be held prove so great an interest, the plan adopted by Classis will certainly result in much good to our mission fields.

Temperance.

A lecture before the Union Temperance League of Imogene, in the overcrowded M. E. church, on the evening of the 17th, ended our duties at Imogene. The increasing interest in all of the meetings, together with overcrowded churches, is ample evidence of an unselfish interest on the part of the people as to the spiritual and moral well being of Imogene and the surrounding community. Brother J. F. Butler has proven himself an earnest Christian minister, and esteemed by all who know him. We love to visit this people because they do not fill our ears with complaints against their pastor.

Omaha, Nebraska.

Here we spent a part of two days doing some pioneer missionary work, with a view of something more permanent to follow in due time when the means and the right man are forthcoming.

Among those visited was the Brantner family, formerly of Boonsboro, Md.; father and son are carpenters and contractors. Mr. H. G. Bell and wife, from Somerset county, Pa.; Mr. Bell is bookkeeper for the Goodman Drug Company. Mr. Charles Strassner, son of Rev. F. Strassner, Canton, Ohio; Mr. Strassner is chief salesman in the shoe department of "Morse and Co.'s" General Store. We also learned of other Reformed church people in the city but had not time to call on them.

A Request.

Will the pastors of churches in the east who have members who are now located in Omaha, or any other points in Nebraska, or in Council Bluffs, Iowa, please send us their names and, if possible, their post office address? By so doing, brethren, you will aid us in seeking them out and gathering them into our own Reformed Zion, as well as opening the way to reach many other persons in no way identified with the Church of Christ.

It is useless to write of the prominence of either Omaha or Council Bluffs on the opposite side of the river. Owing to the efficient street car system the Reformed people of both cities, for the time being, might be served by the same missionary.

We have already lost much in Omaha. Are we true to our church calling by permitting such a drain upon our western resources? Other denominations began in Omaha with no better prospects than we can now. They have developed rich fountain heads for aggressive church work. The Kountze Memorial Lutheran church proves this. Without this church in existence, it is doubtful whether the magnificent offer of Mr. Kountze would have been made to the late General Synod of his church, at Lebanon, Pa.

It is in this memorial church that we find many of our Reformed people now, some of whom are most prominent in an official capacity. These people are still waiting and praying for the organization of their own church in this progressive city.

Our object now is, to do some midweek pioneer work in Omaha and Council Bluffs, preparing the way for the establishing of a mission in due time. We can do this and not interfere with our work in Lincoln just now. What has been done by other denominations can be done by the Reformed church as well.

Lincoln.

Our plea for aid to this mission has met with favor. One good brother in the east informs us that he will send $100. Here are ten ten-dollar shares to begin with. Another brother has taken two $4 shares. A lady writes that she cannot do much,

Continued on Page 13.

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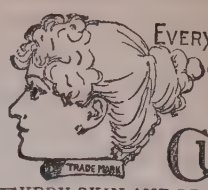
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but sends $1 for a share. Another lady writes us an encouraging letter and sends cash for two $1 shares. Who will be the next to remember us and our cause in Lincoln? We dare not and cannot afford to incur a large church debt in this city. Those who have done so are suffering for it. We want to pay as we go, therefore, dare not begin our building until sufficient funds are on hand to pay for material and labor done as the work progresses. God thus far owns and blesses our efforts. We commit the whole cause to Him, and by the guidance of the Holy Spirit we hope to press the mission forward to a successful issue.

A suitable house of worship is an absolute necessity. It can be secured if the cause is enthusiastically presented to the church at large. Other denominations seem to realize the need of pressing forward their claims upon unoccupied portions of the city. Why should not the Reformed church do the same and as far as possible reclaim our just right as a church? T. F. STAUFFER.

For Reformed Church Messenger.

THIRD ANNUAL CONVENTION OF BROTHERHOOD OF ANDREW AND PHILIP.

The increasing interest in the coming third annual convention of the Brotherhood of Andrew and Philip, to be held in Baltimore, September 25, 26 and 27, is an evidence of the deep hold it has taken upon the thinking people of our church. Like all institutions of permanent and lasting influence it has had to advance slowly. An erroneous conception of its aim and object which had crept abroad retarded to an extent its early progress. The second convention, in Philadelphia, opened the eyes of many to the inherent possibilities of this organization, and from that time its record has been one of continued growth. There is little doubt that the approaching convention will give an impetus to the Brotherhood that will place it in a position in which it can be of incalculable service to the church at large. Many, at first indifferent or doubting, have come to regard it with warm favor, and are seconding with zeal and ability the efforts of those who have from the first seen in it the germ of a better church life. Those who can be in Baltimore in September should by all means do so. The Convention properly begins Friday evening, September 25th, and concludes with a grand farewell service Sunday night, in the Academy of Music, for which 2000 tickets of admission have been printed. Eminent speakers have been secured and the service will be an inspiration.

The three days' proceedings will afford a practical opportunity of observing the methods adopted by this organization and the spirit pervading its ranks. We bespeak for it a careful and impartial investigation—if it seem worthy of support; if it meet the needs of the day; if it tend to a purer and sweeter life, then support it, lend the weight of your influence and life: if it seem vain, hollow, insincere, then denounce it, and cease not denouncing till it has utterly perished.

Great events grow from small beginnings. This organization, started in obscurity by a few earnest souls, now just emerging into the open light of day, gives promise of a great and glorious future. 'Tis truly said, "There is no difficulty but can be surmounted; no need but can be satisfied"—none will deny the existence of the special evil this organization is intended to correct; none, we verily believe, after careful investigation, will deny that the Brotherhood of Andrew and Philip is, in God's hands, an instrument through which relief will be found.

For Reformed Church Messenger.

SECOND ANNUAL MEETING OF WOMEN'S MISSIONARY SOCIETY OF MERCERSBURG CLASSIS.

The second annual meeting of the Women's Missionary Society of Mercersburg Classis was held August 20th, 1891, at Shippensburg, Pa., in the beautiful Sunday-school room of the new church.

In the morning and afternoon business sessions were held, opened by the President, and an address of welcome by Miss Clever. The officers were re-elected to serve another year. Fifteen delegates were present, representing nine congregations. Encouraging reports of work were received from the societies, a promissory card was ordered to be printed, to be distributed over the congregations, in order to obtain a free-will offering, and not interfere in any way with congregational work. Interesting topics were discussed, especially, how to increase the circulation of the church periodicals.

In the evening a missionary service was held. A report was read by the President, a paper prepared and read by Miss Schively, a short address by Miss Hallowell, of Chambersburg, Pa., the young lady chosen by the Board of Foreign Missions as an assistant teacher in the school at Sendai, Japan, followed by encouraging remarks by Rev. Mr. Dietz and Rev. Clever, D.D., of Baltimore, Md. A collection was taken for the benefit of the society, and the interesting meeting was brought to a close.

M. E. SNIVELY, Rec. Sec.

For Reformed Church Messenger.

SPECIAL MEETING OF SCHUYLKILL CLASSIS.

A special meeting of Schuylkill Classis was held in Trinity Reformed church, Shenandoah, Pa., August 25, 1891, at 7 P. M. Rev. Robert O'Boyle was received into membership in this Classis from Juniata Classis, Synod of Potomac. His call to the pastorate of Trinity Reformed church was confirmed, and a committee, of which Rev. H. A. Keyser was chairman, was appointed to install him. The installation service took place the same evening.

Bro. O'Boyle enters a good field. Harmony and good will seem to reign among his people, and the mutual attachment between pastor and people is strong. The Lord prosper both in this new relationship and give them an abundant harvest of righteousness and of the works of faith unto the upbuilding of His Kingdom.

For Reformed Church Messenger.

A MISSIONARY SERVICE.

(Any of these Services may be used in the Sunday-school on Missionary Day; and with a little adaptation they may be made very effective.)

1) *Antiphonal reading.*

Honor the Lord with thy substance, and with the first fruits of all thine increase.

So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there will not be room enough to receive it.

And all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of hosts.

Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.

Say not unto thy neighbor, "Go, and come again, and to-morrow I will give," when thou hast it by thee.

Let us not be weary in well doing, for in due season we shall reap if we faint not.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Remember the words of the Lord Jesus, how He said:

It is more blessed to give than to receive.

Bear ye one another's burdens, and so fulfil the law of Christ.

For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.

Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there may be no gatherings when I come.

Now, therefore, perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have.

For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

2) *Hymn.*

3) *Prayer.*

Almighty and everlasting God, who didst send Thy Son into the world, not to be ministered unto, but to minister, and to give His life a ransom for many; dispose and assist us by Thy grace, most heartily we beseech Thee, to follow the example of His great humility and heavenly-minded love, that with all lowliness and patient continuance in good works, we may adorn the Gospel of God our Saviour.

Grant us grace, O Lord, to sacrifice self to the good of others and to Thy glory. Awaken and strengthen in us that love which delights in ministering to the wants of others. While we are so richly blessed with all the privileges of the Gospel, may we, in gratitude to Thee, seek to extend these same blessings to the remotest parts of the world. Fill our hearts with sympathy and love for our fellow-men who know not God and enjoy not the light and peace of the saving Gospel of Christ. May we realize how little we have done, how little we are doing, for the extension of Thy kingdom. We are ashamed, O Lord, of our ingratitude to Thee, and of our indifference to the needs of our fellow-men. Help us to amend our lives in accordance with Thy will, that we may be truly the light of the world.

Grant that these missionary services in which from time to time we engage, may stimulate us to renewed and more fruitful effort in the service of our Master. These things we ask in the name of our Lord Jesus Christ. Amen.

4) *Recitations, addresses, papers, business, offerings, special music, announcements.*

5) *Closing Sentences.*

He that soweth sparingly, shall reap also sparingly.

And he which soweth bountifully, shall reap also bountifully.

Every man as he purposeth in his heart so let him give.

Not grudgingly or of necessity, for God loveth a cheerful giver.

Give, and it shall be given unto you, good measure, pressed down and shaken together and running over, shall men give into your bosom.

For with the same measure that ye mete withal, it shall be measured to you again.

There is that scattereth and yet increaseth.

There is that withholdeth more than is meet, but it tendeth to poverty.

They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition.

For the love of money is the root of all evil; which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows.

Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches but in the living God.

Who giveth us richly all things to enjoy.

That they do good, that they be rich in good works, ready to distribute, willing to communicate.

Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

9) Lord's Prayer and Doxology.

To be continued.

Church News.

☞Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

PENNSYLVANIA.

Orwigsburg. — Rev. G. B. Walbert. Harvest home services were held in St. John's Reformed church, Orwigsburg, Pa., on August 23rd, in the morning and evening. The offering amounted to $40, more than double the amount it ever reached before.

Similar services were held in Christ church, McKeansburg, Pa., on August 30. The attendance was large, and the offering amounted to $19.25. The total offering of the charge, $59.25, will be devoted to the apportionment.

The Sunday-school of St. John's congregation, Orwigsburg, held a pleasant Children's Day service on the evening of August 16th. The offering amounted to $10 and was sent to Bethany Orphans' Home.

Hanover.—Trinity, Rev. J. D. Peters. The work of the Lord in this congregation is progressing. Accessions are made to its membership nearly every week. Last Sunday six new members were received.

Harrisburg.—Second. Rev. J. Stewart Hartman has resigned as pastor of New Holland charge, Lancaster county, Pa., with the view of accepting a call he has received from the Second church at Harrisburg, Pa., recently served by Rev. Geo. W. Snyder.

Mercersburg. — Rev. Z. A. Yearick. Harvest thanksgiving services in this charge were attended by large congregations and were occasions of special interest. Collections were lifted to meet the classical apportionments as follows: Mercersburg, $42.02; Upton, $23.54; Williamson, $5.63, and Lemaster, $4.54. Total, $75.73.

Reading.—St. Andrew's. Rev. Stanley L. Krebs and wife were agreeably surprised upon their return home, after a six weeks' visit to friends in Adams and Lancaster counties. Members of St. Andrew's Reformed congregation arranged the residence of Rev. Krebs and wife, prepared a splendid supper, and had the interior of the house handsomely decorated with potted plants, hot house flowers and vines.

A large number of members and friends of the congregation met in the edifice at 8 P. M., and Mr. Krebs was brought there on the pretext that his presence was required at a business meeting. As he entered the congregation sang, "Home, Sweet Home." Rev. Krebs and wife were then welcomed home in an appropriate address by Charles H. Leinbach, and the pastor feelingly responded. The church was handsomely decorated with plants and flowers. Above the pulpit were the words in flowers "Welcome Home." The communion table and altar were covered with flowers. In the basement were arranged four large tables in the shape of a cross. These were covered with pyramids of fruits, handsome cakes, bouquets and

ORIGINAL. No. 27.

Pompton Puffs.

BY MARION HARLAND.

3 cups of flour, 1 tablespoonful of butter, ½ teaspoonful of salt, 2 cups of milk, 4 eggs whites and yolks beaten separately, 1 heaping teaspoonful of Cleveland's baking powder.

Sift flour, baking powder and salt together twice, chop in the butter. Stir the beaten yolks into the milk and add the flour, then the frothed whites. Whip high and light and bake in cups in a quick oven.

Use only Cleveland's baking powder, the proportions are made for that.

Hot biscuit made with Cleveland's baking powder may be enjoyed even by those of weak digestion. Cleveland's is the anti-dyspeptic leavening agent. The leaven comes from cream of tartar and soda, nothing else; no ammonia or alum.



flowers and all partook of refreshments, which included ice cream. Singing was enjoyed, prayer offered and several persons made addresses.

Martinsburg Charge.—Rev. J. W. Pontius. The Holy Communion was celebrated in the Salem's church, Beaver town, Pa., on the 23rd ult. Six were added by confirmation and one by renewal of profession. It was celebrated on the 30th ult. in St. John's church, Martinsburg, Pa. F. A. Rupley, Jr., of the Theological Seminary at Lancaster, assisted the pastor in morning service and preached for him in the evening.

Kutztown.—A very interesting and impressive service was held in St. Paul's Reformed church, Kutztown, Pa., on Sunday morning, September 6th. The pastor, Rev. F. B. Hahn, confirmed Mr. Geo. E. Fister, a deaf mute, who had been under private catechetical instruction for some time. The questions and answers were given in writing. After the confirmation the Holy Communion was administered to Mr. Fister, to two other persons similarly afflicted and to the immediate relatives of these three.

Tremout.—Rev. W. J. Muir. Last Thursday evening the pastor and wife were again very pleasantly surprised, this time by some of the Tremont people. The party, numbering about seventy-five, and composed of members belonging to the different denominations of town, met at Elder Hibshman's, and from there proceeded to the pastor's residence in a body. The surprise was complete, and before pastor and wife could recover themselves the house was filled with people, and the kitchen with the necessaries of life. A large table fairly groaned under the weight, and many things had to be placed on the floor. Young and old remained until a late hour enjoying themselves in various ways. Before leaving for their homes the pastor invoked God's bountiful blessings upon them, and then all joined in singing "Praise God from whom all blessings flow," followed by the benediction. It is the prayer of the pastor that the friendly relation which has shown itself to exist between pastor and people may ever be cherished and strengthened, and may all continue in the love and spirit of the one Holy Catholic church, in order that Christ in and through them may be "all in all."

Annville.—Rev. Dr. J. E. Hiester finished preaching harvest home sermons in the Annville charge. These services were well attended. The thankofferings for benevolent purposes amounted to $277.40, viz: Annville, $81; Palmyra, $62.55; Hill Church, $78.35; Campbellstown, $55 45.

Philadelphia. — Bethel, Rev. Wilson Delaney. Sunday, September 6th, this church celebrated the Holy Communion, at which nine persons were received—four by reprofession and five by confirmation.

Orangeville. — Harvest services were held in the Orangeville charge, Rev. A. Houtz, pastor, on the 27th and 28th ult. The four churches were beautifully decorated with flowers, fruit and grain, and Revs. Ebbert, Sorber and Schoedler delivered sermons and addresses, which were highly appreciated. The harvest offering constituted an important part of the services. All present felt that it was good to "keep the feast of the harvest."

Turbotville.—During the month of August the congregations of the Turbotville charge, Rev. D. E. Schoedler, pastor, celebrated their harvest homes. At Turbotville the pastor was assisted by Rev. W. W. Clouser, of White Deer, who preached to large audiences morning and evening. The attendance was good at all the services. The offerings for benevolent purposes in the three congregations amounted to $100.

Danville.—Rev. D. S. Dieffenbacher. Children's Day was observed in Shiloh Reformed church, Danville, on Sunday, August 30th. The church was beautifully decorated inside the chancel and around the pulpit with potted plants, cut flowers and ferns, which pleased and delighted the children, and even those of riper age. The church was filled to overflowing, and the service impressive. The service from the Publication House, Philadelphia, entitled "The Children of Holy Writ," was used, and every part was rendered in a manner creditable to all, and we believe with spiritual profit to every one who devoutly entered into the service. The pastor delivered a short address, in which he impressed the primary points of the lesson upon the hearts of the young. At the evening service he preached a sermon to the young people of the church, and was listened to with marked attention. The offering amounted to $39 65. The day will long be remembered by the young and older members.

Allentown.—Salem's, Revs. A. J. G. Dubbs, D.D., and G. W. Richards. After temporary suspension of part of the regular service during July and August, the full Sunday service was resumed on Sunday, September 6th, when harvest home services were celebrated both in German and English language. The chancel was appropriately and beautifully decorated by the ladies of the congregation with many of the first fruits of the harvest. An appreciative and large audience attended both services. The offerings received for missions amounted to $100.60. The activity manifested by the members of the congregation is a great delight and often relief to the pastors. May God bless the feeble efforts used to multiply the fragments manifold.

Hanover.—The opening of the present pastorate of Emanuel's Reformed church, this place, is marked by the same delicate consideration for the comfort and happiness of their pastor that has always characterized the members of this congregation. A committee was appointed by the consistory to put the parsonage in repair, and the manner in which that has been done is a credit to all concerned. The "Manse" has been repainted and repapered throughout in the latest styles; a complete bath-room constructed, with the most improved apparatus; a large dresser placed in the kitchen; the hot and cold water system introduced into the laundry department, etc.; indeed, the house has undergone an almost entire internal transformation, making it a very heartsome and delightful home for the pastor and his family. Such disposition upon the part of a congregation is commendable in the highest degree, for, whilst every minister of Christ ought to do his work faithfully for the sake of the work itself, his congregation can make that work much more easy by placing him amidst a bright and beautiful environment.

It is just to say, that the ladies of the Mite Society alone contributed more than a hundred dollars toward these repairs.

R. B. G.

MARYLAND.

Sabillasville.—Rev. J. R. Lewis has accepted a call to the Sabillasville charge, Maryland. He has already entered upon his duties there.

OHIO.

Akron.—Rev. E. R. Wettach. The mid-summer communion of Grace church was celebrated on Sabbath, August 23rd. Rev. P. J. Spangler, who preached to this congregation forty years ago, when its membership consisted of only eight members, was present, and participated in the services, much to the joy of the church. There was a large attendance, notwithstanding the unpropitious weather, and all seemed to be blessed by the service. Nine persons were received into the membership.

KANSAS.

Wichita.—Rev. S. A. Alt having accepted the Professorship of Languages and Moral and Mental Science in Wichita University, he has resigned his charge at Fulton, Mich., and removed to Wichita, Kansas. Correspondents will note the change of his address to the latter place.

PERSONAL.

Rev. W. Wasnich died August 18th at Pulaski, Ohio. He was licensed and ordained in 1845, and consequently had been in the ministry for the period of 46 years. Particulars of his life and labors will be given again.

It is announced that farewell services will be held in Zion's Reformed church, Chambersburg, on Tuesday evening, the 22d inst., before Miss Mary C. Hollowell's departure for Japan to assume the position of assistant teacher in the Girls' School at Sendai. Addresses will be delivered by Revs. W. C. Cremer, pastor of the church, S. N. Callender, D.D., Secretary of Board of Foreign Missions, J. Edgar, D.D., President of Wilson College, B. Bausman, D.D., and others.

The bee and the serpent often suck at the self-same flower, but the food undergoes in them a great change; for the flower becomes poison in the breast of the serpent, while in the bee it becomes a sweet liquid.—*Metastasio.*

Acknowledgments.

Monies received for month of August toward $600 Fund for the Outfit of the new Lady Teacher to Japan.

1891.

Aug. 3—From Mrs M D Schaeffer, Huntingdon, Pa, cont by Miss Jennie Simpson and her S S class, $1 00

" 15—From Mrs H M Herman, Miamisburg, O, cont by W M Soc of Alpha, O, Beaver Creek chge, Ohio Synod, 10 00

" 28—From Mrs S Johnston Kline, Woodstock, Va, cont by herself, 5.00, Mrs M E Fisher, 5.00, and Mrs Martha Benchoff, 5.00, Rouzerville, Franklin Co, Pa, 15 00

" 28—From W A Haas, treas West Susquehanna Cl, Selinsgrove, Pa, cont by Miss Society of St John's Ref church, Bellefonte, Pa, 5 00

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Harrisburg, Pa., Sept. 1, 1891.

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PROGRAM OF THIRD ANNUAL CONVENTION OF THE BROTHERHOOD OF ANDREW AND PHILIP,

To be held in Baltimore, Md., September 25th, 26th, 27th, 1891.

Friday, September 25th.

First Reformed Church, 800 N. Calvert St.

Meeting of Executive Council, 10 to 12 A. M.

Devotional Meeting, 2 P. M.

Reports from the Field, 2.30 P. M.

This is to consist of brief reports from every Chapter represented on the floor of the Convention. It would be well for Chapter delegations to arrange for the giving of the report.

How the Brotherhood aids the Pastor, 3.30 P. M. Rev. William Rupp, D. D., Meyersdale, Pa.

Pastors are invited to make Five Minute talks on this subject.

Report on the Brotherhood Star and of the Executive Council, 4.30 P. M.

Informal Reception and Tea, given by the Ladies of the First Church, 5.30 P. M.

Welcome addresses by Rev. J. T. Rossiter, pastor of First Reformed Church, and Rev. C. Clever, D.D., Pastor of Third Reformed Church.

Response by President of Council, Rev. Rufus W. Miller, Reading, Pa.

Address—Young Men's Work in the Light of the Heidelberg Catechism—Rev. E. R. Eschbach, D.D., Frederick, Md.

Saturday, September 26th.

Third Reformed Church, Saratoga and Paca Sts.

Devotional Meeting, 9 A. M.

Conference on Devotional Meetings and Invitation Work, led by Mr. John N. Naly, of Chapter No. 17, Greensburg, Pa., 9.30 A. M.

Visitation Work by Mr. Albert L. Hiliard, of Chapter No. 8, Watsontown, Pa., 10.15 A. M.

Conferences of Presbyterian Church Chapters and of Congregational Church Chapters in churches to be announced. Francis G. Gallager, Esq., President of Bethany Presbyterian Chapter, No. 2, Philadelphia, will lead Presbyterian Conference. A member of Berkeley Temple, Boston, Congregational Church Chapter No. 1, will lead Congregational Conference, 10.15 A. M.

Conference Chapter Work in the Country, led by Mr. Ed. H. Laubach, of Chapter No. 28, of Durham, Pa., 11 A. M.,

Business Session, 11.15 A. M.

Dinner by the Ladies' Auxiliary of Chapter 39 Third Church, 12.30

Devotional Meeting. 2 P. M.

Conference Social Work of the Brotherhood, led by Mr. John E. Stocker, of Chapter No. 21, Bethlehem, Pa., 2.30 P. M.

The Executive Council, its Mission, its Opportunity, its Duty, by Mr. W. E. Fohl, of Chapter No. 29, Cleveland, Ohio, 3.15 P. M.

Value of the Brotherhood Star, and the Necessity of Supporting it, by Mr. H. H. Ranck, of Chapter No. 33, Lancaster, Pa., 4.00 P. M.

Business Session, 4 45 P. M.

St. Paul's Reformed Church.

Reception and Tea, given by Ladies' Auxiliary of St. Paul's Church, 6.00 P. M.

Address—The Federation of Denominational Brotherhoods a Conservator of Strength and Power in the Denomination —an Aid to Church Unity, by the Rev. J. A. Worden, D. D., Secretary of Sunday school Work in the Presbyterian Church, 7.30 P. M.

Address—"The Special Need of Work among Young Men," by a minister of Reformed Church in America.

Sunday, September 27th.

Platform addresses and sermons by Ministers, Delegates, etc., in the various Reformed Churches in the city. Speakers and Churches to be announced at Convention, 10.30 A M.

Men's Mass Meeting in Third Reformed Church, Saratoga and Paca Sts. Addresses by Rev. Rufus C. Zartman, Pastor of Heidelberg Reformed Church, Philadelphia, Pa.; Rev. O. H. Strunck, Schuylkill Haven, Pa.

Farewell service.—Academy of Music, 8.00 P M. Addresses by Rev. Warren J. Johnson, Baltimore, Rev. C. A. Dickinson, Boston, Mass., Rev. J. I. Good, D.D., Reading, Pa.

Special attention will be paid to music.

Delegates, including ministers, will have opportunity to speak at various sessions.

This will be the program in all essential details. It is subject to slight changes.

It is still hoped to have Hon. John Wanamaker at one of the sessions, and another well known speaker at the Farewell Service.

Local Arrangements for Convention.

These are all that can be desired. The Baltimore Chapters have a large and strong local Executive Committee, and work and attention has been given, and will be to all needful details. The many things, great and small, so essential to the comfort and success of any considerable gathering of men, are being looked after. Rev. E. R. Deatrick, Woodberry, Md., is Chairman of the general committee; Mr. T. A. Wonder, 2026 Lexington St., Baltimore, Secretary; Mr. W. O. Anderson, Treasurer. Of the sub committees, Mr. T. A. Wonder is Chairman of Correspondence, Mr. W. O. Anderson of Entertainment, Mr. J. A. White, of Press and Publicity, Mr. W. H. Elliot, Jr., of Reception.

Besides the regular delegates Chapters are welcome to send others of their members as visitors. All ministers are invited, and young men of Congregations which have no Chapters. All such who expect to attend, would do well to write to Mr. T. A. Wonder, Sec'y, 2026 Lexington St., Baltimore, Md. He will cheerfully furnish information about reduced rates, and hospitality. All delegates and visitors arriving on Friday should immediately report at First Reformed Church.

It can be set down as a fact that all who come will be warmly welcomed and be most hospitably entertained. Indications point to a large attendance. Washington, D. C., is but an hour's ride from Baltimore; it is likely many will take advantage of the nearness, and spend Monday after the Convention at the Capital of the Nation.

PITTSBURGH SYNOD.

TWENTY-SECOND ANNUAL MEETING.

The Synod of Pittsburgh will meet, pursuant to resolution taken at its last annual meeting, in *general convention* in the Reformed Church, Latrobe, Pa., on Wednesday, September 30, 1891, at 7.45 o'clock P. M.

The rules of Synod require

a) that the rolls of the Classes and the credentials of the delegated elders be sent to the Stated Clerk of Synod ten days befor the meeting;

b) that a credential, to be in order, must certify that the delegate is an elder elected at a meeting of the consistories held at a given time and place, to represent the charge at this meeting of Synod.

RAILROAD ARRANGEMENTS.

Card orders may be had of the undersigned for reduced rate round trip tickets on the Pennsylvania, Baltimore and Ohio, and the Allegheny Valley railroads, and it is requested that the ministers will use these orders in preference to their clerical cards, in order that as many of these tickets as possible may be used over the road.

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NOTICE.

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NOTICE.

Ministers and all persons who expect to attend the 22d Annual Meeting of the Pittsburgh Synod at Latrobe, Pa., Sept. 30, are requested to send their names at once to the pastor loci, Rev. C. M. Hartzell, that entertainment may be provided. All names must be sent at least ten days prior to the meeting of the Synod to assure entertainment. Pastors will please state whether their elders will accompany them.

INSTITUTIONS of learning are now searching for men for important chairs. In some cases trustees are anxiously seeking a President, which in many cases means that they desire a man with fair scholarship, level head, and, above all, with that prime qualification which ascertains the combination to the safes of wealthy laymen. In the present state of many denominational institutions the president is often a financial agent rather than a teacher, and his success is measured more frequently by increased endowment than by learning and skill in scholastic lines. Such qualifications seem almost imperative at the present time. We must frankly acknowledge that it is much better under such circumstances that he be a man of broad view, public address, and practical sense than a mere recluse.

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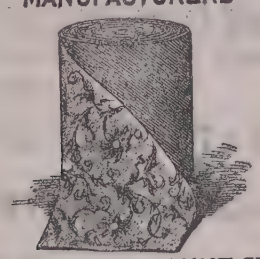
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CUMBERLAND VALLEY RAILROAD TIME TABLE.—July 20, 1891.

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	A.M.	A.M.	A M.	A.M.	P.M.	P.M.
LEAVE						
Winchester			7 00		2 20	7 35
Martinsburg			7 45		3 10	8 30
Hagerstown		7 40	8 40	12 05	4 00	10 00
Greencastle		8 05	9 03	12 25	4 28	10 21
Marion		8 15		12 36	4 38	
Chambersburg	7 05	8 30	9 30	12 55	5 00	10 45
Shippensburg	7 30	8 53	9 53	1 18	5 25	11 04
Newville	7 48	9 15	10 13	1 40	5 45	11 22
Carlisle	8 10	9 40	10 34	2 03	6 10	11 41
Mechanicsburg	8 33	10 05	10 55	2 28	6 37	12 01
Arrive Harrisburg	8 55	10 25	11 15	2 50	7 00	12 20
ARRIVE						
Philadelphia	1 25	1 25	3 15	6 50	10 55	4 25
Baltimore	1 15	1 15	3 10	7 00	10 40	6 20
New York	4 00	4 00	5 50	9 35	3 50	7 10
	P.M.	P.M.	P.M.	P.M.	P.M.	A.M.

Additional Train will leave Carlisle daily except Sunday at 5.50 a.m., stopping at all intermediate stations arriving at Harrisburg at 6.40 a.m.

The Fast Mail and Night Express East will run daily between Harrisburg and Hagerstown, and Evening Mail and Morning Mail daily between Harrisburg and Chambersburg.

UP TRAINS.	M'g's Exp No. 3	Mail train No. 9.	Acc. No. 5	Fast Line No. 1.	C'b'g Acc. No 11	N.O. Exp. No. 7
	P.M.	A.M.	A.M.	A.M.	P.M.	P M
LEAVE						
New York	8 00	1 15	12 15	9 00	2 00	2 30
Baltimore	11 30	4 50	9 10	11 55	4 32	4 32
Philadelphia	11 25	4 30	8 50	11 40	4 25	5 22
LEAVE	A.M	A M.	A.M.	A.M	P.M.	P M.
Harrisburg	5 40	8 05	12 30	4 00	7 30	8 50
Mechanicsburg	6 00	8 27	12 52	4 23	7 51	9 08
Carlisle	6 20	8 52	1 17	4 50	8 15	9 29
Newville	6 40	9 15	1 40	5 15	8 40	9 50
Shippensburg	7 00	9 36	2 02	5 38	9 01	10 08
Chambersburg	7 24	10 05	2 30	6 05	9 25	10 30
Marion	7 35	10 17	2 42	6 17		
Greencastle	7 45	10 28	2 53	6 28		10 50
Hagerstown	8 25	11 00		7 00		11 10
Lv Martinsburg	9 10	11 45		7 43		
Arr Winchester	10 00	12 35		8 30		
	A.M.	NOON	P.M.	P.M.		P.M.

Additional Train will leave Harrisburg daily except Saturday and Sunday at 6.20 p.m., arrive at Carlisle at 7.10 p.m., stopping at all intermediate stations, and on Saturday will leave Harrisburg at 5.20 p.m., arriving at Carlisle at 6.10 p.m.

Memphis Express runs daily between Harrisburg and Hagerstown.

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The Episcopal Recorder....*Reformed Episcopal*
The Christian Instructor....*United Presbyterian*
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Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

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ISSUED WEEKLY

IN THE INTERESTS OF THE

REFORMED CHURCH IN THE UNITED STATES

BY THE

REFORMED CHURCH PUBLICATION HOUSE,

CHAS. G. FISHER, Proprietor,

Office: 907 Arch Street, Philadelphia, Pa.

(For Terms, see page 11.)

Editorial Notes.

—It will be pleasant to the Church to know that our several institutions of learning have opened their Fall Sessions with a large attendance of students. The classes of the different departments are of unprecedented numbers. It is especially gratifying that the total number of theological students is larger than ever.

—"*The Young Prophetess*," by Rev. R. L. Gerhart, which was published as a serial in the MESSENGER, has been put in book form and will soon be issued from the rooms of our Publication House. It will be printed and bound in a style in keeping with the books heretofore published by our house. It will be an interesting book, and should find a place in every family and Sunday-school in the Church. It will make a book of 384 pages, and be appropriately illustrated, and in every way, will be an attractive book. It will be sent postpaid on receipt of $1.50.

—With the compliments of the author, Henry S. Dotterer, Esq., of this city, we are in receipt of the sketch of the Life and Labors of Rev. John Philip Boehm, which was prepared for the Sesqui-Centennial of Boehm's Reformed church in Whitpain township, Montgomery Co., Pa., held September 11th, 1890, which has been put into booklet form and bound in a neat cloth cover. We heard this sketch read on the occasion for which it was prepared with great interest and are glad to see it in its present substantial form. We have read over its pages with increased interest. It exhibits much research on the part of the author who has had considerable reputation and success as an antiquarian, and has prepared and issued a number of valuable publications in an historical line, the facts of which in all probability would otherwise have been forever lost.

—We see it announced that our College mate, who will be remembered by a number of the Alumni of Franklin and Marshall, Class of '56, W. W. Davis, A. M., of Sterling, Ills., has entered the lecture field. His subject is "Spurgeon," giving a life-like portraiture of the great preacher as he saw him in the Tabernacle in London in April, 1890. As is to be inferred, Mr. Davis visited Europe last year and availed himself of the opportunity of hearing Mr. Spurgeon. He has won already quite a reputation as a lecturer, those who have heard him speak of him as being an interesting speaker, a splendid thinker and quite a humorist. We, with his many friends, wish him abundant success. Those who would desire the services of a lecturer should not pass him by.

—Jno. Nevin Hill, Esq., son of Geo. Hill, Esq., and brother of Prof. Ferd. K. Hill of Sunbury, Pa., died at his residence during the past week. Mr. Hill had already attained quite a distinction in his profession and was fast rising to a marked one in the State. A full account of his life and attainments will be given in our next issue. His family and all who mourn his departure will have the sympathy of many friends. The Lord sustain them in their bereavement!

—*The Woman's Journal of the Reformed Church*, published at Frederick, Md., by Mrs. M. Estella Whitmore, Adamstown, Md. This new magazine is announced as a monthly, devoted to woman's interest in every field, the Home, the Church and the State. It contains twenty-six pages of matter relating to the different departments of work woman has undertaken and has an interest in for her own sake and the common good of mankind. A number of the articles in this number are from the pen of women of the Church, prominent in missionary and other work. It is published at 60 cents per year prepaid for a single copy: in clubs, 50 cents. The magazine is printed at the office of the Examiner Printing and Publishing Co., of Frederick, Md., with which General John A. Steiner, well-known in the Reformed Church, is connected. The typographical work is well done. The friends of woman and of her work in the different departments of life will wish success to this new enterprise in the journalistic field and to those who have embarked in it.

—We again call attention to the new singing book for Sunday-schools, "Fair as the Morning," by Prof. J. H. Kurzenknabe and W. W. Bentley. Prof. Kurzenknabe, as is known, is a member of our Church at Harrisburg, Pa., and has issued several books of praise for use in Sunday-schools which have had large sales. The one referred to above, has met with the highest praise and is regarded as one of the best books of the kind published. Professor K., has just shown us a partial sett of books for use by a Sunday-school orchestra, with the music for every piece in "Fair as the Morning," arranged in ten different parts for that many instruments, by his son, Harry J. Kurzenknabe. This, as the *Music Review* says, "Almost amounts to a revolution in Sunday-school Music." The Sunday-schools that are able to form an orchestra would find this arrangement quite an addition to their music, and should avail themselves of the opportunity of securing "Fair as the Morning" with its arrangement of orchestra music. A list of prices is given in the advertisement in the Publisher's Department of the MESSENGER.

—Several, upon reading our reference made a few weeks ago, to the propriety of a Home for the Aged in our Church being established somewhere, have mentioned to us in private letters, by way of suggestion, that the unused buildings belonging to Mercersburg College on the western side of the town might be available for that purpose. No doubt, as far as we know, they could be made suitable, and the situation of the buildings and the country around them would be admirable for the purpose. It would be well for those who may be interested in this matter to agitate it and see what can be done towards establishing such a home there. If it be not advisable to locate it there, then let it be at some other better place if such can be found. But at all events, let us have the Home, and who has faith enough to open it? If such a one can be found, we feel certain the charities of the Church will flow sufficiently to maintain it and make it a means for great good in the name of the Master.

—Many, if not all the English Classes in the Church, at their late annual meetings, took favorable action in reference to the *Missionary Guardian*, and urged their ministers and consistories to take immediate steps towards securing subscribers for it. All spoke in the highest terms of its importance as a medium through which information upon the work of missions, foreign and home, might be conveyed to the membership of the Church and of its interesting contents from month to month and particularly of the low subscription price, *fifty cents*, at which it is offered. It is to be hoped that the action of the Classes will not be as a dead letter, as is too often the case, but that pastors and others interested in missions will at once take active measures to secure large lists of subscribers in their congregations. It may not be out of the way to say that it will depend greatly upon the increase in the number of subscribers within the next three months to determine whether the *Missionary Guardian* will continue to be published after the end of this year, or its subscription price be increased. So pastors, members of the Church and members of missionary societies throughout the Church, all depends on you. Sample copies will be cheerfully sent upon application.

—*College Chapel Sermons, by the late John Williamson Nevin, D.D., LL.D., edited by Henry M. Kieffer, D.D., and compiled from the Editor's notes of these sermons taken at the time of their delivery, with an introduction by W. M. Reily, Ph.D.*, is in substance the title page of a book just issued from the press of our Publication House. The announcement of the publication of this book of sermons delivered by Dr. Nevin, some time ago, dependent upon a sufficient number of subscribers for it, was made in good faith that the required number would be ready to encourage the editor and publisher to go forward. And whilst the number was not as large as there was reason to expect, yet it was large enough to manifest a strong desire that a volume of the sermons of Dr. Nevin, so greatly loved and honored by his students and by the Church, and so highly esteemed and admired as a philosopher and theologian by the Church at large, be published. We do not attempt here to to speak of the contents of the book, leaving that for others to do, but we can safely say that the editor has performed his labor of love with great faithfulness and ability and rightly deserves the thanks of all who knew and revered the preacher whose sermons are thus given in permanent form, for the labor performed and the admirable manner in which it has been performed. The publisher has sought to do his part in accordance with present style of the art, and there is no doubt the universal opinion will be that success has been attained in that particular. This book should be in the hands of every minister in the Reformed Church at least, and also in many of the laymen of the Church. It will be mailed postpaid upon receipt of price, $1.25.

Poetry.

LIVE IN LOVE.

Be not harsh and unforgiving;
Live in love, 'tis pleasant living.
If an angry man should meet thee,
And assail thee indiscreetly,
Turn not thou again and rend him,
Lest thou needlessly offend him;
Show him love hath been thy teacher—
Kindness is a potent preacher;
Gentleness is e'er forgiving—
Live in love, 'tis pleasant living.

Why be angry with each other?
Man was made to love his brother;
Kindness is a human duty,
Meekness a celestial beauty.
Words of kindness, spoke in season,
Have a weight with men of reason;
Don't be others' follies blaming,
And their little vices naming.
Charity's a cure for railing,
Suffers much, is all prevailing,
Courage, then and be forgiving;
Live in love, 'tis pleasant living.

Let thy loving be a passion,
Not a complimental fashion;
Live in wisdom, ever proving
True philosophy is loving.
Hast thou known that bitter feeling,
'Gendered by our hate's concealing?
Better love, though e'er so blindly,
E'en thy foes will call it kindly,
Words are wind: oh, let them never
Friendship's golden love-cord sever!
Nor be angry, though another
Scorn to call thee friend or brother.
"Brother," say, "let's be forgiving;
Live in love, 'tis pleasant living."

—*Selected.*

Communications.

For the Reformed Church Messenger.

NOTES.

SALARIES.

"In round numbers in the United States Congregational churches which pay a salary of less than

			$ 600	2,000
Between $	600	and	700	500
"	700	"	1,000	800
"	1,000	"	1,500	800
"	1,500	"	2,000	250
"	2,000	"	over	375

Nearly one-half of these last are in the three States of Massachusetts, Connecticut and Rhode Island. Thus more than one-half the churches pay less than $700; two thirds pay less than $1,000, and only 625, a little more than one-eighth, pay $1,500 and upwards. Is it surprising that the pastors of the other seven-eighths are restless?"

According to this statement which we copy from *The Advance*, there are other deneminations besides our own which pay, as a rule, small salaries to their ministers. It is true that many of these smaller salaries are supplemented by missionary appropriations in the Congregational Church, which has a very large income of that kind. But the fact still remains plain that many individual congregations pay very small salaries in that body. We doubt not that in other large denominations—in fact, in all of them—pretty much the same state of things exist. It may be some consolation, therefore, to our ministry that they do not stand alone. Of course these things ought not to be as they are to the extent that they are. Our intelligent Christian laymen ought to give the matter more thought and practical attention than seems to be the case. Ministers must live, and live in a respectable style, or their people will not be satisfied. But that costs more money than the low salaries have in them. No wonder there are so many changes of pastorates; ministers finding their salaries inadequate to decent living, and therefore seeking to better themselves. Make the salary fairly comfortable and you will generally be able to keep a desirable minister if you have once secured him.

HOLDING THE FORT.

From the same paper we copy the following with respect to the loss of congregations sustained by its denomination:

"I take it that every pastor has a desire for two things as results of his life work: First, the increase of the church in which he ministers; and, second, financial support proportionate to the requirements of the churches, and bearing some relation to that received in other walks of life.

A cursory examination of existing conditions will show that, humanly speaking, the places are comparatively few where either of these results is to be expected. The records of this State show that about one-third of the Congregational churches in existence twenty years ago are to-day extinct. Eighty churches have ceased to be represented in the Illinois Association since Dr. Goodwin became pastor of the First Congregational Church of Chicago. Many others have passed from strength to weakness, and almost invariably by emigration.

"The pastors of the churches thus pulling against wind and tide become discouraged themselves, the churches draw upon them for courage and for enthusiasm until they are exhausted and, worse than all else, they are held responsible by self-constituted censors, for a condition of things utterly beyond their control. What can they do but change, with a dim hope of betterment?"

In the Reformed Church it is a rare instance when a congregation disbands; so rare that a single case arrests general attention. This we all know and we have reason to be glad of it. Why the difference? Our people emigrate less than some others do, and our emigration is largely our surplus population in any given community. Whatever faults may be natural to our stock of people, it must be said of them that they have a wonderful holding-on power to the soil in which they have once struck root. Generally speaking, a Reformed congregation once founded is founded for all time. Few Reformed churches ever get into the market; and fewer still because their owners have ceased to have any need of them. The gain in congregations we make is a permanent one, the decrease by dissolution being practically imperceptible.

INFERENCES.

We have made our quotations with no intention to present the highly respectable denomination to which they refer in a disadvantageous light. No; but just because the Congregational Church is a large, intelligent and influential body of Christian people, the lessons which these quotations teach come home to us with an importance not otherwise attaching to them. We have already indicated them:

1. It is a common evil from which the ministry in our time and in our country suffers, namely, to be painfully underpaid. Reformed ministers suffer from it; so do others. There must also be a common cause for it.

2. Though some churches exceed us in the number of new congregations organized in any given time, yet we stand in the front rank of those who hold permanently what they have once secured. We grow much like the oak tree; slowly, but we shall get to be big, strong and fruitful, by and by.

WYOMING.

For Reformed Church Messenger.

FOR SUMMER READING.—V.

"When the wind blows over the oat-stubbles
Fall is at hand."

We feel that we may have intruded too much upon the valuable space of the MESSENGER, and since the Summer is passing and vacation days are almost gone shall close our series with this We have designed to give by way of variety to the thoughtful articles which appear in the MESSENGER, something in a lighter vein, that might serve as a side-dish to the well-spread board. Knowing this the reader will excuse the rambling nature of these papers.

Wherein we have spoken of "Higher-Criticism" we meant a criticism which is reverent as well as scholarly—believing as well as intellectual. Without reverence and faith the criticism of the text does violence to the spirit of the Bible. It fails to grasp the great purpose of the Scriptures, the revelation of God in Christ that we may believe in Him, and believing have life through His name. It fails to receive the inspiration of the Word, an inspiration which not only affects the reason and imagination, but preeminently the will, leading one to higher and higher stages in that holy obedience, which is found in perfection in Jesus Christ. It is destructive, rather than edifying.

Akin to superstitious views with regard to the Bible and the Sacraments, are some notions which prevail in certain localities with regard to signs and seasons, days and years. One of these notions was the source of two amusing incidents which were brought to our attention some years since.

It is the custom among certain people to name a child for the day on which it was born. What particular merit is regarded as being in the name we could never learn. Persons are very quick to see whether you sympathize with them or not in such views, and are very reticent if they detect the slightest disposition to laugh at or question their belief in such signs or customs. It is easy to imagine very amusing results from the custom referred to. Think of a sweet blue-eyed girl being called Corbinian, or Numidicus.

On one occasion one of our pastors was called on to baptize a child, and the name given was Harry Dorcas. Struck by the second name the pastor asked if it was a family name, and received the answer, "No! We wanted to call our baby after the day on which he was born, which is Joe Dorcas; but we have one Joe in the family and so we called him Harry Dorcas." Joe Dorcas was mistaken for Jodicus.

What do you think of Crayx-e-di-do for a name? Ah! Brother Blank I can see you laughing in your study as this recalls your first baptism. Fresh from the Theological Seminary Rev. ——, was called on to baptize a child. The parents anxious to call the child after its birthday and having no Church Almanac had sent some distance to get the name. Unfortunately it was sent to them by word of mouth, and passed from one neighbor to another until it reached the parents fourth or fifth-handed. What the original name was no one has been able to determine from its present appearance. Our pastor was startled when, having asked the parents to name the child, he heard the name given above. Was it a classical name or a family name? Was it one, or two, or three? He baptized the child without question, and only when he came to write the name did he realize in what a ludicrous position he was. "Crayx-e-di-do!" There it stood on the record, and although it was not indicative of sex or condition, yet it stood as a testimony to the orthographical skill of the young pastor, who had given a new word to our language and was the first person in this world to commit it to paper.

This same brother met with another experience of which this baptism reminds me, but so wholly unlike it that it might be called a fall from grace. In his early ministry he in company with a fellow clergyman occupied a pulpit the platform of which was only wide enough for two chairs. When he rose for prayer, after which his friend was to announce the hymn, he inadvertently moved his chair so that the hind-foot

rested on space. After the prayer, his assistant remained standing, he sat down, when there was a crash, a cry and a half-uttered shriek from a terrified old-lady in the front side pew, who almost received the fallen pastor in her lap. The assistant looked round in consternation, and seeing his dignified brother with his feet in the pulpit, his head on the floor, he exclaimed "It was that chair there," while the fallen pastor thought, "No! it was that chair *not* there." Who that has been accustomed to the whisperings, the smiles and smirks, the gigglings at the least untoward thing and the restlessness, so often seen in our city congregations has not admired and wondered at the marvelous self-restraint and composure of country congregations? These people seem never to forget that they are in the house of God. Knowing the excellent people who form the bulk of our city flocks, however, we are disposed to attribute the better self-command of the country flock to greater freedom from nervousness. The push, the activity, the strain, and the late hours of city life, beget a nervousness to which the good sleepers and early risers of the country are strangers.

In this case the congregation preserved a dignified composure, nothing save a manifest fear lest the pastor had been injured, depicted in the faces of some, indicated that the episode had been noticed. And to the credit of these youthful pastors it must be said, the service was continued to the end upon their part without so much as a smile. Ah! my reader did you know who they are, and had you heard the merry ringing laugh with which that assistant greets his friends you would scarce believe it.

It is true some persons said this simple-hearted people did not laugh, because they thought the whole thing was intended. Their ears had been stuffed with the wonderful changes, the genuflections, the bowings and what not, that were being forced on the Church by the "Liturgy," and which were diligently taught at Lancaster, that they thought this was an evidence. Up to that time none of these looked-for movements had been visible in their pastor or his friend. They were not only able to conduct the service without the book but to preach without the manuscript, and most careful scrutiny had failed to discover the least sign of anything like Rome, unless it was the ascending clouds of incense seen by some in the study as they sat and talked theology. But now the heresy was visible, and the very composure of the pastor when he rose, and the response called forth from his assistant showed that their parts had not only been carefully studied but successfully performed.

But we give no credence to such a view. We know those good mountaineers to well, and have too often been charmed with their native courtesy and politeness, to allow such a view any recognition. The essence of true culture is a kindly regard for the feelings of others, and this, with reverential regard for the house and the ministers of God, is the reason of their self-control. E. N. K.

For Reformed Church Messenger.

THE AUGSBURG CONFESSION.—III.

Reply to A. D. P., in "*The Lutheran*" of May 14th.

Conclusion.

In *The Lutheran* of May 14, A. D. P. gives numerous quotations, but mainly in conformity with views in accord with Art. X. as given in the *Variata*, (1540.) He does not attempt to touch the statement made by Luther in his "Summa," nor does he pretend to deny what Kurtz in his Church History states (p. 270,) . . "led him (L.) to that conviction which inspired him to the end, that, *in, with and under* the bread and wine the true body and blood of the Lord are received, by believers unto salvation, and by unbelievers unto condemnation." So also Dr. Schaff in Church History and Creeds, &c. He lays stress on what Calvin affirmed with regard to the Augsburg Confession, but he signed that of 1540, and did not endorse consubstantiation nor ubiquity. Neither did Melancthon. Calvin was satisfied with the *Variata*, and so the Reformed generally. As to the Reformed principle that shows itself throughout this whole history from 1530 and onwards, and clearly indicates these two tendencies, that one which was purely Lutheran, adhering to the Confession of 1530, while the other, and larger, was Reformed, adhering to the *Variata* of 1540. It is this tendency which became the influential, active factor in the English Reformation, as the result shows, for there is not one trace of the Lutheranism of the Confession of 1530 seen in any of *the Thirty-nine* Articles, but that the whole Reformation movement has the impress of the Melancthonian, Calvinistic, or Reformed type deeply impressed upon it. It is this tendency, in conflict with the "doctrinal differences" in the Lutheran Church as represented by the General Synod, the faith of which is, as Dr. Swartz says, "substantially that of the Reformed Churches," which causes the "unrest," and is now agitating that body.

Let the reader keep before his mind the radical difference and distinction, between the two editions of the Augsburg Confession, that of 1530 and 1540, the one strictly Lutheran, the other containing the germ of the Reformed, and then note the development of each, and on this ground and agreement, as between the Reformed and this large portion of the Lutheran Church represented by the General Synod, "though a solitary voice, was heard in repudiating the Catechism," . . . "but he a host in himself," in its late session, what is to hinder these two bodies forming a closer relation than now existing, and after a while a complete union between them. Between these two, far less would have to be encountered and overcome, than between the General Synod and that body which interprets itself to the world by announcing as one of its dicta, "Lutheran pulpits for Lutheran ministers only, Lutheran altars for Lutheran communicants only."

It would be interesting to follow the quotations given by A. D. P., and what Moravians and Anglicans had to say, but it is clear that in making these statements reference was not had to the Confession of 1530, but invariably to the *Variata* of 1540. There was much consistency in Luther and his explanations taking into consideration the unsettled state of affairs. His view of Christ's presence in the Supper, rested in a deeper ground—the theory of *ubiquity*, and with it his explanation of Christ's "ascension into heaven, and the right hand of God, at which He sits, and which he takes as a figurative term for the omnipresent power of God." He ridicules the popular conception of heaven and the throne of God as childish. "*Die Rechte Gottes ist nicht ein sonderlicher Ort, da ein Leib solle oder möge sein, nicht ein Gau Kelhimmel, wie man ihn den kindern pflegt vorzubilden, darin ein gülden stuhl stehe und Christus neben dem Vater sitze in eiuer chorkappen und gülden krone. . . Die Rechte Gottes ist an allen enden, so ist sie gewisslich auch im Brot und Wein über Tische. . . . Wo nun die Rechte Gottes ist da muss Christi Leib und Blut auch seyn: derm die Rechte Gottes ist nicht zu theilen in viele stücke, sondern ein einiges einfältiges Wesen.*" (Creeds, &c., p. 287, note.) We will let A. D. P. explain what that means and what it proves. But the length of this article forbids us to go further. The history is very interesting, and that the blessed end of the Saviour's prayer, "that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us," may be reached it will be well to develop these tendencies to their legitimate consequences and eliminate what is *un*essential and lift what is essential on to a higher plane, so that out of these tendencies, may be brought to light the Church of the Future, "the Body of Christ, the fullness of Him that filleth all in all." S.

For Reformed Church Messenger.

HARD TO CHANGE.

By far the greatest number of people find it very hard to change when once their habits are firmly fixed. If habits are good it is an excellent thing to be firm. Unfortunately people are more often firm when their manners are doubtful and open to intelligent criticism, than they are when they are strictly in the right. And it is deserving of notice that families, and communities, and peoples and nations are very much in this respect as single persons are; when once their ideas and manners take firm root it is exceedingly difficult to pull them up and to make the public mind productive of a better state of things.

The French have gained a reputation for being a fickle people. Politically, and morally and religiously they have swung at very short intervals from one extreme to another, and their history is specifically full of the horrors of violence and blood. Just now they are making a commendable show of increasing political stability, and that, too, in the direction of republican government; and in this way they secure a larger degree of industrial and commercial prosperity.

Along with this secular improvement there must be a growth in better morals and in a sounder popular religious faith, if the material progress of the nation is to last and to become a fixed fact. We are told there is such a growth that the crude and vulgar materialism of bygone days is passing away and there is a strong and growing inclination to lean more on the mystical and the spiritual. But it is not yet apparent what is the exact meaning and character of this national revival. If M. Renan must be taken as the leading genius of the movement, then it is pretty certain that it will not go much beyond the speculative theories of Voltaire and the skepticism of his age. This is to be regretted. Renan is personally represented to be a pure and good man. He seems to have a high regard for the morality of the New Testament, and to draw largely on the piety and the poetry of the Bible for the instruction of the people. But France needs more than such a bestowal of Bible sentimentalism to lift her out of the misery of religious vagueness. Nothing short of a sound evangelical orthodoxy will do this. She has had political, social, economic and religious dreamers too many, and she has followed these by far too blindly and too long. If her present intellectual leader had been educated under more auspicious circumstances and had learned, in the days of his boyhood and his youth, to balance the claims of reason and common sense with the claims of true evangelical Christian faith, he would now be in a condition to make his diffusive and penetrating force doubly effective in molding the religious thinking of his people. Instead of this he had the misfortune of coming under the sway of unthinking faith and superstitious piety, and from this he flew off at a tangent and Frenchman-like took his refuge in intellectual fancies and mythical dreams.

It is a long day since the Gallican Church has produced any great theologic minds and religious leaders. Her modern lights in the pulpit have been few and far between, and even when they came to the front with a sudden glare their shining was but of short duration. The literary savants of the period, especially those of the

philanthropic and the religious type, float in the favorite thin-air currents of the Gallic atmosphere, and hence the prospects are not favorable for a speedy revival of the masculine Biblical orthodoxy like that of John Calvin and the Huguenots. Still it would be rash and perhaps untrue to say that France has no certain Christian future. The gifted and cultivated Breton, who at this moment is said to lead her religious thinking, is rather far advanced in life to revise his conclusion that no miracle was ever wrought when it could be observed and verified; but as he is personally better than his skeptical predecessors, so others may be raised up who will do better than he for the spiritual good of his people.

I. E. G.

From "Reformed Quarterly Review," July, 1891.

WHY AM I REFORMED?*—III.

BY C. CLEVER, D. D.

(3) ITS IRENICAL SPIRIT.

This is bone of its bone, and flesh of its flesh and soul of its soul. To possess any other spirit would be to fly in the face of all its past history. This has saved it from many a split, and helped it over many very rough places that sprang up in its path. At the conference of Marburg, when the giants stood face to face and the whole Reformation was threatened with wreck, Zwingli, with a magnificent spirit and with tears in his eyes, offered his hand to Luther. Though they had contended powerfully for what each one considered the truth, yet the Reformer of Switzerland said, with outstretched hand, "Let us be friends!" That same spirit has marked the Reformed Church from the very beginning until now. Her favorite passage of God's word is, "I am for peace, but when I speak they are for war." In 1563 the confusions became so rampant, that even the most earnest began to question the power of the Reformed spirit to keep itself alive. Brethren began to call each other hard names. One said, "I am of Zwingli, and another, "I am of Luther," and another, "I am of Calvin," and another, "I am of Melancthon." Again the Reformed Church stepped in and said: "Do ye not know that ye are brethren?" Frederick the Third, of the Palatinate, saw that Lutheranism, Calvinism and Zwinglianism had each other by the throat and were ready for a conflict which would not cease till all would be strangled, or at least so badly wrecked as to become an easy prey to the ruler of the Vatican. He determined that a catechism should be prepared and published, that should gather up in it all the good and avoid that which produced such unholy commotion. The new catechism must go as far as possible in mediating between these three different systems. It must be irenical, conciliatory, catholic. This guided him in the selection of the young theologians who should prepare it. He watched its progress with the intensest interest. It was his daily task to counsel and admonish Ursinus and Olevianus to work in the interest of a universal peace.

"The peculiar gifts of both theologians, the didactic clearness and precision of the one and the pathetic warmth and unction of the other, were blended in beautiful harmony, and produced a joint work which is far superior to all the separate productions of either. In the catechism they surpassed themselves. They were in a measure inspired for it." "The catechism is the result of religious enthusiasm based on solid theological learning and directed by excellent judgment. It is baptized with the pentecostal fire of the great Reformation, yet remarkably free from the polemic zeal and intolerance which characterized that wonderfully excited period—by far the richest and deepest in Church history next to the age of Christ and His apostles. It is the product of the heart as well as the head, full of faith and unction from above. Fresh, lively, glowing, it yet is clear, sober, self-sustained. The ideas are biblical and orthodox, and well fortified by apt scripture proofs. The language is dignified, terse, nervous, popular and often truly eloquent. It is the language of devotion as well as instruction. Altogether the Heidelberg Catechism is more than a book: it is an institution, and will live as long as the Reformed Church."* In Germany we hear much of mediational theology. It has been an effort to bring all theology into harmony with Christ. In that movement the irenic spirit of the Heidelberg Catechism has had more than an ordinary interest. It has furnished the basis for the whole union movement of Germany, which hopes, with every promise of success, to stay the tide of rationalism and give a new Germany to the theological world.

In our own American Church the conflict during the last fifty years has been very ominous There were times when the faithful, like Melancthon, began to weep. Brethren had become alienated from each other. Incipient barriers with very wide foundations began to rise above the surface. Some of those in high places even, were clamoring for a division, and then a scramble for the spoils. The same old spirit began to show itself. The bow of peace began to steal in ever-growing brilliancy across our troubled sky. Then some of the brethren said, Why should there be such an unseemly jar? Why should the seamless robe of the Reformed body be torn to shreds? In a short time the conflict of decades ceased, and there was a great calm.

It sometimes looks as though the Reformed Church held the key to much of the confusion of sectarianism. The great union efforts have thus far been only tentative. It has been the arranging of the troops, but not the real contest. The Heidelberg Catechism is likely to be the catechism of the future union church, which must soon come. The spirit of peace and charity exemplified at Marburg, at Heidelberg, at Berlin, at Lancaster,† is still abroad in our borders, and if given sway will level these unsightly barriers, and bring about that good time when the brethren shall see eye to eye together and with the voice together shall they sing.

(4) ITS EFFORT TO CULTIVATE A DEEP PERSONAL PIETY.

Here now is the branch to sweeten the bitter spring. Religion must not float dreamily in mid-air, like a will o' the wisp without any heat or life-giving power. There is something in the gladsome, healthy piety engendered by the Heidelberg Catechism that always moves the spirit of man towards God and heavenly things, If you will bear with me I will illustrate what I mean. Luther's Smaller Catechism opens by reciting the first Commandment and then asks the child, What does this mean? We should fear and love God and trust in Him above all things.

The Westminster Catechism opens with, What is the chief end of man? Man's chief end is to glorify God and enjoy Him forever.

The Catechism of the Episcopal Church—What is your name?

Now compare this with the first question in our Catechism—What is thy only comfort in life and death? Here the address is personal, *thy*; the object is comfort, and it has to do with the life and death of the individual. The answer is likewise superior to the answer in the others: "That I, with body and soul, both in life and in death, am not my own, but belong unto my faithful Saviour Jesus Christ, who with His precious blood hath fully satisfied for all my sins, and delivered me from all the power of the Devil, and so preserves me that, without the will of my Heavenly Father, not a hair can fall from my head; yea, that all things must be subservient to my salvation, and therefore, by His Holy Spirit He also assures me of eternal life, and makes me sincerely willing and ready henceforth to live unto Him." Here at once we have the very soul of the Gospel. We are not led up to it through law and sacrifice and shadow, but are at once met by all that the soul requires. Our Catechism in the spirit of St. John goes to the root of the whole matter. The eagle-eyed apostle did not need a genealogical ladder to climb up to the mystery of the God-Man. At once he bounds into the mystery by saying: In the beginning was the word and the word was with God and the word was God. Our Catechism meets the inquirer with an immediate offer of comfort. Having found this comfort, he is then ready to go on to the weightier matters of the Christian life. The questions all have this personal ring—Whence knowest *thou thy* misery? Why art *thou* called a Christian? How art *thou* righteous before God? There is a practical, personal heartsomeness all this, that enlivens the sluggish nature of man stupefied by sin. Suddenly that hope which we have as an anchor to the soul, both sure and steadfast, of that which is within the veil, springs up in the soul. Life is no longer lawless. Its end is in Christ. The way has been found of sin and self into Christ and eternal glory. "The catechism is no cold workmanship merely of the understanding. It is full of feeling and faith. The joyousness of a fresh, simple, childlike trust appears, beautifully, touchingly interwoven with all its divinity."

(To be Continued.)

For Reformed Church Messenger.

GERHART'S INSTITUTES.

Excerpt from a review, *Magazine* of *Christian Literature*, Aug. '91, by Benjamin B. Warfield, D.D., Princeton Theological Seminary.

"This thick volume is only the first half of a treatise, the distinguished ability of which will reflect honor upon the school from which it emanates, and will give it a place in the goodly company of that remarkable series of text-books in Dogmatics which the several branches of the Reformed Church in America have produced. It is the precipitate of many years of theological teaching, and bears throughout the marks of long-continued, careful and conscientious labor. It is conspicuous for philosophical depth of thought. It shows evidences of familiarity with the critical as well as dogmatic scholarship of the day—though, no doubt, chiefly of one school. It is written in a style which, while plain, is in general both clear and attractive and rises at times into something like a real though unforced eloquence. Above all, it is informed with reverence for the holy themes discussed, and a devoutness of spirit which convinces its readers that the author's soul has found nourishment in the doctrines he formulates, and that he thinks with the heart as well as with the head. It would be premature to attempt (at this time) a characterization of the book as a whole, or a final estimate of its value. The first volume contains only the *Loci de Deo* and *de Creatione et Providentia*, with preliminary sections on the Source of Theological Knowledge, and the Principle of Christian Doctrine; and though much is already adumbrated in the course of the discussions on these themes which is to follow formally in the second volume, we must wait for the full, presentation in order to judge justly of the work or the system.

"Meanwhile, we may remark in passing, that there are several points in this first volume in which the mode of presentation seems to make, from the pedagogical point of view, an advance upon the systems with which we are most familiar. We reckon among these the genetic de-

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* Published by request of the Consistory of Third Reformed Church, Baltimore, Md.

* Schaff's Creeds, vol. 1, 542.

† The General Synod of 1878, that inaugurated the Peace Movement.

velopment of the doctrine of God, by which the student is introduced first to the natural conception of God, then to Old Testament Theism, and then to the Christian doctrine of the Trinity, and that first in its economical and then in its ontological aspect. There may possibly be reckoned among these also the prepositing of the discussion of the Trinity to that of the Divine Attributes (Dr. Gerhart prefers the term Properties or Qualities), which, though liable to certain scientific objections, has the pedogogic advantage of preventing some annoying confusions in the youthful mind as to the relation of the attributes to the persons of the Godhead. Here, too, may be reckoned the proportionally somewhat fuller discussions than usual of the created world, especially under the useful distinction of the world as Cosmos and the world as Eon, as also of the angelic world. And there are naturally many matters of detail which are presented so richly and strongly as to invite and almost to demand quotation, could we give this whole notice to pointing out such passages."

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

The list of contributors to Bazaar at the Anniversary will appear next week.

The new building is now under roof and the plasterers are at work. The first payment to the contractor, $2000, was made when the first story was finished, the second payment, $5000, was made when the roof was finished, the next payment, $2000, will be due when the building is plastered and balance of the money when the building is complete. We had the money to make the first two payments. We still have some in hand but not enough to pay for the whole. We hope that the friends of the orphans will make contributions to this cause so that the payments may be promptly met and that by the time the orphan family eats its Christmas dinner in the new house it will be entirely paid for. Address of the Treasurer, C. G. Gross, 3716 Haverford Ave. Phila., Pa.

A pastor writes, "I spoke to some of my people to-day about Farmers' Day (October 7th, Wednesday), at the Home and they seemed to be glad to hear that they would again have the opportunity of giving in that way."

Two of our larger boys have been working regularly with the mechanics on the new building, one with the bricklayers the other with the carpenters. This will give them a good start in their chosen trades and will probably open the way for them to serve as regular apprentices. We find it difficult to get positions for our boys to learn trades because master mechanics will not now, as they formrely did, take boys into their families, board and clothe them and let them learn the trade, neither do the boys earn enough in the beginning to pay for their board and clothes. Therefore those boys who have parents or other relatives who will help them in the way of giving them a home while they are learning the trade, have much better opportunities than our boys have. The fact however that the above mentioned boys work here for some time may make them proficient enough that when they go to some other place they may earn enough, even as apprentices, to pay for their board and clothes. All this only shows the importance of introducing more industrial work into our Home. Why should we not regularly employ a shoemaker, a tailor and perhaps one or two mechanics? It is true we can buy our shoes cheaper at the factory than we can make them by hand but they are certainly not as well made and besides we would be utilizing our own help and giving some boys a start in the way of a trade. But some one will say, shoemaking is not now a desirable trade, the shoes are now nearly all made by machine. So long as people will wear out the soles of shoes before they wear out the uppers so long will the the world need cobblers and why should not our boys help to do this work as well as any body else? The same is true of other trades.

Missions.

For Reformed Church Messenger.

A REVERIE BY THE SEA NEAR SENDAI, JAPAN.

The waves call me, and I long to take a cool plunge, and feel the big heart of life and force that throbs in and through the deep. Here lies a grain of sand torn from the parent rock, one knows not how many miles away. A shell that was once a house beautiful for a creature dwelling at the bottom of the sea, delights my baby Willie. Some seaweed, curious in form and color and scent, find its way into the herbarium so fondly collected by wife Mary. Baby shouts and claps his hands, and for very joy of life hides his face in his mother's bosom. The waves rise and fall, beat and roll, seethe and foam, at the foot of the cliff. Three miles out at sea a large number of fishermen's boats may be seen riding the waves at will. In the blue expanse above lazily wings the seagull.

And now several miles out at sea in a small sailing vessel. A force we can feel and hear, but neither see nor handle, drives us hither and thither, not however, at its own sweet will, for the boatman wedded to wind and wave is master of both, and his skill puts us at ease. Resting, simply resting! Thinking, peacefully thinking! Dreaming, with a thrill and a divine impulse dreaming. God and Heaven! Earth and Regeneration! Christ and Righteousness! Japan and our Mission. Japan and our Home Church! Life and love and duty! And the boat leaps a high wave. Dreams are broken, but not committed to the deep, except the deep of a soul trusting in the God of Missions.

Baby Willie again tries to play with the sparkling foam on the crest of a wave. The Japanese boatman seemingly enraptured with this little bud of life, smiles and sometimes laughs aloud at the movements of the child. Papa takes a glass and fills it with water from the great ocean. Willie's tiny hands are thrust into this glassful, and rare sport is in store for the occupants of the boat. The clear blue sky above, the deep blue sea below, the boat, the sails, the boatman, to the left some thousands of miles away, the old home and preparation for the world; to the right within sight, Japan and work present and future, —now floating with the gentle breeze, and we are resting with heart and mind full of beautiful things, things old and new, things of sea, things of sky, things of earth, things of heaven, things of and for Japan, things of hope and work—a treasury that may at least enrich one soul.

Christ among the fishermen of old gave power that made men fishers of men. When will the thousands and thousands of Japanese fishermen know Christ? How many Peters here? How many Johns? From among the most ignorant of the Japanese may we look for a herald of the Gospel? Here in Japan an unlettered fisherman would need power divine to meet the pride of intellect so dominant at present. In God's time from these lowly men may come a voice that shall be heard throughout Japan. Not in pride and not in strength, not in intellect merely, and not in birth or rank, not in philosophy and not in science, will the Great Preacher of Japan trust when He arises "in the name of Jesus of Nazareth." "Hear ye the word of the Lord."

Boatman, to the shore. Return to your nets and your fishes until you hear the call of the Lord. Will you then follow Him?

Oh! the beauty of God's earth! This loveliness gives one the fullness of peace and rest. A Japanese Christian, viewing this part of God's garden, the other day shouted, "Glory to God in the highest." Shall Japan also own "the beauty of holiness?"

Before the Sun of Righteousness will shine in His glory, there must first be conflicts that will try men's souls and men's faith. God or no God, is the question, and here centre the forces that already point to a severe struggle. "Gird your loins with strength." W. E. Hoy.

July 18. 1891.

Selected.

FEDERATION OF CHURCHES.

This form of Church Union seems for the present the only one that promises much in the way of practical realization. Just as the inauguration of the Federal Constitution a century ago was an experiment in civil government, so Federation in the ecclesiastical sphere is experimental. But of all Church Unions proposed this is the most hopeful. Already other bodies are manifesting a profound interest in the specific attempt at coming together on this basis, inaugurated by the two branches of the Reformed Church in this country, and should this Federation prove successful, there is every prospect that it will extend to other churches. Not only is the movement watched with hopefulness by other Presbyterian organizations, but also by bodies less closely affiliated.

At the recent London Congregational Council, under the theme, "The Unity of the Church," Federation was favorably commented on, and action taken in approval of the principle. The Rev. Dr. William M. Taylor, of the Broadway Tabernacle in this city, who has served nineteen years as a Presbyterian and the same length of time as a Congregationalist, and thinks he knows the merits of both systems, in his discussion of the theme, asked why there could not be an alliance between Presbyterians and Congregationalists. "Would not," he said, "the Presbyterians be the better for such independent Congregational action as there is among Congregationalists? Would not the Congregational churches be better for some such organization as the Presbyterians possess?" His answer to these questions was: "I speak the message which has come to me out of my own history and experience when I say that my deliberate conviction is that such a union is not only possible but practicable, and that, if realized, it would be a noble contribution to the cause of Christian union as a whole."

The deliverance of the Council on the subject was sufficiently guarded and cautious, but is significant as showing the direction efforts towards Church Union are taking. The declaration adopted was: "That for the better manifestation of the unity of the Church of Christ throughout the world, the International Council of Congregational churches will heartily welcome a fraternal federation, without authority, of all Christian bodies at such early date as the providence of God will permit."

This is much less than such a Federation as is proposed by our Reformed Churches, and may mean nothing more than such fraternal good fellowship as already exists among the great evangelical Protestant bodies of Christendom; but it may not be doubted that if it ever comes to the formation of a practical plan, the convictions expressed by Dr. Taylor will make themselves felt, and the best features of Congregationalism and Presbyterianism will be perpetuated without the sacrifice of anything essential. It is more

than probable that the way to such a result will be pointed out by the consummation in the field of Foreign Missions of some such union as was nearly effected a year ago in Japan.

Indeed, the great and conclusive argument for Federation is in the need of closing up the ranks for aggressive effort to win and hold the world for Christ; as the battle grows hotter the need for union will become more urgent and manifest. It may be, and probably will be, long before any wide federation of denominations is attained, but it is much to have the thoughts, and wishes, and prayers of the Churches directed to it, and hence we hail with satisfaction the declaration of the London Council.

Meanwhile, it remains for our two Reformed Churches who, by their action last June have put themselves in the forefront of the movement, to go forward hopefully in the experiment proposed. It is to be hoped that the same unanimity which characterized the action of the General Synods will prevail in the Classes, and the new Constitution not only will be adopted, but adopted with such enthusiasm and heartiness as to pledge for it a fair and sympathetic trial. In any Union there is demand for mutual concessions, fraternal forbearance and Christian charity, and the Federation proposed is no exception. But believing that "this work is of God," we look forward hopefully to its consummation, assured that the Holy Spirit will guide in the future as in the past, and that thus it will prosper. —*Christian Intelligencer.*

The Family.

BUILD WELL.

BY S. H. BROWNE.

High on the granite wall the builders, toiling,
Heaved up the massive blocks and slabs to place,
With swart and streaming brows and straining sinews,
Under the Summer's blaze.

And higher yet, amid the chills of Autumn,
Tier upon tier and arch on arch arose;
And still crept upward, coldly, wearily,
'Mid Winter's sifting snows.

From stage to stage upsprings the master builder,
Instructing, cheering, childing here and there;
Scanning, with scutiny severe and rigid,
Each lusty laborer's share.

Anon his voice to those most distant shouting
Through the hoarse trumpet makes his orders swell;
Or utter words like these to rouse and hearten—
"Build well, my men, build well!

"The ropes are strong, and new and sound the pulleys;
The derrick's beams are equal to the strain;
Unerring are the level, line and plummet;
Let naught be done in vain!

"Build that these walls to coming generations
Your skill, your strength, your faithfulness shall tell;
That all may say, as storms and centuries test them,
The men of old built well!"

And ever thus speaks the Great Master Builder
To us, where'er our "journey-work" may be;
"Whate'er the toil, the season or the structure,
Build well—build worthily!"

—*Christian at Work.*

SAFEGUARDS TO PURITY.

There are parents who think they can bring up their children, and especially their daughters, in a large degree ignorant of the evil that is in the world. As the king in the fairy tale banished all spinning-wheels from his dominions that his daughter might not wound her fingers with a spindle, and realize the prophecy of the spiteful fairy at her christening, even so mothers withhold useful and necessary knowledge from their daughters, lest with it may be mingled something leading to harm. And even as this charming princess, notwithstanding every precaution, as by accident came upon the only spinning-wheel in the realm, was wounded by the spindle, and fell into her hundred years' slumber, so often does the young lady unawares stumble upon experiences of whose possible existence she never dreamed, and which are even more disastrous to her than those that befell the Sleeping Beauty.

Boys and girls as they grow will learn the ins and outs of this wicked world. If their parents do not give them this knowledge somebody else will, and the manner in which this information is given is in all moral respects vastly more important than the matter. The parent may instruct the child in everything it should know, satisfy its curiosity within proper limits, and thus preoccupy the ground that would otherwise be sown by chance cultivators more with the tares of vice than with the wheat of knowledge.

It is simply astonishing how soon young children pick up slang words, vile words, profane words, and attach to them meaning. Objectionable words and phrases seem armed with hooked burrs and cling tenaciously to the mind they catch hold of. It is equally surprising how instinctively they conceal all this knowledge from their parents. It is not possible for the mother to cultivate too great intimacy with her child. She should have the juvenile heart spread out before her as a mirror, reflecting every thought, every feeling, every passion of the child. Thus she will be able judiciously to administer antidotes to vice and build up safeguards to virtue. When there is a perfect understanding between parents and children; when the daughter feels that she can carry every thought and desire to her mother, and the son is in full sympathy and counsel with his father, there is little danger that the happiness of Christian parents will be wrecked by the profligacy of their children, little danger that the children will wander far from approved lines of conduct.—*N. Y. Christian Advocate.*

FORTIFY YOUR DAUGHTER.

A girl's character can hardly be made—along certain lines, at least—in a convent. It is only by meeting and resisting temptations that one's moral muscles are strengthened, and not until the test really comes can one tell her power to meet it. For this reason it is best not to isolate young girls; yet sending them out into the real life all about them throws a responsibility on the parents which can not be shifted on to other shoulders.

The *Congregationalist* gives the following wise and very pertinent suggestion in this regard:

Every careful father and mother is conscious that peculiar perils lie in the pathway of their daughters as they enter the period of womanhood.

The dangers which these parents most dread can not be openly warned against. They lie in wait as their daughters go back and forth to school, as they journey in steam and street cars, as they go shopping, or as they come in contact, in whatever way, with men considerably older than themselves. The class of men referred to is by no means bad. Perhaps they are the friends and associates of the girl's own father. They would not willfully mar the sweet innocence of girlhood. Yet they have a familiar way of laying a hand upon her shoulder or of indulging in doubtful pleasantries of speech.

Mothers should cultivate in their daughters a certain fine reserve of manner which will not tolerate these little familiarities.

No absolute rule of conduct can be laid down against such impalpable, though real dangers, but the safeguard must come from within, rather than without. Strengthen in every possible way the sense of delicacy and maidenly modesty in your girls.

Some one has said that all contact of sex has its risks, but safety lies in presence of character rather than in absence of contact.—*Golden Rule.*

ENJOYMENT AT HOME.

Don't shut up your house, lest the sun should fade your carpets; and your hearts lest a merry laugh should shake down some of the musty old cobwebs there. If you want to ruin your sons, let them think that all mirth and social enjoyment must be left on the threshold without when they come home at night. When once a home is regarded as only a place to eat, drink and sleep in, the work is begun that ends in reckless degradation. Young people must have fun and relaxation somewhere: if they don't have it at their own hearthstone it will be sought at others, and, perhaps, at less profitable places. Therefore let the fire burn brightly at night, and make the home delightful with all those little arts that parents so perfectly understand.

Don't repress the buoyant spirit of your children; half an hour of merriment around the lamp and firelight of a home blots out many a care and annoyance during the day, and the best safeguard they can take take with them into the world is the unseen influence of a bright little domestic circle. Put home first and foremost; for there will come a time when the home circle will be broken; when you long

For the touch of a vanished hand
And the sound of a voice that is still.

And when your greatest pleasure will be in remembering that you did all in your power to put a song under every burden, to make each other happy.—*Albany Journal.*

HOW TO MAKE LIFE HAPPY.

Take time; it is no use to fume or fret or do as the angry housekeeper, who has got hold of the wrong key, and pushes, shakes and rattles it about the lock until both are broken and the door is still unlocked.

The chief secret of comfort lies in not suffering trifles to vex us in cultivating our under growth of small pleasures.

Try to regard present vexations as you will regard them a month hence.

Since we cannot get what we like let us like what we can get.

It is not riches, it is not poverty, it is human nature that is the trouble.

The world is like a looking-glass. Laugh at it and it laughs back; frown at it and it frowns back.

THE MANAGEMENT OF CHILDREN.

If you would see a woman or a child, graceful, beautiful and charming, you must find one that is loved. The child that dreads to be corrected or criticised for every word or movement never has a manner of elegance or an expression of charm. Fill your child's soul with an ideal of good manners, of benevolence and beauty; teach it abstractly to dislike vulgarity, selfishness, rudeness, and to feel that you love and admire it, and expect of it charming manners, and the work is accomplished.

It is impossible for a slave to have any style. If you would have your child dignified, you must treat it with dignity.

It is wrong to correct a child in public. Any proud child feels degraded by it. It should be a case of dire necessity when you find fault with a child before strangers, and to destroy a child's pride is to do him an irreparable injury. Take advantage of some intimate hour when parent and child are alone together, and then let the parent tenderly explain how the child has behaved ill the day before or that morning, and

why the child's conduct was wrong, and how it should have behaved, and show the child that the parent respects and loves it, and believes in its capacity to do all good things. This will have ten times the effect of punishment, when the child is in a state of excitement, and the parent unusually angry.

Get into the habit of explaining the reason of things to your child. Let there be as little confusion in its mind as possible. Above all, keep the fact of your love uppermost in the child's mind, and let it understand that you have no wish to domineer over it, only that being older and wiser, and loving the child so much, you would save it from its experience, that this is your duty, that you are teaching it to be its own master.—*Harper's Bazaar.*

Youth's Department.

DILLY DALLY.

As sweet a child as one could find,
If only she were prompt to mind;
Her eyes are blue, her cheeks are pink,
Her hair curls up with many a kink—
She says her name is Allie;
But, sad to say,
Ofttimes a day,
We call her Dilly Dally.

If sent on errands, grave or gay,
She's sure to loiter by the way;
No matter what her task may be,
"I'll do it by-and-by," cries she.
And so, instead of Allie,
We, one and all,
Have come to call
This maiden Dilly Dally.

I think, if she could only know
How wrong it is to dally so,
Her task undone she would not leave,
Nor longer mother's kind heart grieve;
And then, for Dilly Dally,
We'd gladly say,
Each well spent day,
"This is our own sweet Allie."

—*Our Little Ones.*

JERRY'S CHOCOLATE CAKE.

"When I am a man," said Jerry Whitamore, searching his plate earnestly for crumbs of his vanished cake, "when I am a man, I am going to have a whole chocolate cake to myself—a whole big, round chocolate cake, mother. I am, indeed, and nobody shall have a bit of it. I would like to see how it feels to eat a whole cake by myself."

"You need not wait till you are a man," said his mother; "I will make you one to-morrow."

"Will you really, mother? All to myself?"

"Yes—on one condition; that you will not give anybody a bite of it while it lasts."

"Ho! I can easily promise you that; for I don't want anybody to help me eat it, I can tell you."

Mrs. Whitamore sighed a little, and wondered if Jerry were as selfish a little boy as he thought he was, but she made him the cake. As soon as the icing was firm, Jerry cut a big slice for himself and sat down on the kitchen step to eat it. His little brother, Rob, came and stood in front of him, with his hands behind his back. "Wis' I had some piece," said Rob, looking at Jerry.

"Mother," called Jerry, "can't I give Rob a piece?"

"Certainly not," answered his mother.

"Go away, then, Rob, and don't watch me eat it," begged Jerry. But no; there stood the little man, eyeing the cake until it was gone; while two big tears rolled down his cheeks.

"That piece didn't taste good one bit," said Jerry to himself. "I won't eat any more when Rob is around."

The next time Jerry took a piece he slipped out of the door to hide himself in the woodshed Bounce, the little black-and-tan terrier, thinking he was going out to play, slipped after him; but just before the couple got out of sight, the mother called, "Jerry, remember not to give Bounce any cake."

"O, isn't that a pity?" said Jerry to Bounce, and then he had to eat his cake with Bounce begging for every bite. It was worse than Rob, because he could not explain anything to doggie.

"There, that's two pieces of cake spoiled for me," grumbled Jerry. "Eating a whole cake isn't half as much fun as it's cracked up to be."

When the tea bell rang, Jerry was ready for bread and butter and milk as if he had not tasted anything for twelve hours; and there, on his upturned plate, was a half of what the Whitamore children called a "snow-ball." It was a white cake—white inside, with white crumbs and citron, and round and white outside, with particularly sugary icing. Nobody made just those cakes except Aunt Martha Mason.

"That cake was sent to Rob, Jerry," said his mother, "and of his own accord he asked me to save you a piece"—when, lo! to everybody's surprise, big boyish Jerry burst out crying.

"I hate chocolate cake, mother," he said. "I never want to see another piece as long as I live."

So Mother Whitamore knew that Jerry had learned his lesson. She did not believe he would ever again think any thing sweeter that he kept to himself.

"Suppose we bring out your cake and eat it for supper?" she said to her little boy.

Jerry's face cleared up all in a minute.

"O mother," he said, "that would be so nice!"

And I think that if Rob and Bounce had been allowed to eat all that Jerry wanted them to have, they would both have dreamed of their great-grand-fathers that night.—*Sunday-school Visitor.*

WHAT MAKES A BOY POPULAR?

What makes a boy popular? Manliness. During the war how schools and colleges followed popular boys! These young leaders were the manly boys whose hearts could be trusted. The boy who respects his mother has *leadership* in him. The boy who is careful of his sister, is a knight. The boy who will never violate his word, and who will pledge his honor to his own hurt and change not, will have the confidence of his fellows. The boy who defends the weak will one day become a hero among the strong. The boy who will never hurt the feelings of anyone, will one day find himself in the atmosphere of universal sympathy.

Shall I tell you how to become a popular boy? I will. Be too manly and generous and unselfish to seek to be popular; be the soul of honor, and love others better than yourself, and people will give you their hearts and try to make *you* happy. That is what makes a boy popular.—*Ladies' Home Journal*

BERTHA'S FAULT.

"Mamma, please give me something to do," said Bertha, one morning. "I want to be busy."

Mamma said: "Yes, Bertha, you are big enough now to feed and water the chickens all yourself, and you may do it, night and morning."

Bertha jumped up and down. "That will be such fun," she said.

"It is not just for fun you are to do it," said mamma, "and remember, dear, I cannot tell you each time. You must remember it all yourself."

"I will," promised Bertha, "and I will go now, the first thing."

For a week the chickens were well fed and watered, and then, one sad time, Bertha forgot! It was a very hot day indeed, and there were some little bits of chicks that needed food and water very much. Poor little things, to be starved all day and all night, in their little coops! In the morning some of the weakest ones were dead. Mamma found them. How sorry Bertha was!

"You were not faithful," said mamma. "I trusted you, but you were not fit to be trusted."

Bertha took her big bowl, and with a sober face went out to feed the chickens that were too fat and too old to be starved in one day. She gave them three times as much as they needed, but this did not make the little dead ones alive again.—*Sunbeam.*

DON'T BE TOO POSITIVE.

Boys, don't be too certain. Remember that nothing is easier than to be mistaken; and if you permit yourself to be so very positive in your mistakes a great many times, everybody will lose confidence in what you say. Never make a positive statement unless you know it is as you say. If you have any doubts, or if there is room for any, remove the possibility by examination before speaking, or speak cautiously. Don't be too certain.

"John, where is the hammer?"

"It is in the corn-crib."

"No, it is not there; I have just been looking there."

"Well, I know it is; I saw it there not half an hour ago."

If you saw it there, it must be there, of course; but suppose you go and fetch it."

John goes to the corn-crib and presently returns with a small ax in his hand. "Oh, it was the ax; I saw the handle sticking out from a half-bushel measure; I thought it was the hammer."

"But you said positively that you did see the hammer, not that you thought you saw it."

There is a great difference between the two answers. Do not permit yourself to make a positive statement, even about a small matter, unless you are quite sure; for if you do you will find the habit growing upon you, and by and by you will begin to make loose replies to questions of great importance. Don't be too certain.—*Selected.*

Pleasantries.

Clergymen may not amount to much as carpenters, but they make the best joiners in the world.

Subscriber—"Why is my paper so damp every issue?" Editor—"Because there is so much due on it."

A Sunday-school pupil illustrates "responsibility" in this way: "Boys has two buttons for braces, so's to keep their trousers up. When one button comes off, why, there's a good deal of responsibility on the other button."

A disappointed fish peddler was belaboring his slow but patient horse in a street in Georgetown, D. C., the other day, and calling out his wares at intervals, as "Herrin', herrin', fresh herrin'." A tender-hearted lady, seeing the act of cruelty to the horse, called out sternly from an upper window: "Have you no mercy?" "No, mum," was the reply; "nothin' but herrin'."

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THE REFORMED CHURCH MESSENGER,

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THURSDAY, SEPTEMBER 17, 1891.

IT is gratifying to learn from the papers of the large accessions of new students to our colleges and higher institutions of learning generally, at the recent opening of the academic year. The old prejudice against the long, and, as many thought, expensive training at college, seems to have worn itself out, and more intelligent views have come to prevail on the subject. Our public schools are improving every year ; normal, classical, and technical schools have sprung up in all parts of the country and are crowded with students ; but they have not interfered in any serious way with the success or efficiency of our time-honored colleges, in their efforts to promote a higher course of learning. The probability is that they have helped to infuse into the latter new life and strength. Our own institutions at Lancaster, the College and the Seminary have experienced the full benefit of the tidal wave, and report large additions of new students in the different departments.

WHAT a change has taken place since the new moon made its appearance at the beginning of September ! Business is reviving, the schools have been opened, and one more we hear the merry voices of the scholars on the streets. All summer, rain or sunshine, we heard enough of the noise of politics to keep us from falling asleep on a hot afternoon, but now it is waxing louder and louder, as if it had received a new impulse, and was determined to make itself heard amidst the din of other interests claiming attention. We wish that we could speak more favorably of all the methods pursued on the political arena. We think they have improved in these later years, but there is still room for further improvement. Be that as it may, it is however a consoling thought that God rules over and above our political contests, and that while politicians propose, He disposes of their plans, as in the end will promote the best interests of the country. The Christian, therefore, should remain self-possessed, as he looks out calmly upon the excited contestants, vote when the time comes according to the best of his knowledge, and then leave the result in the hands of an over-ruling Providence. The churches, moreover, should take knowledge of the zeal and ardor of men in seeking to gain temporary victories over each other and display an equal amount of energy—to say the least—in overcoming the world.

A REMINISCENCE.

Some time ago we had the pleasure of looking over the reminiscences of a minister of the Gospel of a former generation, when our attention was arrested by a short narrative, which, as it may be of some interest to our readers, we here reproduce.—When he was still a mere boy, his pastor having noticed that he was very thoughtful and serious in the Junior Catechetical Class, spoke to him about studying for the ministry. His father called upon the pastor to see how this could be done, as he had a large family and could not bear the expense of his son's education. He was told that he should do as much as he was able to do, and the Church would do the rest. That was the understanding, and the father had implicit confidence in the minister's word. When this was reported in the home circle, the mother's face began to grow red all over, and with some emphasis she said, "No, never, I do not wish to hear the people say that one of my children was educated by charity." She was then told that her son could receive the money as a loan, and then afterwards pay it back, and so assist others during their preparation for the ministry. This was satisfactory to her. She had always wished and prayed that one of her boys should become a minister. The father, the family and the son did their share ; the Female Education Society in the congregation, the pastor's family, and the teacher did what they could ; and outsiders, merchants, lawyers, judges, doctors, and others on the main street who knew the father and the son, contributed whenever called on to make up whatever balance or deficit that might remain to be provided for. The son finished his studies in eight years, which cost (in those days)something over fifteen hundred dollars.—After he entered the ministry he remembered what his mother had said, had respect for her feelings, and with the help of Divine Providence was enabled to pay back more than he had received from the Church. He helped some half a dozen or more students during their studies in one way or another, and to some of them gave out money until his pocket was empty. They became useful servants in the Church and several of them distinguished. The writer of these reminiscences then goes on to say that he was never under any Board, had never promised nor signed a note to return the funds he received whilst studying ; and that it was a matter of sincere gratitude to God, that he was enabled to do to others what others had generously done for him. Education Socities under the care of the Synod are doubtless useful in their places, and in fact in our days a necessity ; but we would respectfully suggest whether it would not be better for single congregations or individuals, where this is possible, to take the matter in hand and educate any young prophet that may spring up among them for his work, without applying the Board of Education for help.

Synodical Editors.

(Elected by the Synods.)

Eastern, ... REV. JONATHAN H. PANNEBECKER.
Pittsburgh, ... " DAVID B. LADY.
Potomac, ... " J. SPANGLER KIEFFER, D. D.

A MINISTER'S VACATION.

IN TWO PARTS.

I.

We mean that this account of it is to be in two parts ; the vacation itself was in more parts than two. It was a somewhat singular vacation; different from any we had previously had ; different, also, from what we had expected and desired. We had longed for a time of rest in some one spot ; we thought that this, in the circumstances, would be the most desirable. In point of fact, our vacation was passed in many and widely-separated spots. The territory it covered was considerable. It extended from the West Branch of the Susquehannah to the Atlantic coast ; it was bounded by the banks of the Potomac on the south, and by those of the Hudson on the north. We had thought that retirement would be preferable, that the quiet of solitude, or partial solitude, with only a few friends present or near at hand, would do us the most good. As it actually turned out, we were almost daily in the midst of crowds of people ; never before, perhaps, did we, within so brief a time, gaze upon so many strange faces. Thus it came to pass, not altogether as we had thought or would have planned. Yet, as we look back upon it now, we do not know that we would wish this strange vacation of ours to have been different, in any material respect, from what it actually was.

We had four appointments, for four successive Sundays. They came to us ; we went not in quest of them. Our movements are governed by these. It is around these appointments that our vacation revolves, and upon these that it depends, in more senses than one. They are, so to speak, the four tent-poles around which the temporary tabernacle of our vacation is constructed, determining its shape and the dimensions of it. Chide me not, O reader, for these vacation engagements. Not to say that it would not be preferable not to preach at all, yet a minister may preach every Sunday of his vacation, and have a good vacation still. The act of preaching itself is comparatively little, when one is absolved from the labor of special preparation and set free from the cares of the week. We think kindly of these "appointments of ours. Pleasure grew out of them. They brought us new experiences, and enriched us with new friends. They put a certain back-bone into our time of recreation. We reflect, with a peculiar feeling of satisfaction, now, that, though far apart, that we met them, every one. We came up to time ; we were there. In at least one instance, we met, and faced, and conquered difficulties. We did not tamely allow ourselves to be baffled and beaten. We carried our point. Do you know, reader, the feeling of satisfaction (a rich reward in itself) that springs from the simple fact of having kept one's appointments? Long ago we learned the lesson that one must go through fire and water, if need be, to keep one's engagements. And the keeping of them is its own reward.

The first Sunday certainly exhibits no diminuition of our usual activity. We attend Sunday-school, preach in the morning, travel twenty miles, assist in conducting a service in the afternoon, and preach at night. This, however, let us say, is the only instance in which we preach more than once on Sunday. It is at Lebanon, Pa., that we are preaching now, in the beautiful St. John's church, the first pastor of which was the Rev. Dr. Harbaugh. Its latest pastor was the Rev. Geo. B. Resser, who was much beloved, and over whose departure the congregation is still grieving. A new pastor has just been called,—the Rev. W. J. Johnson of Baltimore, Md. Here we are in the midst of dear kind friends, whose society is to us the source of much comfort and pleasure.

The appointment which has called us here is not at Lebanon, but at Mt. Gretna, a few miles distant, a place widely and justly renowned for the beauty of its scenery. The occasion is that of the opening of the Annual Farmers' Encampment, to be held here during the following week, a meeting of interest and importance to many thousands of people. It was deemed appropriate to begin this meeting with a formal and solemn religious service, and with a sermon, suitable to the occasion, preached by the Rev. Dr. Chas. F. Deems, of the Church of the Strangers, New York. Through the partiality of certain friends, particularly of our friend and former fellow-student at College, Dr. S. P. Heilman, of Heilman's Dale, it happened that the honor fell to our lot of being associated with Dr. Deems on this occasion, as his alternate and assistant. We have to thank these friends for their kind remembrance, particularly for the acquaintance with Dr. Deems. It is an honor and a pleasure to be so closely associated, even for

only a day or two, with a clergyman so distinguished, and generally and deservedly held in such high esteem. It is one good point in one's vacation to have been in such close contact with a personality like that of Dr. Deems, to have lived with him in the same hotel, to have sat and talked with him at the same table. Dr. Deems has recently been lecturing and preaching in South Dakota, and has just come from the annual meeting, at the sea-shore, of the summer school of the American Institute of Christian Philosophy, of which he is president, and which has rendered such good service to the cause of religion in its intellectual and philosophical relations.

To us, the scene is a very strange and unaccustomed one. The auditorium is very large; is capable of seating several thousand people. It is thought that about four thousand people are present. It is a very interesting and inspiring audience to preach to; not without its difficulties, also. As we sit here on the platform, six reporters, sitting at a table beneath us, industriously writing, make us aware of the publicity of the occasion. Another fact makes us more painfully conscious of the same thing; lifting up our eyes, we see, at the distant end of the auditorium, a camera, pointed directly at the platform. It has been placed there, as we afterwards learn, by the enterprising reporter of the Philadelphia *Press*, in order to obtain a picture of the scene for newspaper purposes. It is a relief that it is presently removed by the managers, "as not being acceptable to the ministers present." The singing, in which all can join (for the hymns are printed in the appropriate "Order of Service" prepared by Dr. Heilman) is led by a trained choir of sixty or seventy voices. The sermon by Dr. Deems, well worthy of the occasion, is from the text, "Whose is this image and superscription?" He speaks of God's mark visible everywhere on the world which He has made. He discusses, successively, the order, the variety, the beauty, and the beneficence, of the Creation. This is his definition of beauty, which (because it is no easy thing to define) we caught "on the fly," as it were, fixing it in our memory as the words were spoken: "Beauty is that quality in objects which appeals to the soul, directly through the senses, independently of the will and reason, and produces a pleasurable feeling akin to that of love." Dr. Deems' preaching would not fall under the condemnation of that man who objected to his minister's preaching because, as he said, "he don't make no p'ints." There were "p'ints" in this sermon all the way through.

At the sea, once more; let us be thankful that at least part of our vacation is to be passed on the shore of the ever-resounding sea. Two of our appointments were in Philadelphia, where we were entertained with the greatest kindness by Mr. and Mrs. J. W. Stagner, of the Eagle Hotel. Here we preached, in Trinity church, to the large and flourishing congregation of our friend, the Rev. Chas. H. Coon, which, under his faithful care, seems to be manifesting an unusual degree of activity and growth. By reason of our engagements here, we are permitted to spend the days intervening between the two Sundays here at Atlantic City. This is the first time we have ever been at this popular place of resort. It had been questionable to us whether we should like it. We had heard of its great crowds, and of its manifold forms of more or less noisy amusements and entertainments. But we feel bound to say a word in praise of Atlantic City. The crowd is great, but there is no sense of crowding. This glorious beach would furnish ample room for a multitude ten times as great. All sorts and conditions of people are gathered together here; but they are always good-natured and well-behaved. It is a worldly sort of a place; there is no specially religious atmosphere about it, as at Ocean Grove; there are no daily religious meetings; but we are obliged to acknowledge that we have not seen a single drunken man, or witnessed one disorderly or unbecoming act.

Here we meet, stopping at the same hotel, our friend and fellow-citizen, Mr. W——, winding up at this place a long trip through Canada and other regions. Having been here before us, he shows us great kindness and courtesy; he takes us around to see the various "sights." We would not have believed it, but we found ourselves not only not offended by, but (*erubesco referens!*) actually participating in, some of the amusements we had so much dreaded. Under the guidance and persuasion of our friend, we tried the Switch-back Railway, the Wheel, the Serpentine Railway, and the Toboggan. Reader, we confess this, and conceal it not. We are not aware of being the worse for it. It was certainly very exhilarating; and the feeling of being one with the people in their amusements and enjoyments was not without a certain value of its own. One day, down at the "Inlet," we said to our friend M——, the minister from Baltimore, who had been our companion in a very wonderful descent of "Pike's Peak," "M——, what would our people have said if they had seen us come tearing around those curves?" And M. smiled that kindly smile of his, and said something about its being vacation, and being a satisfaction to do something different for once. There was no mistake about its being "different."

But our great resource is the sea. We never weary of it. How its vastness, its vagueness, its mystery, its ebbing and flowing tides, appeal to one's imagination! Chiefly with our friend M——, above referred to, to whom we are indebted for many happy hours, we watch it with unflagging interest from day to day. We drink in the salt sea air; we watch the vessels come and go; we gather shells along the shore; we bathe daily in the breakers. Here come to our memory many snatches of sea-poetry, as this, for example, which long ago appealed to our boyish imagination:

> "Yet, as if grieving to efface
> All vestige of the human race,
> On that lone shore loud moans the sea!"

Or this, from Arthur Hugh Clough's "Come Back!" suggested to us by the trailing smoke of a distant steamer:

> "Back hies the foam; the hoisted flag streams back;
> The long smoke wavers on the homeward track,
> Back fly with winds things which the winds obey,
> The strong ship follows its appointed way."

What would Poetry have done without the sea? It has ever been the friend of the poets; nay, it is the friend of all, whether poets or not.

There are two seas,—the sea of water and the sea of humanity. Vastness and mystery and rhythmic movement are characteristic of each alike, and each has its own tragedies. Here one may also, to some extent, find opportunity to study this other sea. A great crowd of people is always interesting and impressive. It is not well, it is not safe, to be separated, or to stand aloof from, the people. There is in the people (taking the word in its larger sense) a constant gravitation towards truth and justice. "Remember to keep close to the people!" was the advice of America's greatest man to a young lawyer; "they are always right, and will never mislead any one." It was he, also, who said, "You may fool all people part of the time, and part of the people all the time, but you can't fool all the people all of the time." And it was Talleyrand who said: "There is some one who has more sense than Voltaire, more sense than Bonaparte, more than any Director, more than any minister, past, present, or to come; that is —everybody." And the ancient philosophers had said before "that the crowd makes better general judgments than any individual whatever." Reader, this "everybody," this "crowd" is worthy of profound consideration and respect. In spite of all that may be said, and truly said, of human badness, meanness and baseness, of popular errors and delusions, we believe (in the sense in which we are here using the word) in the people. We believe in men; and in human goodness and human nobility. This is our creed, reader; and it is a creed which, in our opinion, will not soon require a revision. J. S. K.

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The Publisher's Column.

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Poetry.

THE LORD BLESS THEE AND KEEP THEE.

(NUMBERS 6 : 24.)

How shall He bless thee?
Not with earth's vain, empty blessing,
Joys that fade in the possessing;
Not with earth's poor, fleeting treasure,
Not with earth's mean, scanty measure—
But with the blessing of Him,
Whose light cannot fade or dim;
Whose boundless store
Yields ever more and more;
Whose mighty strength
Knows neither shortness nor length;
Whose wondrous love
Out-spans the heavens above;
With the gladness that knoweth no decay,
With the riches that cannot pass away,
With the sunshine that makes an endless day
Thus may He bless thee.

How shall He keep thee?
Not with earth's poor, feeble keeping,
Eyes that cannot stay from sleeping,
Not with earth's fast tiring power,
Strength too weak for trouble's hour;
But with the keeping of Him,
Whose eye cannot grow dim,
Whose potent arm
Can ward off each alarm;
Whose untiring zeal,
No weariness can feel;
Whose tender care
Sends just what we can bear;
With the all covering shadow of His wings,
With the strong love that guards from evil things,
With the sure power that safe to glory brings,
Will He keep thee.

—*Sunday Magazine.*

Selections.

He that hath light thoughts of sin never had great thoughts of God.—*Dr. Owen.*

Happy is he who speaks little, for words beget accidents, gloom and interior trouble.—*B. Henry Suso.*

'Tis sweet as year by year we lose
Friends out of sight, in faith to muse
How grows in paradise our store.
—*Keble.*

There is no heaven, either in this world or in the world to come, for people who do not praise God —*Dr. Pulsford.*

Look upon the bright side of your condition; then your discontents will disperse. Pore not upon your losses, but recount your mercies.—*Watson.*

When a man is no longer afraid, but is prepared to welcome whatever comes, because he sees in it the appointment of a loving Father, why, then he is in a happy state.—*Spurgeon.*

The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown;
No traveller e'er reached that blessed abode,
Who found not thorns and briars on the road.
—*Cowper.*

It needs no sharp ordeal, no costly passport, no painful expiation, to bring you to the mercy seat; or rather, it needs the costliest of all; but the blood of atonement, the Saviour's merit, the name of Jesus, priceless as they are, cost the sinner nothing.—*Hamilton.*

It imparts an abundant sweetness to any mercy to see it growing out of the root of a promise. The good things of the saints are not dispensed out of the basket of common providences, but out of the ark of the covenant.—*M. Henry.*

TRUE HAPPINESS.

It's no in titles nor in rank,
It's no in wealth like Lon'on bank,
To purchase peace and rest;
It's no in makin' muckle mair,
It's no in books, it's no in lear,
To make us truly blest.
If Happiness has not her seat
And centre in the breast,
We may be wise or rich or great,
But never can be blest.

Sorrow for sin only because it exposes to punishment, is not true repentance. He that sorrows after a godly sort, would not sin, though escape from the consequences were possible, for his heart is changed, he is renewed in the spirit of his mind; he loves God and His service, and has lost his relish for the pleasures of sin. *G. Walker.*

Science and Art.

The telephone has played an important part in the manœuvres of the Swedish fleet. There is a telephonic post on board each vessel, and when lying at anchor they can telephone to one another by means of insulated conductors, which are run down the anchor chains and submerged.

A FLOATING DISINFECTANT.—A patent floating disinfectant, which has recently come into use, appears to possess the three very essential advantages of efficiency, simplicity of application and uniform solution. A mixture of carbolic acid and other disinfectants in a solid form is so prepared that it will float in water. This melts slowly in the water and is always visible and accessible. The uniform rate of solution adapts it specially for use in closets. All that is necessary is to place a block of it in the water cistern supplying the closets. All danger of blocking up the pipes is avoided, as the disinfectant is always on top of the water.

The greatest engineering feat in the history of the anthracite coal mining is about to begin. It is the commencement of what will be known as the Jeddo Tunnel, which will be driven for the purpose of draining the flooded mines of Jeddo and Harleigh. It will be constructed from Butler Valley, Pa., to the bottom of Ebervade mammoth vein, a distance of three miles, through solid rock, to be eight feet square in the clear. The scheme of tunneling through the mountain first occurred to John Markle, who is to be President of the Company, which will bear the title of Jeddo Tunnel Company, Limited. It will open an inexhaustible supply of coal and furnish employment for thousands of people for many years to come. It will also serve the double purpose of draining all the collieries in the valley.

Items of Interest.

The negroes of the United States now pay taxes on $264,000,000 worth of property.

British Columbia sealers demand $2,000,000 compensation from the United States and Great Britain for the closing of Behring Sea.

Eighty pilgrims left New York last week to visit the Holy Coat of Treves. One of them is blind and expects to have his sight restored.

Two hundred and forty-nine times is the Pentateuch quoted in the New Testament, and a considerable proportion of these quotations were made by the lips of Christ Himself.

Excitement prevails in Utah over the discovery of lead and silver in Paradise Canon. The discoverer, a sheep herder, was offered $40,000 for one fourth interest in his claim.

During 1890 there were built in the United States 8,500 churches; ministers to the number of 4,900 were ordained, and a membership, in all denominations, of 1,090,000 added.

Protestant missions are extending from China proper into Mongolia and Manchuria, from which latter country came the present imperial family. The Irish Presbyterians have a medical missionary there.

Mrs. Hotchkiss of Lakeville, Connecticut, has presented the Board of Trustees of the Yale Preparatory School, of which she is the founder, the sum of $275,000 in cash. Of this sum $75,000 will be expended upon a building, and $200,000 will be used as an endowment fund for professorships, etc. In addition to this gift Mrs. Hotchkiss has presented to the trustees a tract of 75 acres of land.

A decision has been rendered in the long-contested equity suit between the liberal and radical factions of the United Brethren in Christ, arising out of the adoption of a new constitution at the general conference in 1889. Judge Stewart gives his decision in favor of the liberal party, affirming that their course has been entirely legal, and that they have a right to hold the property. There will be an appeal to the Supreme Court.

Hints and Recipes.

SPICED GRAPE JELLY.—Take grapes half ripe, crush all the juice out well and strain. Take equal quantities of juice and sugar; to each quart add one-half a teaspoonful of cloves and one tablespoonful of cinnamon. Cook hard twenty minutes, then remove from the stove and pour into glasses.

SOUTHERN CORN PUDDING. — Score twelve good sized ears of corn, and with a dull knife press out the pulp, add salt, pepper, and a pint of milk. Beat four eggs separately until very light. Add first the yolks and then the whites. Turn the mixture into a baking dish and bake in a quick oven until a nice brown and thoroughly set, that is, when you shake the dish the centre seems firm. If the pudding is cooked too long it becomes curdled and watery, if not long enough, too liquid.

CANNED GRAPES.—Carefully pick from the stems and wash the grapes. Remove the skins, dropping the skins in one vessel and the pulp in another. When all are thus prepared, put the pulps in a preserving kettle over the fire, and stir constantly until the seeds come out clean. Then press the mass through a colander, add the skins to the pulp, weigh them, and to one pound of grapes allow one-half pound of sugar. Boil one hour and a half and put in glass jars while hot and seal. Thirteen pounds of grapes and six and one half pounds of sugar will fill six quart cans.

SLEEPLESSNESS.—A Swedish servant-maid, finding that her mistress was troubled with sleeplessness, told her of a practice of the people of her country who are similarly afflicted. It was to take a napkin, dip it in ice-cold water, wring it slightly and lay it across her eyes. The plan was followed, and it worked like a charm. The first night the lady slept four hours without awakening, something she had not done for several months. At the end of that time the napkin had become dry. By wetting it again, she at once went to sleep, and it required considerable force to arouse her in the morning.

DESSERTS FROM CANNED FRUITS.—From the canned fruits a great variety of desserts can be made with but little trouble. A good biscuit dough baked in round cakes, split and buttered, can be spread with strawberries, raspberries, apricots, or peaches and sugar, for a short cake, and served either hot or cold, with cream, or with a sauce made by sweetening the liquid in which the fruit was put in. Baked with bread softened and sweetened milk, any fruit makes a palatable and wholesome pudding; laid upon slices of cake, covered with the white of an egg beaten in sugar, and slightly browned in the oven, any canned fruit makes an excellent *meringue*. The addition of a tablespoonful of arrowroot or corn starch to each quart or can of fruit and juice, with five minutes' boiling, will give an excellent cold sweet, if the mixture is hardened in a mold.

Farm and Garden.

If you want to grow good early peaches plant Waterloo and Mountain Rose.

Freshly laid sod is much more likely to succeed if covered with about an inch of fine soil. This will save it even in a dry time, when otherwise it would fail to get a good start.

Do not try to bleach your celery in hot weather with earth. It does well in cool weather, say from last of September in the latitude of 42 degrees, but through the months of July, August and September use boards, tile, or paper, the boards are the most practicable, the earth will surely cause the celery to rust, or rot, as it approaches ripeness in warm times.

JAPAN CLOVER.—This forage plant is gaining in favor in the South, where it has become thoroughly naturalized within a few years. When on good soil it will grow from twenty to thirty inches in height, and yield from two to three tons of hay per acre, equal in value to clover. While an annual, it nevertheless seeds so abundantly that it perpetuates itself upon ordinary soil. It starts late in spring, but grows afterward rapidly and flourishes until the frosts of autumn cut it off.—*Agriculturist.*

MACHINE FOR HARVESTING ENSILAGE.—A new machine for cutting and loading green corn, which will doubtless prove useful upon large farms where much corn is grown for ensilage, is described by Professor Roberts, of Cornell University. It is said that with a two-horse team this machine can cut and load upon a wagon (which must be driven alongside it) a ton of green ensilage in about five minutes. In order to keep the cutter at work constantly enough wagons and teams must be provided to cart off a ton every five minutes, which is rather faster than most fodder-chopper will cut it up at the silo. It will probably be found the most useful upon very large farms, where efficient machinery and a strong force of men and teams are employed to handle the crop rapidly. As ensilage has come to stay, and its production is likely to increase annually, any invention to facilitate and cheapen its harvesting must prove valuable.

EDUCATE THE HORSE.—Few people pay sufficient attention to the training of their horses. An equine authority avers that vices and bad habits are, for the most part, easily prevented in the horse by careful education. They are not so easily cured, nor is the reclaimed horse any more than the reclaimed man so en-

tirely trustworthy as one that has never gone astray. Persons are always more willing to pay for reclaiming than preserving either health or virtue, although they get a much worse article at a higher price. The comparison between a man and horse under this head may be carried a little farther, as "perfect cures," pervaded with so much ostentation before the public are generally failures, and often fraudulent deceptions. The man who wants a really good, reliable horse to serve him well, under good treatment, would always better get a horse that had been so educated from the first that it has never had any serious vices to eradicate.

The best manure to apply around peach trees is that which is well rotted. What is called compost is preferable to fresh manure from the stable. The peach tree is a rapid grower, and an estimate of the new wood made by a healthy tree, with the quantity of fruit during a favorable season, will show that the tree takes a large proportion of plant food from the soil.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch St.

The August number of the SUNDAY AT HOME, published by Fleming H. Revell Company, New York and Chicago, contains a large variety of subjects. To be had for $2 per year.

In the September MAGAZINE OF AMERICAN HISTORY is to be found The Spartans of Paris, Courtship and Marriage of Queen Isabella, Some Interesting Facts about Electricity, California as an Outpost of Civilization, The First English Foundation, A Queen's Undying Love, Social Life Among the Eskimo, General Grant on President Lincoln, A Carolina Bourbon, and Governor Bradford's Memorial Rights.

Subscription price $5.00 a year. Published at 743 Broadway, New York City.

Choirs and organists will always find a supply of good practical anthems and voluntaries in THE MUSICAL VISITOR, a monthly magazine for musical people. Its news and other reading matter is up to date in every respect, and all its choir music is written or prepared expressly for it by the best writers. Published by The John Church Co., Cincinnati.

The feature of the September number of the REVIEW OF REVIEWS is an article upon the Hawaiian Queen and her Kingdom. The article is written by a high authority in Honolulu and will arouse interest in diplomatic and governmental circles in Europe and America. It contains also—Leading Articles of the Month, Chicago Working Girls, The Progress of the World, The Working of a Scheme of Profit-sharing in the Great Group of Flouring Mills, The Summer School of Ethics and Sociology at Plymouth, Mass., also fine portraits of the publishers and writers.

THE MEDICAL BULLETIN: A Monthly Journal of Medicine and Surgery. Edited by John V. Shoemaker, A. M., M.D. Contents for September—Lecture; Original Communications; Abstracts; Therapeutic Notes; Editorials; Medical News and Miscellany; Book Reviews; Current Medical Literature; and Commercial News.

Terms—$1 a year in advance. F. A. Davis, Publisher, Philadelphia, Pa., U. S. A.

The recent disaster in Park Place, New York city, is graphically illustrated in HARPER'S WEEKLY for September 2d. The "Whaleback Boats" are described by Howard Huntingdon Dwight, and several illustrations, after photographs, are given of the new vessels, which are probably destined to be the ocean carriers of the future. The lately invented submarine sentry is the subject of an interesting article by Lieutenant J. D. Jerrold Kelley. A full-page illustration is given of the Home for Aged and Infirm Hebrews, also one of the Art Building at the Columbian Exposition. The Supplement is a double page picture, "Married for Money," drawn by C. S. Reinhart.

Grace L. Furniss, author of that very popular parlor farce, "A Box of Monkeys," contributes to the current number of HARPER'S BAZAR a highly entertaining story, entitled, "The Society for the Suppression of Scandal." Thomas Hardy's new serial, "Tess of the D'Urbervilles," is continued. Mrs. Oliver Bunce writes on "The Art of the 'Salon,'" and Agnes Bailey Ormsbee contributes another chapter on the furnishing of "The House Comfortable." There is also the usual variety of interesting articles on the fashions, domestic economy, household management, etc.

HARPER'S YOUNG PEOPLE for September 1st contains, among other attractive features, a most interesting illustrated article on the "Goat-Carriages in Central Park," and a full illustrated description of how to prepare Miss Lydia Emmet's dainty tableau of "King Cophetua and the Beggar-Maid."

LITTELL'S LIVING AGE. The number of The Living Age for September 12 contains—Some Thoughts of Modern Poetry, Murray's Magazine; Montes, the Matador, Fortnightly Review; The Anak of Publishers, Temple Bar; The "Apology" of Aristides, Contemporary Review; Port-Royal, London Quarterly Review; St. Jean de Luz, Cornhill Magazine; The Poet of the Klephts, Nineteenth Century; Scarron, Belgravia. Poetry—Two Sonnets, The Flag of Distress, "Truth? It is true as I said in Youth." Miscellany.

$8.00 per year. Littell & Co., Boston, are the publishers.

Marriages.

At Philadelphia, September 8th, 1891, by the Rev. Charles H. Coon, at his residence, 1541 N. 7th street, Mr. George S. Curry to Miss Addie Holliday, both of Philadelphia.

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No. 7.	Real Turkey, padded sides, gilt edge,	3 00
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No. 10.	Roan embossed, gilt edge,	85
No. 11.	Imitation, round corners, gilt edge,	1 70
No. 12.	Real Turkey, round corners,	2 10
No. 13.	Real Turkey, padded sides,	2 30

Word Edition and Directory of Worship.

No. 14.	Roan embossed, red edge,	$1 00
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Miscellaneous.

For Reformed Church Messenger.

THE THEOLOGICAL SEMINARY AT LANCASTER.

Reception Given to the Entering Junior Class.

Never before in the history of the Seminary was there in all respects so inspiring, so enjoyable, and so encouraging an occasion as the reception given by the two upper classes to the entering Junior class in the Theological Seminary at Lancaster, Pa., on the evening of the 11th inst. The reception was given in Harbaugh Hall, in the parlor of which the students, faculty and invited guests gathered about 8 o'clock, from which they were invited into the large dining hall. The scene, after all were gathered around the tables, was beautiful and impressive, beautiful in the display of fruit, flowers, and other ornaments and refreshments with which the tables were laden, and impressive on account of the numbers and character of those present at the entertainment. FIFTY-EIGHT students are now on the roll of the Theological Seminary, and *twenty-one* is the number of the entering Junior class. After the refreshments were attended to, speeches were made by Messrs. Creitz of the Senior class and Fouse of the Middle class, welcoming the new students to the Seminary, and they were responded to by Mr. Noss of the Junior class. Other speeches were made by Dr. Gerhart and Prof. Bowman of the Seminary, Drs. Dubbs, Kerschner and Prof. Schmidt of the College, Prof. Moore of the Academy, and Drs. Titzel, Hark and Memminger of the clergy of the city.

For the first time the Seminary seems to fully realize its strength as an independent institution, relatively independent, of course, partly by reason of the fact that its recitations and lectures are now held separately from the College in the afternoon, and partly by reason of the increase in the number of students and of professors in the faculty. The majority of the new students are graduates of Franklin and Marshall College, two are graduates from Heidelberg University, Tiffin, Ohio, one from Calvin College, Cleveland, Ohio, and several from other institutions. A body of (in round numbers) sixty young men, graduates of colleges, liberally educated, preparing for the holy ministry, in one theological seminary, is an impressive sight, and the faculty of four regular professors, besides the teacher of elocution, gives character and dignity to the institution. The Seminary realizes its strength, we say, all the better from its relative separation from the College, but realizes also that such relative, or partial, separation is of account only as it is made to work for the closer union of College and Seminary. Every independent organ works according to its strength for the strength of the organism as a whole. The institutions at Lancaster, College, Seminary and Academy, are bound together by a common life. We know of no institutions in the country of a similar character that are so fully pervaded by one common method of thought, literary and religious, one philosophy and theology, as our institutions at Lancaster. In the large congregation that assembles every Sunday in the chapel this union is seen and felt, whilst during the week each is separately pursuing its separate work. When we can once look upon our new Seminary building we shall realize still more fully the strength of these independent interests and the strength of the union of them all.

If we were upon that subject we could speak in like flattering terms of the growing strength of the college, with *its* large accession of new students, and numbering altogether about one hundred and twenty-five on its roll. This, too, it must be borne in mind, without gathering all sorts and sizes to swell the number, but all regular classical students, taking the full *four years' course*, and *all the studies* of this four years' course. Just as the Seminary has attained a more independent status, so Franklin and Marshall College has more than ever attained for itself a name and a fame among the colleges of the State and the country. The Academy expects to reach the number of sixty students during this year, with four instructors. The accession of new students in the three institutions numbers over *one hundred*. We need say no more to gladden the hearts of our people of the Reformed church, and to encourage the liberal patrons of these institutions, who have given liberally of their means, just to bring about this state of things. They need just at present three things particularly and especially: First, the furnishing of the new Gymnasium. This the students themselves are undertaking to provide. Second, a new pipe organ for the chapel, for which several hundred dollars are already in the treasury, but about $1000 or $1200 more are needed. Third, a new Seminary building. This last ought to come soon if the church wants to see its institutions bound together in one strong and lasting union at Lancaster. Is it not humiliating to be able to point to the large and respectable college building, to the large and commodious academy building, and when asked, where is your seminary, of which you speak so encouragingly, to have to say, alas, it is yet in the air! May the time soon come when we can point with commendable pride to a theological building upon, or alongside of, the beautiful campus, worthy of the growing strength of the institution! Then such an occasion as we have described will gather the students, faculty, and friends of the Seminary *in its own halls*. OBSERVER.

For Reformed Church Messenger.

CENTRAL LETTER.

This city, third in its State, is sharing its full measure of growth and prosperity. The season has been favorable, harvest abnndant, and late crops promising. The general health has been good so far.

Most of the pastors, after an absence or vacation, are again at regular duty. It is creditable to the various congregations that they maintained regular services in the absence of pastors. None of the churches were closed, at least to our knowledge. Chautauquas, very common in this part of the country, and other associations, and many of a religious or literary cast, are about over for the summer. The good resulting it is hoped may be apparent. Observing the general Christian mind, and more especially, the religious press, it is evident that the Bible and its interpretation is just now of more common interest.

A Change in Process.

Our own church papers, though slow in doing so, are beginning to present evidence of the fact stated. It may not be too venturous to say that the Reformed church for various reasons, quietly predicted a change in religious thought in the wide field of Bibleology. Rather, it was felt to be coming—a necessity.

Such change is nothing to excite alarm. It cannot in the least annul the abiding fact, that the Bible teaches the everlasting truth of God; that it is His book of revelation; given by the inspiration of the Holy Spirit; supernatural in features and contents; preserved to us by His overruling providence, care and mercy. Till the present order is accomplished it must remain the "Book of books"—Holy Bible. As in generations past, so in generations to come, it will instruct the world in things divine and spiritual; to which all science, philosophy, and learning in every form are inadequate.

A corrected true system of thought respecting the Bible needs be sought after and taught. Such change will detract nothing from its interest, sacredness or authority. It is but the necessary outgrowth and demand of errors hitherto existing and prevailing. Such errors have grown up and had their influence along the entire progress of Christendom; perhaps from the time of the Scriptures' canonization. Was it this, in one form, which led to the exclusion of the Bible from the laity, as prior to the Reformation? Was it this, in another form, which in the Reformation and since, led to many extremes and errors? The sentiment, "the Bible the only rule of faith and practice," (right perhaps, with infallible capacity to understand—and to its ultimate meaning), with the errors referred to, has been abused with hideous presumption. Limited, selfish, ambitious, or rebellious in purpose, singly or associate, presumptuously using the Bible as the sufficient requisite for individual or associate guidance: the sufficient requisite in formulating doctrines and constructing creeds for narrow sects.

Inspiration.

The most marked feature in the process of change is, the untenableness of the view of inspiration so widely pervading Protestantism in earlier days. We will call it by its name, *Plenary*—full: So full as to exclude the possibility of error or mistake in knowledge, idea, composition, or in any other way. Such a view had much to do in conditioning the interpretation of Scripture and understanding its teachings. It aided in fostering a narrowness of religious thought; in giving prominence to certain and minor things; in constructing and furnishing many departments in the Christian order; besides in many cases driving to doubt and rejection. Investigation on inquiry, discoveries and better facilities (not necessary to call it "higher criticism,") have fixed it beyond disputation, that mistakes are found in the Bible. This fact now conceded excited alarm; was long and ably resisted. It was generally supposed, if a fact it was, that much mischief would result; revelation, or Christianity itself would suffer defeat. At least many structures of supposed superior Scriptural orthodoxy and Scriptural furnishings would be disturbed. The apprehension in many quarters of Protestantism (even Romanism) was not unfounded. The result is now apparent. Allow quoting the old descriptive phrase, "the bull in the china shop."

There is no ground for alarm. All this changing, or agitation must serve to dispel accumulated mist, brighten the firmament of Christian truth, confirm to men the revelation of Christ and His Gospel. It must serve to affirm more clearly the Bible as the book of God, rightly viewed and interpreted: that it is indeed *inspired*, when its inspiration is held in its true and proper form. The position of thought, doctrine and cultus of the Reformed church is truly fortunate; and may apprehend little damage from the beast above alluded to.

Space has exceeded desire; without a positive presentation on Bibleology and its inspiration. There is a demand for it. Others are more competent to speak to the church on such subjects, and guard the general mind from the confusion that seems already to exist in some quarters.

Ex.

Beatrice, Sept. 2, 1891.

For Reformed Church Messenger.

ANNIVERSARY OF REFORMED ORPHANS' HOME, FORT WAYNE, IND.

The anniversary of the Reformed Orphans' Home at Fort Wayne, Ind., Rev. J. Rettig, Superintendent, took place on the 1st inst. Some 1200 people were present. Addresses were made by Rev. F. Strassner in German and Rev. M. Loucks, D.D., in English. The following is taken from the *Fort Wayne Gazette:*

Continued on Page 13.

HOOD'S COMPOUND EXTRACT OF SARSAPARILLA — TRADE MARK —

Hood's Sarsaparilla has by its peculiar merit and its wonderful cures won the confidence of the people, and is to-day the most popular blood purifier and strengthening medicine. It cures scrofula, salt rheum, dyspepsia, headache, kidney and liver complaint, catarrh, rheumatism, etc. Be sure to get Hood's Sarsaparilla, which is peculiar to itself.

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YOU DID not, perhaps, see our illustrated and larger advertisement, which appeared in the first issue of this paper this month. Better read it. Better write to us at once, anyhow, and learn Free how Money can be earned at our New line of work, rapidly and honorably, by those of either sex, young or old, and in their own localities, wherever they live. Beginners are earning from $25 to $50 per week, and more after a little experience. We can furnish you the employment and teach you FREE. Any one can easily learn how, and do it. No risk. We start you. You can work in spare time only, or all the time. Address TRUE & CO., Box 1251, Augusta, Maine.

CORTICELLI Crochet Silk.

This is the name of the Silk used for the best of those Washable Crocheted Scarfs which are now so fashionable.



An established reputation of more than 50 years goes with this brand. The particular features are High Lustre, Fast Color, Full Weight, and Full Measure. The proper size for the scarfs is No. 300.

"Florence Home Needlework" for 1891 teaches you how to make them in several new styles. It also describes Crocheted Silk Slippers, Belts, Beaded Bags, Macreme Lace, etc.

This book contains 96 pages of fully illustrated descriptive matter, and will be mailed on receipt of 6c. Mention year.

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A NEW Twilled Lace Thread FOR CROCHETING. BEST in the world! Crocheting Book No. 2 50 Illustrated Patterns. TEN CENTS.

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8% NET First Gold Mortgages on Tacoma city and farms. One-third valuation. Safe as U. S. Bonds. Large experience. Write us. TACOMA INVESTMENT CO., Tacoma, Washington.

"The past year of the Home has witnessed a gratifying increase in its prosperity and in the amount of good it has been able to accomplish.

As most of our readers know, it is maintained by the three German Reformed Synods of America, and is designed to give a home and supply parental care and training to those children of their church who have the misfortune to lack a home or kind parental care of their own. They take the children and adopt them legally, so that the guardians of the Home are placed in the position of legal guardians of the children.

They are received at as early an age as four years and retained in the Home until able to learn a trade or engage in service so as to provide for themselves. Up to the age of 19, whenever out of service, or sick the Home is their place of refuge. When they desire to learn a trade they are regularly apprenticed by the guardians just as they might be by their parents. Before they are old enough to go out working they are kept and trained in useful branches of learning and taught habits of industry and economy. The grounds of the Home comprise about 57 acres, and are in an excellent state of cultivation; besides this they have rented 25 acres during the past year. On this they have raised all the potatoes and vegetables used by the Home, and they have a dairy that has supplied them with milk and all the butter they needed the past year except a short time in the winter. They also have a large supply of poultry and other stock such as is raised on the farm. The greater portion of the work on the farm and in the house, including tailoring, is done by the orphans; so that they are early taught those habits of life and those arts that may render them able to care for themselves.

There are at present sixty-seven inmates, to wit; Twenty-four girls and forty-four boys, and they are a hearty and happy looking group of children. The institution is doing an excellent work. Father Rettig and his excellent wife come as near to filling the place of parents to this large family as it is possible where the tie of flesh and blood does not exist. We all join the hope that those whose hearts are disposed to generous deeds may be liberally disposed toward the German Reformed Orphans' Home of Fort Wayne."

CENTRAL SYNOD (GERMAN).

Central Synod met in Lima, Ohio, on Wednesday evening, August 26th. The opening sermon was by Rev. J. H. C. Roentgen, of Cleveland, O.

Rev. Dr. P. Greding was elected president; Rev. J. Bachmann, of Cincinnati, is stated clerk; Rev. J. Wirz, of Bellaire, corresponding secretary, and Rev. F. Strassner, of Canton, treasurer.

This Synod is composed of four Classes, viz., Erie, with 24 ministers and 4,835 members, comprising the northern part of the State; St. John's, east and south-east, 19 ministers and 5,275 members; Cincinnati, south-west, 13 ministers and 3,094 members; Heidelberg, central and eastern, 22 ministers and 4,287 members.

About one hundred ministers and elders were in attendance.

From the report of the Board of Home Missions it was evident that the work was in a prosperous condition, several mission points becoming self-sustaining during the year. Central Synod is not yet inclined to surrender their home mission interests to the General Board. A sum of twenty-five cents per member was recommended as the amount necessary to carry on this work.

The Mission House at Franklin, Wisconsin, was reported as flourishing; both college and seminary are well equipped and their students give promise for the future. The debt reported last year has been liquidated by a more liberal flow of gifts. The plan of uniting Calvin College of Cleveland and the Mission House under one board was not feasible and therefore dropped. The former institution is the property of Erie Classis.

The Reformed Publishing House of Cleveland, the property of the German Synods of the East, North-west and Central, now has a total valuation of $85,000. It has a large, substantial and convenient building on Pearl street.

The Reformed Church Hymnal, recommended by General Synod to the Classes for adoption, was favorably reported on by all the Classes of the Synod.

Rev. M. G. I. Stern, of Indianapolis, Indiana, was the delegate of the Synod of the North west. The matter of exchanging delegates with the Synod of Ohio provoked considerable discussion. Some ill feeling seems to be entertained by some of the brethren toward the English. The motion, however, prevailed to continue the exchange of delegates as heretofore. No delegate from Ohio Synod reported this or last year.

Synod adjourned Monday morning.

The next meeting will be in the Second Reformed church of Dayton, O., on the third Wednesday in September, 1892.

An interesting programme of services was carried out during the sessions at Lima, prominent among which were the Friday evening service, devoted to the subject of Deaconesses, the Sunday morning missions and the Sunday evening communion services.

In hospitality Pastor Baum and his members spared no pains, and made the members of Synod have a pleasant and interesting time. By the kindness of Bro. Jacob Moser, visiting delegates were given a carriage ride on Monday afternoon to different points of interest, such as refineries, part of the oil field and parts of the city. In the evening this same good brother gave a reception in honor of Central Synod, in which at least two hundred invited guests participated. Tuesday morning a party of over fifty took the morning train at Lima for Ft. Wayne, Indiana, to attend the anniversary of the Orphans' Home. D. A. W.

—*Christian World.*

For Reformed Church Messenger.

CHURCH DEDICATION.

Of the new House of Worship in Terre Haute, Ind., Rev. F. R. Schwedes, Pastor.

The last Sunday in August was one of the brightest in the history of the Reformed church at Terre Haute. It is about one year ago since the corner-stone was laid and the parsonage on the same lot was completed, and ever since the congregation has been a perfect bee-hive of workers.

The *Terre Haute Gazette* contained an illustration and elaborate description of the building and services, from which we clip the following: The dedicatory services were very impressive and were participated in by many of the city ministers and several from abroad. Three services were held during the day in German and English, at each of which the church was crowded. Rev. F. W. Horstmeier, of St. Louis, Mo., delivered the dedicatory sermon, the Revs. C. Kreter of Poland, Ind., and J. Kent of Linton, Ind., Rev. Wise of the Lutheran church and Rev. Wise of the Evangelical, assisting in the services; and the pastor with the use of the beautiful Reformed services dedicated the newly completed edifice to the service of the Triune God. Appropriate anthems were rendered by the choir, enriching the solemn service. The group of ministers around the handsome pulpit sat amid banks of living blooming plants and a magnificent bouquet decorated the altar.

In the afternoon, during the Sunday-school hour, the church was filled with the school and younger portion of the congregation, who had zealously gleaned for the success of the cause. There were hymns and prayers and addresses by the ministers and prominent members of the church.

The evening service was perhaps the most interesting of the day. The large building was beautifully illuminated with the scores of gas lights. Besides the Reformed brethren present, the pastor was very ably assisted at this closing service by ministers from the Congregational, Baptist and Methodist churches of the city.

The new church is a beautiful structure from an architectural standpoint, having been erected at a cost of $25,000. The plans were drawn by Vrydaugh and Sons, of the city. The interior is finished with massive pillars of masonry, and arched in the center. The church auditorium is divided from the Sunday school room by a heavy curtain, which when removed gives the appearance of one place of worship with a seating capacity of about 1000. The seats are arranged in a circle so as to utilize every foot of space. The rear of the building is furnished with a gallery, which will accommodate 200 more people, and at the lowest calculation the building must have contained no less than 1200 worshippers last night. The erection of the church was commenced early last summer and the corner-stone was laid on October 5. The trustees, C. W. Hoff, F. W. Hoff, and H. L. Treal, should be mentioned for their energetic co-operation in making the church erection a success, and pastor and people may well feel thankful to Providence for the happy completion of their work.

For Reformed Church Messenger.

ORDINATION AND INSTALLATION.

On the 6th of September, the licentiate, H. E. Snyder, recently from the Theological Seminary, at Lancaster, who had received a call from Bethany charge, Butler, Pa., was ordained and installed as pastor of said charge. The committee consisted of Revs. H. S. Garner, E. H. Otting and C. Knepper. The latter preached the sermon and the former conducted the liturgical exercises, Rev. Otting being absent. The ordination took place in the evening and the church was not large enough to hold all who had come to attend it. The young pastor was received with most hearty congratulations, and, to all human appearances, has a bright future before him, as well as the congregation, which is also new, having been organized during the present year, and only numbers about 50 members. They have large hearts and offer their young pastor a good support. He brought with him to the charge an active and intelligent young wife to crown the beginning of his pastorate. He is well-liked and has a splendid field to build up in. Butler has now two self-sustaining Reformed congregations, with plenty of available material to build up large charges. The pastors of these congregations are young men, and, no doubt, at no distant day the Reformed Church will take the lead of the churches in town. Bethany Church is too small already to hold the audiences that gather, and the congregation will need to build a new church. This can be done in a few years without much trouble. The membership have a mind to work. X.

For Reformed Church Messenger.

URSINUS COLLEGE NOTES.

The 22d Academic year of Ursinus College was opened on Monday, August 31st, and bids fair to be the brightest in the history of the institution. The Acting President, Geo. W. Williard, D.D., LL. D., delivered the opening address on Wednesday morning, using for a theme "The True Purpose of a College Education." A number of alumni and other friends added the cheer of their genial presence to the opening days.

The wonderful progress made in the erection of Bomberger Memorial Hall since Commencement greatly surprised the students and visitors. The stately structure is assuming imposing proportions. It spreads out over the eastern side of the Campus and is rearing its head aloft, more than fulfilling the promise of its foundations. The music of the mason's chisel and hammer, of the carpenter's saw and axe, awaken new inspiration and zeal in the hearts of the student workers and of the visiting friends. The former see new class rooms, spacious laboratories, airy society halls, a charming assembly room, and every facility for educational work rapidly moving toward completion. The latter read in these material creations the strength and stability for their Alma Mater.

In harmony with the material improvements which Ursinus is soon to enjoy, the faculty has determined to increase the excellence of the instuction by insisting more rigidly upon the requirements for admission, and by raising the grade for promotion. Because of this advance the Freshman class is not quite as large this year, but the men are free from conditions, and will be able to do better work all through their course.

The additions to the different departments of the institution are quite encouraging. The entering class in the Theological Department consists of 14 men. The Freshman Class in College numbers 13. There have also been three additions to the Sophomore Class, making the number in that class 17; one has entered the Junior Class and one the Senior.

Prof. C. H. Wheeler, B. Ph., who has charge of the department of Mathematics, is making a very favorable impression on the students. He has thorough command of his subjects, and teaches with ease. He is taking an active interest in the improvements going forward at the College, and will make the surveys for the system of sewerage that is to be introduced this fall yet.

Miss Ethel J. Park, of Boston, has taken charge of Music and Art. She resides in the Ladies' Hall, and will devote all her time to these branches.

A new earnestness of purpose to develop the institution is apparent on the part of the authorities and of the students. Firmer discipline will be exercised, and the students show a disposition to co-operate in this direction by devoting themselves closely to their studies.

REPORTER.

ORIGINAL. No. 34.

Small Fresh Fish Baked in a Crust.

BY MRS. D. A. LINCOLN,
Auther Boston Cook Book.

Use small fresh fish, like trout, scup, perch, etc. Clean them and wipe dry. Cut gashes one inch apart through the thick flesh on each side. Sprinkle well with salt and pepper. Make a rich crust, with 1 quart flour, into which mix thorcughly 4 level tea sp. Cleveland's baking powder and 1 tea sp. salt. Moisten with thin cream sufficient to make a dough to roll out. Divide into two parts, and roll each part ⅛ inch thick. Lay the fish on one part, leaving two inches space between each fish. Put the other half of the crust over. Cut through the crusts around each fish; pinch the edges together tightly, and lay them some distance apart on a baking tin. Bake about ½ hour. Serve with egg sauce. Cook 1 tea sp. minced onion and 2 table sp. flour in 2 table sp. hot butter, add gradually 1 pint hot milk. Stir as it thickens, and season with 1 tea sp. salt, ⅛ salt sp. white pepper and 1 table sp. lemon juice. Add the chopped whites of three hard boiled eggs, and the yokes mashed and sifted, and serve very hot.—(Copyright, 1891, by Cleveland Baking Powder Co.)

Use only Cleveland's baking powder, the proportions are made for that.

Cleveland's Baking Powder is wholesome, leavens most and leavens best. Try it.

Church News.

☞Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

PENNSYLVANIA.

Scottdale.—Rev. J. H. Mickley. Children's Day was observed in Trinity Reformed church, Sunday, August 30th. The church was beautifully decorated for the occasion. The programme was well rendered. The offerings were for foreign missions and amounted to $10.40.

Saegertown.—Rev. D. H. Leader. Harvest services were held in the Watson Run congregation of this charge, August 30th, and in Saegertown congregation, September 6th. The churches were most beautifully decorated with fruits of the garden and field and with handsome floral designs. The finest of taste was displayed by the ladies having the matter in charge, and the decorations especially in the Saegertown church surpassed anything of the kind on a like occasion we have ever seen. The offerings were for the Society for Relief of Disabled Ministers.

Millersville.—Rev. John P. Stein. Zion's Reformed church, Millersville, held harvest services on Sunday, 6th inst. As the main audience chamber is at present

undergoing repairs, the regular Lord's Day services are conducted in the Sunday-school room. A basket of fruit and several bouquets of flowers, neatly arranged by the members of the church on a marble slab table in front of the pulpit, were the extent of the decorations. The offerings received on this festive occasion were devoted to the payment of classical apportionment for strictly benevolent purposes. The choir rendered several appropriate anthems, which were well received by the congregation.

Walker.—Rev. F. W. Brown has accepted a call to the Nittany Valley charge, lately vacated by Rev. D. O. Shoemaker. His address is changed from North Wash ington to *Walker, Pa.*

Sulphur Springs.—Rev. Wm. H. Groh. Children's Day services were appropriately observed in two of the congregations of this charge in the month of June. The harvest home services were just brought to a close. These services were all well attended and the offerings, intended for the classical apportionment, were as follows, viz., St. Matthew's congregation, $70; Mt. Zion congregation, $29.17; Trinity congregation, $29.17; and Salem's congregation, $23.33. Total, $151.67.

Boalsburg.—Rev. A. A. Black. The most delightful harvest services that have been held during the present pastorate were held in the different churches of the Boalsburg charge in the month of August. All of the churches were appropriately and tastefully decorated, and especially St. John's. The ladies took great pains that the Lord of the harvest should be honored in this particular also. The music was very fine in all the congregations, and added much to the interest of the service. But at Boalsburg, under the leadership of Prof. P. H. Meyer, it was of an unusually high order. The rendering of Mozart's Gloria (12th Mass) is deserving of special mention.

The harvest being a bountiful one in all respects, the thankofferings were according. Envelopes were put into the hands of every member, and they brought in the following amounts: Houserville, $15.70; Pine Grove Mills, $13.13; Boalsburg, $68.17; Pine Hall, $26. Total, $123.00. "Honor the Lord with thy substance."

Grindstone Hill.—Rev. I. M. Beaver. The annual harvest home services of the Grindstone Hill charge were observed on August 30th and September 6th. The services in the several congregations were enjoyed by large audiences. The offerings were very gratifying and applied to classical apportionment.

Lewisburg.—Rev. Irwin W. Hendricks. A very enjoyable harvest thanksgiving service was held in the Reformed church at Lewisburg, Sunday morning, September 6th. The church was profusely decorated for the occasion. The offerings, amounting to $475, were for local purposes.

Uniontown Charge.—Rev. S. P. Brown. Harvest thanksgiving services of this charge have closed. In some of the churches special provision was made to observe this festival. The churches were decorated and the various fruits and grains and flowers were not only to beautify the temple, but were laid on the altar as a memorial and thankoffering to the Lord of harvest. The Sunday-school of Uniontown observed Children's Day in the evening in connection with the harvest services, and brought their offerings. The offerings were: Vera Cruz, $8.65; Georgetown, $12.50; Uniontown, $20.50; Stone Valley, $27.

Elk Lick.—Paradise Charge, Rev. J. M. Evans. Harvest home services were held in all (four) the congregations. The display of fruits and flowers was unusually fine. The attendance upon each service was large. The collections are as follows: St. John's (Salisbury), $21.35; New Germany, $8; Grantsville, $7.60; St. Paul's (Wilhelm's), $21.40. Total, $58.35. All applied to classical assessment.

Monroe.—Rev. S. T. Wagner. Harvest home services were held in the Beaver charge on the 16th and 23rd of August. At St. Mark's the thankoffering was $30.35 for classical apportionment, and $11.60 for the orphans. At St. Paul's $40.63 was given for classical apportionment. A few weeks ago the charge contributed $12 to the Harbor and Hungarian Mission. The new Hymnal is used in both congregations of this charge, and the people are well pleased. It adds greatly to the interest of the services. The work of re modeling the church at Monroe will be pushed forward at once.

MARYLAND.

Frederick.—The room used for Sunday-school purposes was crowded on Sunday, 6th inst., by an appreciative audience and the Order of Services were carried out as provided for as follows: Voluntary Hymn, 391, "Beautiful Saviour;" Invocation and Creed; Gloria in Excelsis; Prelude, Invitations and Promises, read by the pastor, Rev. Dr. Eschbach; singing by Infant School; Psalm 22 and 24, read responsively; hymn 266, "Holy, Holy, Holy Lord God Almighty." Then followed, The Child in the Temple; hymn 334, "God who made the Daisies;" The Child Worshipping, Scripture recitation, "and Jesus went into the Temple of God," etc.; hymn 333, "Alleluia! thanks and glory;" The Child Preparing to Serve, Scripture reading from 1st Samuel, 3rd chapter, verses 1 to 10; hymn 170, "Jesus from Thy Throne on High;" Collect and Prayer by pastor; The Child in the World; The Child Serving, Scripture recitation, from 2d Kings, 5th chap., verses 1 to 4; hymn 542, "Thou didst leave Thy Throne;" The Child Fighting, Scripture recitation, 2d Chronicles, 24 chap., 1–7 verses, and 8th verse, Daniel 1–8; hymn 466, "Forth to the fight ye ransomed;" Child Giving, Scripture recitation, Genesis 22d chap., 3, 6 and 9 verses; Offertory; Prayer; The Child in Heaven, recitation from 2d Tim., 4th chap., and 8th verse; hymn 381, "There is a blessed Home;" Lord's Prayer; hymn 182, "Sweet Saviour bless us ere we go;" Doxology and Benediction.

The music was rendered under the direction of Prof. Geo. Ed. Smith and Mrs. Wm. C. Birely, and as usual, was of first-class order. The Scripture reading was led by Superintendent Samuel Dutrow and joined in by the school and congregation. The floral decoration was chaste and beautiful, a conception of Miss Addie Blumenauer. The collection was large and appropriated to the fund for the relief of disabled ministers and widows of ministers. The address of Rev. Dr. Eschbach was very appropriate and eloquent. This was a happy and joyous day for the children whose deportment in the house of God was all that could be desired.—*Examiner.*

OHIO.

Apple Creek.—Rev. G. P. Hartzell has accepted a call to Apple Creek, O. His address is therefore changed from Orange ville, Ills., to the above named place.

Cleveland.—Rev. W. R. Stearly. The dedication of the new Hough Avenue Reformed church, at the corner of Hough and Norwood avenues, fronting Dorchester avenue, will take place September 29. The handsome stone building, now almost completed, wi l be the future home of Grace Reformed church, which, for a year and a half, has been holding services in the Willson avenue wigwam, three doors south of Euclid avenue. It is one of the prettiest and most unique church edifices in the city. The inside finish and furnishings are well appointed, the main auditorium being equipped with opera chairs. The congregation is much pleased with the opening and dedication programme which has been arranged as follows: Morning sermon, Sunday, September 27, at 11 o'clock, by Rev. E. R. Eschbach, D.D., of Frederick, Md.; evening sermon, at 6.45 o'clock, by Rev. J. H. Bomberger, of Columbiana, O.; dedicatory service at 8 P.M., on Tuesday, September 29, with sermon by Rev. George Thomas Dowling, D.D., pastor Madison Avenue Reformed church, Albany, N. Y.; dedication by President J. A. Peters, D.D., of Heidelberg University, Tiffin, Ohio. Of the ministers who will be present Dr. Dowling stands among the foremost divines of the Reformed church, and his popularity in Cleveland will greatly overtax the capa city of the new church on the evening of the dedication. Dr. Eschbach is recognized as one of the ablest Reformed ministers in the East, and Rev. Bomberger is an eloquent pulpit orator, although one of the young men of the church. The growth and prosperity of Grace Mission under the pastorate of Rev. Wilson R. Stearly has been remarkable. Organized a little better than two years ago in the Willson avenue reading-room, thence seeking larger quarters in the Willson avenue wigwam, it is now about to occupy a still larger building. Rev. Stearly's rare ability in the pulpit and his earnestness in the ministry has won for him much success and favor in Cleveland. A matter of much satisfaction to the Hough Avenue Reformed church is the fact that the new edifice, which cost in the neighborhood of $17,000, will most likely be dedicated with all indebtedness provided for.—*The Cleveland Leader.*

Akron.—Trinity, Rev. E. D. Wettach. Children's Day and harvest home services were held in Trinity church, Sabbath, September 6th, 1891. Both the morning and evening services were given to the young. The cheerful rooms were made more beautiful, as gardens, woods and fields lent their contributions to adorn God's house. Loving hearts and deft hands decorated the rooms with fruits, flowers, vegetables, grasses and grains. "Seed Time and Harvest" was the service used in the morning to the delight and profit of the large audience present. The whole service was impressive and ennobling. Two of His little ones were consecrated to God in holy baptism. In the evening the seats reserved for young men were early occupied. The pastor in an earnest spirit and a winning manner spoke on "Youth's Seed Time." The offerings of the day amounted to $32.00 The first Children's Day in the history of Trinity was a decided, a complete success.

Miamisburg.—Rev. H. M. Herman, D.D. Sunday, August 31st, the tenth anniversary of the present pastorate was celebrated, and a delightful season of refreshing from the presence of the Lord was enjoyed by all. The present pastorate has been wonderfully blessed. The church edifice has been repaired and re furnished throughout, a fine pipe organ added to the auditorium, besides this the congregation has been largely increased. Peace and harmony prevail. Its future outlook is hopeful. Never in its past history has it been in such a flourishing condition. The following statistics were given: Contributed to benevolence, including classical apportionments, $2,710.20; debt and repairs, $5,162.35; other expenses, such as pastor's salary and contingencies, in all amounting to $21,022.60. During this time the pastor preached 1,272 sermons, Wednesday evening lectures, 510; public addresses, 15; attended 202 funerals; children baptized, 157; adults baptized, 25; members received, 241; members died, 44; dismissed by letter, 74; names erased, 57; the present membership, 354; pastoral visits, 5,612.

WISCONSIN.

Sheboygan.—Rev. J. J. Jannett, of Freeport, Illinois, has accepted a call to the pastorate of the Reformed church of this place. He will shortly remove to his new field of labor.

Change of Address.

Rev. J. R. Lewis from Reigelsville, Pa., to *Highfield, Md.*

The Superior remedy for all diseases originating in impure blood; the MEDICINE which may always be relied upon to give the best satisfaction, is AYER'S Sarsaparilla
Cures others, will cure you

"WORTH A GUINEA A BOX."
BEECHAM'S PILLS
PAINLESS----EFFECTUAL.
FOR A
DISORDERED LIVER
Taken as directed these famous Pills will prove marvellous restoratives to all enfeebled by the above or kindred diseases.
25 Cents a Box,
but generally recognized in England and, in fact throughout the world to be "worth a guinea a box," for the reason that they *WILL CURE a wide range of complaints,* and that they have saved to many sufferers not merely one but *many* guineas, in doctors' bills.
Of all druggists. Price 25 cents a box.
New York Depot, 365 Canal St. 29

ELY'S CREAM BALM
Applied into Nostrils is Quickly Absorbed, Cleanses the Head, Heals the Sores and Cures
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Restores Taste and Smell, quickly Relieves Cold in Head and Headache. 50c. at Druggists.
ELY BROS., 56 Warren St. N.Y
THE CURE FOR CATARRH COLD IN HEAD HAY FEVER DEAFNESS HEADACHE ELY'S CREAM BALM 50c


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Permits Full Expansion of the Lungs.
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Boys' or Girls' 24-in. Safety, with rubber tires, $15.00.
Boys' 28-inch Safety, with rubber tires - - 17.50.
Gents' 30-inch Safety, balls to b'g's and pedals, 55.00.

For Reformed Church Messenger.

IN MEMORIAM.

MRS. EMMA I. GERHARD TOBIAS.

This estimable lady, widow of the late Rev. D. C. Tobias, of Lititz, Pa., died at her residence, at that place, at 2.30 P. M., Wednesday 9th inst., from nervous prostration. Mrs Tobias had suffered with cancer for some time and on June 25, last. the cancer was removed and the results of the operation were entirely successful. She was sick, in her last illness, but three weeks. Mrs. Tobias was in her 55th year. Her husband, Rev. Tobias died within three days of eight months before.

Deceased was a daughter of Rev. W. T. Gerhard and was married to Rev. Tobias twenty years ago. Three children survive her: Martha, wife of Rev. J. B. Stonesifer, of Schellsburg, Bedford county, and Joseph K., of Ephrata, children of Rev. Tobias by a former marriage, and William A., at home.

Four brothers and one sister also survive the deceased. They are Rev. D. W. Gerhard, of Lancaster; J. Z. Gerhard, M. D., ex-Superintendent of the State Lunatic Asylum at Harrisburg; Rev. C. S. Gerhard, D.D., Reading; Milton U. Gerhard, M.D., First Assistant Superintendent at the State Lunatic Asylum, Harrisburg, and J. Elizabeth Gerhard, of Lancaster, Pa.

Mrs. Tobias was baptized in infancy by Rev. Thos. H. Leinbach, D.D., and confirmed in early life by her father. She was always devoted earnestly to the work of her husband's profession. She was a leader in all benevolent and charitable Christian works. She was conscious up to almost the time of death and passed away in a happy, peaceful and manner.

The funeral was held on Saturday at 1.30 P.M., at the house and at 2 P.M. at the Moravian church in Lititz, Pa.

Rev. J. M. Titzel, D.D., preached the English sermon and Rev. Moend, of the Moravian church. Lititz, in German. Revs. E. V. Gerhart, D.D., E. N. Kremer, H. Mosser, D.D., and N. J. Bachman of the Reformed Church, and Mr. Bobst of the Lutheran Church also took part in the services. Burial in the cemetery at Lititz. Six officers of the Bethany charge acted as pall bearers. The prayers of the Church will be with the bereaved.

For Reformed Church Messenger.

TO SUNDAY-SCHOOL WORKERS.

Twenty-seventh Annual Convention of the Pennsylvania State Sabbath School Association.

This convention will be held in Bethlehem, Northampton county, Tuesday, Wednesday and Thursday, September 29 and 30, and October 1, 1891.

The first session will be held Tuesday 7.30, P. M., in the Moravian church, where delegates should report immediately upon their arrival. Each county is entitled to ten delegates, and each city of 10,000 or more inhabitants, to ten additional. By action of the convention at New Castle, 1890, associations not auxiliary to the inter-denominational work, in counties not containing such auxiliary association are also invited to send ten delegates each.

All delegates will be entertained by the Christian people of Bethlehem, and should promptly advise Rev. G. A. Schwedes of thei rpurpose to attend.

The Central railroad of New Jersey, the Lehigh Valley, Pennsylvania, Philadelphia &Reading and Baltimore & Ohio railroads have granted excursion rates to Delegates and others attending, who will receive orders for tickets by applying to Rev. G. F. Scott, No. 442 Powell street, South Bethlehem, naming the roads over which they will travel.

The programme as arranged is an excellent one, and will well repay attendance from all parts of the State.

It is hoped that the unavoidable change of date, from one week later, will not prevent any from attending who had arranged for the original date, and that many others may also be enabled to be present.

By order of the Executive Committee.

WM, S. ROSS, M. D., Chairman.

Altoona, Pa., September 6, 1891.

Do you know that you can buy a chimney to fit your lamp that will last till some accident happens to it?

Do you know that Macbeth's "pearl top" or "pearl glass" is that chimney?

You can have it—your dealer will get it—if you insist on it. He may tell you it costs him three times as much as some others. That is true. He may say they are just as good. Don't you believe it—they may be better for him; he may like the breaking.

Pittsburg. GEO. A. MACBETH & Co.

For Reformed Church Messenger.

A LETTER.

To the Ladies of Wyoming Classis; The work assumed by our Classis at Bloomsburg is a noble work but, as yet, the monies for these objects come in very slowly. Our first pledge, viz., the Synodical pledge of $125 is made, but what of the $275 special work (for Theological Seminary of Japan, and Scranton)?

We have launched out into deep water and shall need the help of every congregation to row to the opposite shore, especially as most congregations contributing seem inclined only to *lift their share.* The following are the monies contributed:

W. M. S. of Wyoming Classis,	$ 65.00
Danville Congregation,	20.21
Paradise "	10.00
Turbotville "	13.00
Zion "	10.00
Orangeville,	10.00
Plymouth,	5.00
Milton,	10.00
Total,	$143.21
Pledge,	125.00
Balance,	$ 18.21

What are the 29 other congregations doing? A few write hopefully. Now, ladies, let us all *lift* together, and not simply our *share*, but all we can. It is not just to expect the weak ones to lift as much as the strong. Let her who reads this take the matter in hand and help to push the work to completion. Read Rev. Callender's letter of last week and then ask yourself whether our work is not urgent. We have money for excursions, lectures, etc. Where is the Lord's portion? Congregations please remember the addititional $1 for Synodical Contingent Fund.

S. J. HOUTZ, Pres.

PITTSBURGH SYNOD.

TWENTY-SECOND ANNUAL MEETING.

The Synod of Pittsburgh will meet, pursuant to resolution taken at its last annual meeting, in *general convention* in the Reformed Church, Latrobe, Pa., on Wednesday, September 30, 1891, at 7.45 o'clock P. M.

The rules of Synod require

a) that the rolls of the Classes and the credentials of the delegated elders be sent to the Stated Clerk of Synod ten days befor the meeting;

b) that a credential, to be in order, must certify that the delegate is an elder elected at a meeting of the consistories held at a given time and place, to represent the charge at this meeting of Synod.

RAILROAD ARRANGEMENTS.

Card orders may be had of the undersigned for reduced rate round trip tickets on the Pennsylvania, Baltimore and Ohio, and the Allegheny Valley railroads, and it is requested that the ministers will use these orders in preference to their clerical cards, in order that as many of these tickets as possible may be used over the road.

J. M. SCHICK,

Stated Clerk Pittsburgh Synod.

Greenville, Pa.

HOW A STUDENT MAKES MONEY.

DEAR READERS: I am able to pay my board and tuition, wear good clothes and have money in my pocket by spending my odd hours and vacations plating jewelry and tableware and selling platers. I have made $20 per day, never less than $4. I paid $5 for my plater to H. C. Delno & Co., Columbus, O. Any one can profit by my experience by writing there for circulars. A STUDENT.

An old homestead sold lately at Bedford, Mass., had been in one family for a period of 227 years.

A TEST OF ECCENTRICITY.

Lady (to applicant) "How much do you want a month?"

Applicant:—"Do you use Pearline?"

Lady:—"No I never use it"

Applicant:—"Never use it. Well, I'd rather not engage myself to you; I don't like to have anything to do with eccentric people."—*Kings' Jester.*

Acknowledgments.

Receipts for Foreign Missions for August, A. D. 1891.

1891.			
Aug 3—Ohio, Rev Geo E Metger, Mohican, missionary sermon col,			$7 70
Penna, Rev Wm M Deatrick, DD, treas Merc Cl, Mercersburg chge, 3.46, addl, Rev W M Deatrick, 5.00,			8 46
Ohio, Mrs J L Metcalf, Mrs Behj Fry, Mrs Levi Metcalf, Mohican, each 1.20, for Girls' school,			3 60
Maryland, Rev U Henry Heilman, treas Maryland Cl,			
Middletown Miss Soc,	11 75		
Ev Ref ch, Frederick M S,	50 00		61 75
Penna, Rev L J Mayer, Denver, M S Centre Ref ch, Lancaster Co,			50 00
" 4—Mrs G Z Kunkel, treas W M S G S, contributed toward expenses of Miss Hollowell,			300 00
" 8—North Carolina, Rev J C Leonard, Lexington, from a friend in his charge,			5 00
Penna, Rev A Wanner, DD, York, treas S S, Canadochly ch, Kr Cr chge,			27 88
" 11—Iowa, Rev G D Gurley, Tipton,			5 00
" 12—Penna, Philip E Jochem, cor sec, Phila, Grace Ref ch, Y P S C E,			3 00
" 14—Ohio, Mrs R Fenneman, Hamilton, for new lady teacher,			
Self, 5.00, Mts Grace F Bruger, 5.00,	10 00		
Miss Prudence Fenneman, 5.00,			
Miss Mabel A Fenneman, 5.00,	10 00		20 00
Mrs Maggie Braid, Homeworth,			2 00
" 15—Maryland, Rev H W Hoffmeier, Middletown, for new lady teacher,			1 00
Penna, Rev F W Rupley, D D, treasurer Juniata Cl,			
Pruler Valley M S,	20 00		
St Clair charge, St Clairsville M S,	20 00		
Greenfield charge, 5.00 for new lady teacher,	12 10		
Trinity Mission, Altoona, St Paul's M S,	10 00		62 10
Iowa, Rev S Ream, Liscomb,			
St Paul's M S, Liscomb Mission,	1 50		
Grace Ref M S, " "	3 50		5 00
" 18—Ohio, Rev M Vitz, New Bremen, from Zion's Ref ch,			14 03
Penna, Rev M H Dieffenderfer, treas Lehigh Cl,			
Fleetwood chge, for Sem Bldg,			
Sendai,	20 50		
General Mission Work,	60 00		80 50
" 19—Elder Edward Shuey, treas Lickdale, from Salem's For Miss Soc, Walmer's church,			9 05
" 21—Penna, Rev A M Keifer, Greenville,			
Greenville chge,	13 00		
Girls' Mission Band, for Girls' school,	12 00		25 00
Rev J David Miller, treas Carlisle Cl,			
Mechanicsburg chge,	31 45		
Duncannon chge,	7 00		38 45
Rev A J Heller, treas Somerset Cl,			
Miss Soc, Amity Ref ch, new teacher,	20 00		
Good Work Soc, Zion's chge, Myersdale,	10 00		30 00
Ohio, Rev F Strassner, Canton, Personal, 4.00, Mrs S Dusbal, 3.00, Mrs M A Behmer, 3.00,			10 00
" 22—C H Shoepple, Defiance,			5 00
Maryland, A member of Zion's Ref ch, Hagerstown, for Miss Hollowell's outfit,			2 50
Penna, Rev S P Mauger, Stone Church, from Ref S S, Stone Church,			6 11
Rev Geo J Lisberger, Bath, Deep Creek chge, E Susq Cl,			15 00
Virginia, Rev S N Callender, D D, St Michael's cong, Rockingham chge,	20 15		
St Paul's do, do	12 70		
E W Carpenter, Pleasant Valley,	10 00		42 85
" 24—New York, Rev J F Busche, DD, from Carl Brinckman, 1.00, Mrs Newman, 5.00, Mrs Gracher, 25.00, Geo Breit, 25.00, Miss meetings, 3.00,			59 00
Ohio, Rev Albert Gonser, Robertsville, L M S, East Ohio Cl,			12 00
Indiana, Rev C M Schaaf, Huntingdon, M S, St Peter's Ref ch,	10 00		
Y P S C E, do,	10 00		
St Peter's cong,	10 00		30 00
" 25—Ohio, Rev John Biery, Haskins, S S, Ref cong,			7 62
Penna, D B Mauger, Esq, treas Goshenhoppen Cl, from New Goshenhoppen and Trinity congs,			100 00
" 26—Indiana, Rev H W Vitz, Decatur, first fruits Ger Ref Zion's ch,			10 00
Ohio, Rev J A Seitz, treas Lancaster Cl, Stoutsville,			
St Paul's, Glenford chge,	14 39		
Kinnickinnick,	10 00		
Stoutsville,	16 27		40 66
" 27—Penna, From two lady members, Myerstown Ref ch,			7 00
Ohio, Rev D M Christman, Mt Eaton, St Paul s Ref congregation, communion offerings,			14 24
Penna, Rev W A Haas, treas West Susquehanna Cl, from M S, Ref ch, Bellefonte,			10 00
" 29—G Z Kunkel, treas, Harrisburg, coll Salem Ref ch, Aug 2d,			40 00
Sam Jones, Turbotville;			2 00
" 31—Ohio, Rev J I Swander, Fremont, for Ladies' For Miss Soc,			10 00
Penna, Mrs W F Adolph, Phila, M S of S S 1st Ref ch,			18 00
Rev A J Heller, treas Somerset Cl, St Luke's cong, Zion's charge, for Miss Hollowell,			2 00
Total,			$1203 50

JOS. L. LEMBERGER, Treasurer.

Lebanon, Pa., Aug. 31, 1891.

Sick-Headache? BEECHAM'S PILLS will relieve.

A strawberry bed in Lansing, Mich., is leafing for the third time this season.

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The Institute, for the treatment and cure of stammering and all impediments in speech, 1033 Spring Garden Street, Philadelphia, Pa., has accomplished some remarkable cures, and has met with great success. Dr. Johnston's method is essentially his own, the fruit of a long personal effort to overcome a defective articulation from which he suffered over thirty years. His case was an unusually painful one and he had tried every known system without success. Dr. Johnston's method has never failed when the conditions made the cure possible. His treatment is simple and easy, and yet so effective that we must admit its merits at first sight. He is always glad to meet sceptics—some of his strongest endorsers are people who were inclined to doubt the efficacy of his method before they had witnessed its remarkable results. To the unfortunate stammerers who fail to find relief through other means, Dr. Johnston extends an especially urgent invitation to call. The number of permanent cures he has accomplished is already very large and every day adds to the number. Besides these substantial evidences of the merits of his plan he has scores of glowing testimonials from former patients, the endorsement of the medical profession, with that of John Wanamaker, Postmaster General; George W. Childs Proprietor of *Public Ledger;* Col. M. Richards Muckle Manager *Public Ledger;* and Horatio C. Wood, M. D., LL.D., University of Penna.

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Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

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From the Commencement address of Bishop Whitaker: "It is a pleasant duty which is assigned to me to-night. There are times when schools, like nature, seem at their best. This school, to-night, is in its holiday dress. I would assure you that what we see of attractiveness, of beauty—that which wins our admiration,—is built upon a basis of solid, honest, earnest, persistent work. It has been my privilege to visit Brooke Hall several times during the few years in which I have been in this diocese, and I have been impressed particularly with one quality in this school, and that is its honesty. It has always seemed to me that it is a school in which substance is much more thought of than show; in which there was no attempt to parade attainments that had not been acquired, or to exhibit a show of learning which was superficial. I feel sure that in the prizes which have been awarded there has been due discrimination."

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Dr A H Strickler 14 Feb 1901

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Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

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ISSUED WEEKLY

IN THE INTERESTS OF THE

REFORMED CHURCH IN THE UNITED STATES

BY THE

REFORMED CHURCH PUBLICATION HOUSE,

CHAS. G. FISHER, Proprietor,

Office: 907 Arch Street, Philadelphia, Pa.

(For Terms, see page 11.)

Editorial Notes.

—Attention is called to the offers made to new subscribers for the MESSENGER. Will pastors and readers tell of them to those who do not receive the church paper?

—Rev. C. Ernest Wagner, assistant pastor of St. John's church, Allentown, Pa., purposes taking a course in Belles Lettres and Cognate Sciences at Oxford University, England. He will leave for that purpose early in the coming month. He expects to be absent a year or more. His numerous friends will wish him a safe voyage thither, abundant success in his studies and a safe return home.

—A pastor recently sent to our Publication House a list of *twenty-two* subscribers with the cash, for *The Missionary Guardian*. He has done well. Would every pastor within the bounds of the Church do likewise how soon would the now meagre list, swell to large proportions, yea, to the great numbers the projectors of the magazine in the outstart expected? How greatly would the editors and publisher be encouraged! Will pastors and others follow this brother's good example and carry out the instruction of their Classes? There are three months in this year yet. Let it be seen what can be done!

—Reader, did you ever get one new subscriber for the MESSENGER? Did you ever try? Perhaps you did, and failed. Will you try again? We know you will succeed. If every reader would secure just one, what a good subscription list we would have! Then we could make the improvements in the MESSENGER we have long wished to do, but must have a larger list to warrant our doing so. Help us thus to improve what many might think good enough as it is!

—The students of the Theological Seminary have organized a Seminary Printing Society for the purpose of publishing the lectures of Prof. Gast on Old Testament Theology. These are for distribution among the students for convenience in the class room. They are issued in ten paged pamphlets with blank pages for notes. The series will be confined to ten or twelve or perhaps more numbers, The Society has published a few more than are required for the students, and they will be glad to furnish copies to any of our ministers who might desire a Reformed Old Testament Theology, the only one in fact in the English language. As the number is limited those wishing them should apply early. Four pamphlets are now ready and others will appear at intervals. The price to ministers outside of Lancaster, Pa., will be 17 cts per pamphlet post-paid. All communications should be addressed to D. E. Fouse, 212 James St., Lancaster, Pa.

—Soon, as will be seen from announcement, the Pittsburgh, Potomac and Eastern Synods will meet in Annual Sessions; the first in Latrobe, Pa., September 30th; the second in Zion's church, Chambersburg, Pa., October 13th; and the third in Salem's, Harrisburg, Pa., October 21st. Nothing beyond the regular routine of business will be transacted, which, however, is of great importance and calls for the earnest attention and prayerful consideration of all their members. Delegates should aim to be present at the opening sessions and be prepared to remain until the close. Prolonged discussions should be avoided and the aim be to transact business with dispatch and strictly according to usage and the Constitution of the Church, and thus not unnecessarily prolong the sessions to a wearing out of the patience of the delegates, and cause a hurrying through with the business during the closing hours of the Synod. The Church should remember her ecclesiastical judicatories in her prayers, that the Holy Spirit may preside over and guide them in all their deliberations, and the Church be greatly benefited by their transactions.

—Rev. Abraham Romich died on the 15th inst., at his residence, 2536 Columbia Avenue, this city. The deceased had reached the age of 70 years, having been born September 10th, 1821. He was a graduate of Marshall College, class of '49, and of the Theological Seminary in 1852. He was licensed and ordained in 1853. His first charge was Jonestown, Pa., where he labored eleven years. He next came to this city and organized St. Stephen's (German) church, on Corinthian Avenue, which he served twelve years. It has since become a Presbyterian (German) church. His third and last charge was Beaver Springs, Snyder Co., Pa., where he labored about three years. In 1880 he returned to this city and for the past ten years has acted as missionary for the Pennsylvania Bible Society, his duties being to supply emigrants arriving at this port with Bibles, and render them such assistance as he was able, in making them comfortable whilst here and in starting them on their journey westward to seek new homes. He was highly esteemed by the authorities of the Bible Society and performed his duties with great acceptance. Rev. Romich was a man of no ordinary intelligence and was regarded as a plain and forcible preacher and a clear and logical thinker. He leaves a wife and two daughters to mourn his departure. Services were held at his late residence on Thursday evening, 17th inst., and on the following morning his remains were conveyed to Lebanon Pa., for interment at Kimmerling's church, near that place. The Lord comfort, and sustain the bereaved ones!

—The *Christian World* of the 17th inst., announces the death of Elder Andrew H. Baughman of Xenia, O, which occurred on the 7th inst. The deceased was born in Washington Co., Md., seven miles east of Hagerstown, October 11, 1807. When of age he removed to Alpha, Greene Co., O., where he engaged in the milling business, in 1836 forming a partnership with Casper Snyder under the firm name of Baughman & Snyder. Prospering in his business he erected for himself a handsome residence in Xenia, O. Here he became prominent in business circles and had the confidence of the community. He became a member of the Reformed Church in 1833 and was an active and faithful member and occupied high positions in her councils. He was widely known throughout the Church. To the congregation of which he was a member he has been generous and but recently deeded a property to it which will be a perpetual help to it. He was Superintendent of the Sunday-school for many years. A few years ago he endowed the "Baughman Professonship" in Heidelberg University, now filled by Prof. C. M. Lowe. His wife, a Miss Mary Snyder to whom he was married in 1833, preceded him to the heavenly world. His funeral took place Thursday 10th inst. A number of ministers and a large assemblage of people were present. Rev. S. B. Yockey, his pastor directed the services. Prayer was offered by Prof. C. M. Lowe, and remarks were made by Rev. Dr. G. W. Willard and the pastor. His remains were laid by the side of his companion in the cemetery of the place. He was indeed a good citizen, an exemplary Christian and a generous benefactor. His virtues are well worthy of imitation.

—In the early part of June, the month of roses, a very quiet and pretty ceremony in Trinity church, Seventh and Oxford Streets, this city, united in holy matrimony, Rev. Charles L. Fry, the popular pastor of "Old Trinity" Lutheran church, Lancaster city, Pa., and Miss Laura, the only daughter of Mr. and Mrs. H. M. Housekeeper, of this city, the pastor, Rev. Charles H. Coon and Rev. Jacob Fry, D.D., father of the groom, officiating. A day or two afterwards the happy couple, amid the well wishes of many friends, started on their voyage of life by embarking upon a swift ocean steamer for a tour of three months through Europe. They enjoyed a very delightful honeymoon in visiting places of note on the British Isles and the continent. They turned their faces homeward and arrived in the "City of Paris" on the 9th instant. Their return was followed by a reception at the residence of Mr. H. M. Housekeeper, 1018 W. Lehigh Avenue, by their many friends, on the evening of the 15th instant. The fine residence of Mr. Housekeeper was handsomely illuminated and decorated for the occasion. Flowers, palms and Chinese lanterns were here and there in profusion. A number of prominent ministers of the Lutheran, Methodist and Reformed churches in the city and vicinity, together with a large concourse of friends of the couple, were present. Music and refreshments, as well as social enjoyment made the evening a pleasant and enjoyable one. Rev. Fry and his bride left this city on the 17th instant for their home, Lancaster, Pa., where a reception was tendered them in the evening by the Junior Missionary Society of Trinity church and their friends in that city. The well wishes of the writer and the host of friends they have won to themselves, attend them in their journey through life, with the prayer that it be a long, happy and prosperous one.

Poetry.

CHRISTUS CONSOLATOR.

BY ROSSITER W. RAYMOND.

Beside the dead I knelt for prayer,
And felt a presence as I prayed.
Lo! it was Jesus standing there,
He smiled: "Be not afraid!"

"Lord, Thou hast conquered death, we know.
Restore again to life," I said,
"This one who died an hour ago."
He smiled: "She is not dead!"

"Asleep then, as Thyself didst say,
Yet Thou canst lift the lids that keep
Her prisoned eyes from ours away!"
He smiled: "She doth not sleep."

"Nay, then, tho' haply she do wake,
And look upon some fairer dawn,
Restore her to our hearts that ache!"
He smiled: "She is not gone!"

"Alas! too well we know our loss,
Nor hope again our joy to touch
Until the stream of death we cross."
He smiled: "There is no such!"

"Yet our beloved seem so far,
The while we yearn to feel them near,
Albeit with Thee we trust they are."
He smiled: "And I am here!"

"Dear Lord, how shall we know that they
Still walk unseen with us and Thee,
Nor sleep, nor wander far away?"
He smiled: "Abide in Me."

Communications.

For Reformed Church Messenger.

CONCERNING VARIOUS THINGS.

We admire the pluck of the Reformed people in North Carolina. They are not strong in numbers in the sense in which we here in Pennsylvania are accustomed to look upon numbers as requisites to strength. And yet in their surroundings and in their own way they are strong. They have a mission to fulfil, distinct and incapable of being fulfilled by any other portion of the Church, and that is an element of strength in itself. They have had a long and peculiar training for it, being much in the school of difficulty; and that has developed robustness of character, courage, patience, perseverance; all which come in good stead for the enlarged work which now seems to offer itself. And in this connection we must also say, "All honor to the men who have founded and sustained *Catawba College* and brought it to its present degree of efficiency." It will be an essential factor in accomplishing the mission of the Reformed Church in North Carolina and other Southern States. A telling feature, full of promise for the future, is the sense of historical continuity which markedly animates our people in that section. New evidence of that we have in the commencement address of Major S. T. Finger, a favorable notice of which appeared in the MESSENGER of September 10th, from the pen of the editor. And that leads us to suggest that what Major Finger did in that case for Catawba College, the pastors and prominent laymen do for the local settlements of our people and for all our congregations in that section of the country. They have a history going far back, and honorable. Let it be gathered in all its particulars as well as in all its connections. And when gathered, let it be read before the people in each locality on suitable occasions to awaken their enthusiasm and enlarge their interest. The same thing should be done all over the Church, not only south but also north and west. The sooner the better.

Rather unusual. Three new Reformed missions,—*new* at the same time—in the same city, and all looking hopefully to a prosperous future. That is what the *Christ Reformed Church News*, tells us is at present the case in Philadelphia. Two of these will use the English language and one the German. Right so, brethren in the Quaker city. You have a great responsibility upon you because you have great opportunity. Philadelphia being the metropolis of Pennsylvania, it necessarily has a large influx of Reformed people from the State, and it also has a large influx of Reformed people from Europe. Years ago the difficulty seemed to be how to get into such working order as to do systematic and extended work in the city beyond the limits of the existing congregations. That difficuly seems to be yielding. We trust the day is not far distant when our people, moving into Philadelphia from elsewhere, will find a congregation both of their faith and their language—German or English—within easy reach, no matter where in the great city they may locate. Then will our churches become strong indeed for every good work.

Our missions in large cities are multiplying fast. While what we have had to say of Philadelphia is rather unusual it is not altogether so. Reading has had full as many thriving new missions under way at the same time, and has made a success of them, that is, of as many as three Reformed missions at one time. We think the same may be said of our Church in Baltimore. In Cleveland, Ohio, we have also three promising new missions, and that in three languages. In Akron, Ohio, two, which, considering the size of the city, is good. Then think of the large number of large towns in which we have one promising new organization on the way.

How about the country sections? Are we growing in them also? It must be understood that the smaller towns are to be counted with the country sections, for they are getting to be so numerous that the so-called country churches more and more come to be located in them. In this sense our country congregations are growing in numbers just as much as the city congregations are. Let any one make a note of the new congregations reported within a single year, and he will not doubt it. There can be no question as to the fact that the Reformed Church in the U. S. is at the present time enjoying a very healthy extension, and that largely the fruit of a growing self-consciousness and of a gathering of internal strength and comprehension of its calling.

WYOMING.

For Reformed Church Messenger.

"AS IT WAS AND IS."

It is nearly a year since I wrote an article for the MESSENGER under the above heading. This article did not appear until the 6th of August, last. Had it come out sooner I might not have been able to reply to any criticism made on the same, since soon after it was written I fell and broke a bone of my right arm and so severely bruised my right hand that I could not write for months. Hence I am inclined to think that the delay of publication was fortunate and providential.

Now on the 10th day of September I find myself taken to task by a writer, in the MESSENGER of this date, who borrows the heading of my article and dwells with vigor on the views I presented. I do not know who "W. P. Z." is, nor does it matter. I only care about having the question at issue properly understood, and I write now only for the purpose of bringing this about.

"W. P. Z." asks: "Is it, indeed, true, that the world is growing better, instead of worse, as the good brother's argument seemingly proves?" To this question I say emphatically, yes, with my eyes fully open to all the mischief that King Alcohol, and all other kings of his kind may do in Christian America and in all modern Christendom besides. The liquor traffic is an evil and the abuses connected with it are a constant menace to the personal and social welfare of Christian men and women. Still this evil can only ruin and kill when the victims give themselves, personally and of their own free will, into its power. Herod slew the innocents without their own consent and without the consent of anybody else, except those who were with him in his dark, diabolical game. Let any brewer or distiller, single-handed or by organized force, enforce the behests of King Alcohol in the same brutal, open way for the gratification of selfish motives, and it will soon be seen whether Christian America can be ruled precisely in the same temper as ancient Rome ruled in the days of Herod. The martyrdom of the infants of Bethlehem was not an isolated case—ancient civilization all the world over was ruled by the spirit of irresponsible power. Parents destroyed their offspring at will, husbands their wives, masters their slaves. It was this universal barbaric heathen cruelty that the Gospel antagonized and that the Church rooted up, and in the place of it created Christian civilization, in the bosom of which the individual man, woman and child has the guarantee of personal freedom and safety. No one pretends to say that all evil has thus been overcome, and that modern Christendom is entirely free from the errors and sins of heathendom; but public opinion is more enlightened, more humane, more Christ-like, and therefore radically improved and much better and still growing and getting better, in spite of all the evils and the wrongs that continue to afflict and ruin the men and women of modern society.

"W. P. Z." has my full sympathy in his deep antipathy to the rule of King Alcohol, but when he makes the attempt to put this modern tyrant on a square level with the barbaric absolutism of pagan antiquity, I must differ with him, not only because I am a Christian and a firm believer in the progress of the human race, but because the history of Christian civilization puts his pessimistic notions and complaints to the blush at every point. I have read the history of Christianity with different glasses from those through which he looked when he wrote his criticism on "As It Was and Is." If he thinks that he is right and I am wrong, then let him test the matter by transferring himself back to the age of Herod and write as vigorously against the bloody tyranny of that ruler as he now does against that of his modern rival, and he shall soon know the difference between then and now. Meanwhile I shall stay right here in Christian America in these closing years of the nineteenth century of our era, and here will I talk and write as freely as I please against any one or all of the monster evils of the day, and if violence is done to us both in the same temper and in the same way, or I be treated more roughly than he, then shall he be allowed to moan and to groan over the world growing worse and worse, instead of better and better, while I go hiding my face in confusion and shame and confess myself beaten on the broad field of the world's history.

I. E. G.

For Reformed Church Messenger.

THE PESSIMISM OF "THE INDEPENDENT."

We invite the thoughtful attention of readers to the following significant statements found in *The Independent* of September 3d.

"Turning from the world of poverty, weakness and neglect to the world of power, wealth and secular arrogance, we must see there a motive to undertake the ministry which must stir the hearts of noble young Christians as it never did

before. Secularity, secular passion, secular philosophy, secular art, secular life in all its forms, have always been the great enemy of Christ and the great peril of human souls. Never were they more so than now. Never was there such holy provocation to preach the Gospel against them as now. Never was there so much mute and yet stirring appeal to the hearts of the faithful in the spectacle of modern secular life as now. Next to the constraining love of Christ, which has much in common with it, what more powerful motive can urge a Christian young man to devote his life to the ministry? Certainly it is an issue which grows more pressing and more defined.

"If we cast a glance at the field of religious opinion, there is promise and need enough there to give the Christian ministry a mission such as it never has had since the seventy went out to preach. There never was a time when human society stood in such pitiful need as it does now of all the help it can receive from Christian philosophy, Christian ethics and Christian example. The human mind is fairly staggering under the pride of knowledge as human character is staggering under the pride of pomp and wealth. The world and its treasures, the mind and its achievements, have in these recent times mounted up to such enormous magnitudes as to have swamped the spiritual convictions of men, and left them in a condition of bafflement where nothing is so much needed as the helpful, guiding, reconstructing work of the minister of Christ."

The above language has something striking about it. It don't accord precisely with the cheap optimism of the religious press of the day in general; nor with the Church development theory as held by certain theologians; and least of all with the idea of evolution as holding in the spiritual or ethical sphere of Christianity. It sounds more like a dreamy sort of pessimism with which a great teacher of the Reformed Church was charged a decade or more ago. Repeatedly in the *Mercersburg Review*, the hint was thrown out that so little do the claims of what is divine and holy have upon the hearts and minds of men, that a new order of things alone can rectify the threateningly increasing disorder. Some of the language above employed fitted the tone of those writings precisely. "The human mind is fairly staggering under the pride of knowledge, as human character is staggering under the pride and pomp of wealth. The world and its treasures, the mind and its achievements, have in these recent times mounted up to such enormous magnitudes as to have swamped the spiritual convictions of men." On these significant words, the readers of the MESSENGER know where to find a commentary in language no less forcible and incisive than that quoted.

Whence is the help to come? The editor of *The Independent* tells us that for men "left" in such a "position of bafflement nothing is so much needed as the helpful, guiding, reconstructing work of the minister of Christ." Gospel wisdom again! What now is to be preached? "Christian philosophy, Christian ethics and Christian example." I almost fancy I hear some of the good Princeton professors exclaiming, "My dear brother, how came you to forget *dogma;* for don't you know, Christianity is not life, it is doctrine?"

What *we* are most concerned about is that sure ground, *terra firma*, upon which men's "swamped spiritual convictions are to be elevated and made to rest. The leverage generally employed by "the minister of Christ" has been indicated. But how about the landing place?

We quote the following from the MESSENGER, March 12, 1879, which some will regard as an adequate answer. We saw something like it in a book Rothe wrote some years ago.

"The divine objectively present in the Word! The living Spirit of the Lord, abidingly resident in Holy Scripture! This, not by adjunction simply from the outside; not as the empty breath merely of man's thought or speech; but as the substantial indestructible inhabitation of the Lord Himself! The divine thus in the very constitution of the Word. There, not notionally, but really. There, as the fire in the bush of Horeb, which burned from its presence, and yet was not consumed. There, as the vision which Jacob saw in his flight to Padan-aram, when he awoke and exclaimed: 'Surely the Lord is in this place, and I knew it not; how dreadful is this place; this is none other but the house of God and this is the gate of heaven!'"

Now listen to this writer a little further in explanation of the above and in illustration of the pessimistic theory above referred to. We quote from the same article:

"I bespeak the earnest attention of my readers to this great point, which I hold to be of indispensable account for all right apprehension of the difficult subject with which we are here engaged. Our very familiarity with the terms of religious faith is one of the greatest difficulties everywhere in the way of seeing clearly what we do believe, or what we ought to believe; and where, as is too apt to be the case, this familiarity is accompanied with the want of real interest in the spiritual things themselves with which such terms are concerned, the difficulty cannot fail to be made still much worse. So I feel it to be especially with my present discussion. The whole subject of divine inspiration, involving the question, what the Scriptures are as the Word of God, and what office belongs to them in the kingdom of our Lord Jesus Christ, has fallen a prey to such an amount of hackneyed commonplace generality, that the greater part of persons apparently neither know, nor care to know, their own precise belief in regard to it, one way or another. For all such, of course, what I am writing in these articles cannot seem to be of much interest or moment. But neither is it for such that I am now writing, or that I have any heart to write. They are joined to their idols, and so long as that is the case must be let alone.

"But there are others, and I would fain trust, a growing number,* within the range of my voice and pen, who do take an interest in this subject, and who are likely to see in it more and more the most radical and vital question of the age, both for themselves and for the universal cause of Christianity in the world. These I count my fit audience, though as yet few; and as I have to lean on their sympathy in what I feel to be an arduous and more or less ungracious task, they are the readers particularly whom I invoke to the duty of thinking out for themselves just here, what they actually believe, or what they imagine they ought to believe, in regard to the stereotyped doctrine of the divine inspiration of the Scriptures."

This author believes in the theopneusty of God's Word in the fullest sense, and in its "self-attesting, self-interpreting and *self-enforcing* power." He attaches vital importance to the old principle of the *Testimonium Spiritus Sancti internum*, and sets this forth in a form more clear, tangible and satisfactory than any writer of the century so far as we know. In this he finds himself supported by the most advanced thinkling in the sphere of philosophy, by the teaching of the sacred Scriptures on every page, and the intuitions of every humble Christian believer. Nothing seems to distress him more than the "bafflement" and "swamped spiritual convictions" of men regarding the Old Testament Scriptures. The old faith is gone, and matters are daily getting worse and worse. The end of this and the only remedy was to him perfectly plain. We quote from MESSENGER, February 12, 1879:

"And all who study honestly the reigning spirit of the Christian world at this time, can easily enough see that just in this way the power of believing, practically and earnestly, in the full inspiration of the Old Testament has, in fact, to a large extent, already passed away from the Church; and that without a new and deeper investigation of the whole subject, under the light of Christ's Spirit shining forth from the bosom of the Word itself, and not merely on the outside of it, the darkening of such feeble faith as is still left among us will surely end soon in total eclipse. And what must not such eclipse mean for the world at large, in view of the vast political, social, moral and religious problems, which are now rising so portentously above the horizon of these last times? The best answer to the question lies in the inward (*not* coldly typical, but vividly spiritual) sense of that thrilling description from the lips of our blessed Lord Himself, Luke xxi. 25–27: "There shall be signs in the sun and, in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the POWERS OF HEAVEN shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." R.

* Rari Nantes in gurgite vasto. (R.).

From "Reformed Quarterly Review," July, 1891.

WHY AM I REFORMED?*—IV.

BY C. CLEVER, D. D.

Conclusion.

(5) ITS IDEA OF EDUCATIONAL RELIGION.

First the blade, then the ear, after that the full corn in the ear. We must make room for the first principles; and then wait for the full fruition in the perfections. We have the milk of the word for babes, and after that the strong meat for the heavy armed soldier who is girded with the whole armor for battle. Sainthood is not reached at single bound. Men must, through much intellectual and moral tribulation, enter into the kingdom of God.

The child, according to the conception of the Reformed fathers, must be planted into the kingdom of grace. He is here now as a child, and not as a man. Go ye therefore and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo! I am with you always, even unto the end of the world. The order of this final command is: 1, baptism; 2, teaching; 3, the aid of the ever present Christ.

The children of believing parents are to be introduced into the kingdom of Christ, as the children of the old economy were to be introduced to all its rites and privileges by circumcision. Planted together in Christ; buried with Christ by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. In harmony with this, our Catechism says, We are engrafted into Christ, and receive all His benefits by a living faith. The child thus engrafted into the covenant, is heir to all the blessings of the great family of God. The child is planted in the house of God, and, growing from grace to grace, shall still bring forth fruit in old age, to show that the Lord is good, and that there is no unrighteousness in Him.

Now, what sunshine and rain and dew are to the growing plant, Christian nurture is to the child. He is simply to be responsive to the divine forces that are at hand in the family and in the Church. There is room now for growing in grace and in the knowledge of the truth as it is in Christ Jesus. The family life is the bosom on which this young hope rests, as the young bird in the feathered nest, instinctively prepared for it. It feeds upon the Christian elements that are round about it. The family life in the earlier period of development, under the Spirit of God, is the consecrated channel through which divine forces flow over into the young soul, and upon which it feeds. "At the proper season they must be handed over to the Church to be prepared by catechetical discipline for the other great Sacrament; and, finally, thus prepared, they must be introduced to all the privileges of their church state, that they may grow up from

* Published by request of the Consistory of Third Reformed Church, Baltimore, Md.

this point onward, by proper use of the means of grace, to the stature of full manhood in Christ. Religion, according to this view, is something that rests in the general life of the Church, capable of organic transmission,—not by blood nor by the force of mere natural example and teaching, but by the order of grace as a divine historical constitution in the Church itself, including resources, having capacities and powers in its own being for this very purpose." *

All life is the result of growth. Heathen mythology devises something that springs up in the full maturity of its powers, in a moment. But nature and grace, in every line of their activity, come to perfection only by growth. Even Christ increased in wisdom and in stature and in favor with God and man. There was a development of His whole nature. There was a gradual expansion of those powers which, in the full swing of their ripened energy, raised the dead, confounded all the wisdom of the world and finally conquered the grave.

In like manner the partaker of that same life must grow up into it. It is after a long summer's day of growth that Paul can say, I have fought a good fight, I have finished my course, I have kept the faith. The development of the whole spiritual life is a growth under the educational influence of Providence and grace. The child engrafted into Christ grows into Christian manhood or womanhood under the genial influences of Christian culture, warmed into life by the ever present power of the Holy Ghost. The living word, the Church and the Sacraments form a trinity of forces that enter into the life of the individual, and, allowing the fullest room for the exercise of the freedom of the will, waft him onward and upward to the heavenly home. Now he is the son of God, and it doth not yet appear what he shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is.

A prominent Episcopal clergyman said, in substance: Zwingli and his works have not been appreciated; the time, however, is just at hand when this precious mine of truth will be worked for all it is worth. He shall yet be appreciated. And when this time comes, it will be found that he has done more of the thinking that meets the needs of this present time, than any other of the Reformers. His few works will be found to contain more help in the solution of the mightiest problem that ever vexed the human mind, than all the Reformers.

In like manner may it be said of the Church of which he was one of the most prominent founders. It has not been properly appreciated. Its heroic loyalty to Christ, its broad catholicity of spirit, its irenic tone, its hearty piety and its educational life and spirit should have won it a larger place in the affections of the great Christian brotherhood. In the near future, when the grand problems of this the greatest century in the whole volume of the book of time must be met and answered, the Reformed Church will have a voice which can bring a calm when some of the loudest voices of to-day shall be dumb. The manly tone in which these problems are propounded, shows in what spirit they must be met and answered.

Occupying the stand-point of Reformed theology, we are sure that the past is secure, and that God has never left Himself without witnesses. We look upon the present as seething with divine-human possibilities, hurrying hither and thither in the thundering loom of time. We in faith look for the coming of our Lord Jesus Christ who shall recapitulate all things in Himself. We cannot be satisfied with anything short of unity on necessary points of doctrine and life. We will grant the widest liberty to our brethren on non-essentials. We will exercise long-suffering and hopeful charity to all. We are sure that prophecies, prompted by denominational pride, shall fail; that tongues, busy in scattering strife among the brethren, shall cease; and that knowledge which is not peaceable and kind and gentle and easy to be entreated and not given to hypocrisy, shall vanish away.

*Nevin on the Catechism, page 157.

For the Reformed Church Messenger.

A GOOD SERMON.

Vacation is a time to hear and to see new things; the old Athenian craving should certainly be regarded allowable at such a time, for change often becomes the soul of rest. It was a privilege, a pastor's luxury, to be free from care and sit in other people's churches to hear as many sermons as one could attend services in a limited time.

Some one might have suggested "why not take the next train for Staten Island and hear some of those New York and Brooklyn guns?" A moment's reflection is sufficient to conjure up past memories of wanting to hear Drs. Hall, Parkhurst, Crosby, Taylor and a galaxy of others, but it was the wrong time to run to the metropolitan churches; for when we lesser lights have ceased for a while to display the inward beam or flash vouchsafed, these meteoric brilliants are not to be found with astronomic telescope of farthest sweep—the celestial hemisphere, through which their effulgence is wont to spread, being left in utter darkness. The fact is that when you and I begin to cast about for a place where we might most profitably spend the two weeks of our little vacation those more favored servants of the Master have been rusticating for months. No, don't turn your footsteps toward the great city at such a time. Poor lone mourners—the soul of their loved one had departed this life, and where should they find a Protestant minister to speak a word of comfort. None but the rabbis and priests in the deserted city. Rev. Dr. A., was off to the Catskill mountains. Dr. J., resting in his cottage by the shore. Dr. K., gone fishing for trout. Dr. T., out in the West lecturing for $500 a night. Then the undertaker took courage to read the burial service from the Episcopalian book of prayer, and he did it without having on a gown or surplice. The unscrupulous man—had he only put on a gown!

But I was bent on filling up the dry sponge, and went to as many houses of worship as I could via rail and otherwise conveniently reach, guided every time in my choice by a desire to hear the very best sermon. Four different denominations—and where do you suppose I heard the best sermon? In none other than a Reformed church, and what is more it was preached by a Reformed minister. That is candid. It is unprejudiced too, and the conclusion is natural, that to hear a good sermon you *need not go out* of the Reformed Church.

I am reminded of a Baptist D.D., whose sermon made such an impression on me that I hastened to my room to write out a full synopsis of it. His theme was that remarkable thought "The Truth as it is in Jesus," and as a piece of oratory, flashing with wisdom and brilliant passages, it was a grand discourse. Not being given to criticism it was easy, however, to see the "one thing thou lackest." The first part dwelling on the theme was really grand; that on the beauty of the Bible was still grander; the third on regeneration was most touching; the fourth on salvation was inimitable; the last on practical Christianity was simply glorious. The service over, I heard some one remark "my, what a lot he said," and I thought it was rather mean to inflict a peaceable congregation with four or five sermons at one time.

Ah but what a thought, that in all these Churches, where tens of thousands of the Lord's messengers are called to speak to the multitudes, they *all preach the Blood of Christ.* It is a noble army of servants obeying the King's command. All these pulpits with perhaps as many minor differences as there are heads or hearts, are a unit in making Jesus the burden of their tidings. Never mind these non-essentials, Never mind the Presbyterian plumb-line, and the Episcopalian rail-fence, and the Baptist ducking-pond. People will have their eccentricities as long as "motley's the only wear." But when their hobbies are laid aside how nobly they join in exalting the One, the Saviour, saying:

"Glory and laud and honor
To Thee, Redeemer, King!
To whom the lips of children
Made sweet hosannas ring."

G. A. S.

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

Farmer's picnic, Wednesday, October 7th.

Board meeting, Thursday, October 8th.

This is the busiest season of the year at the Home. In addition to the routine work to be attended to this is the time when fruits and vegetables are prepared for winter use. Corn, beans, grapes, apples, peaches, tomatoes, cabbage, all seem to claim attention at the same time. In a season like the present one, when everything is abundant and the prudent housewife tries to carefully make use of everything, one at times scarcely knows how to take care of it all.

Our grapes are abundant, and they are pronounced by visitors as fine as any that can be found anywhere. What do we do with them? First of all the children get all they want to eat. The grapes are brought to the table literally "by the wash-basketful," and at other times when the Superintendent takes the boys and girls to the vineyard and tells them to eat all they want they are not slow to accept the invitation.

The apple orchard also is groaning under its weight of luscious fruit. Who could wish for a prettier sight than that seen on a Sunday afternoon after Sunday-school, when the whole family takes a stroll out beyond the barn into the orchard! The trees loaded with fruit, the mellow apples in the green grass, the girls in their white dresses and the boys in their Sunday suits, all happy and enjoying the day of rest.

Under the blessing of God, these fruitful vineyards and orchards are largely due to those who labored wisely and well before we came to the Orphans' Home.

"Well, is there no end to cleaning beans this year!" Ah, my dear, when winter is here and you walk into the dining-room after a long half-day at the wash-tub on Monday, or in school, and a steaming dish of well-prepared beans greets you, you will probably have forgotten the many hours spent in preparing them.

People sometimes ask, what do you do with all your boys, how do you keep them busy? Please accompany the Superintendent to the boys' room after breakfast on any day during the week and you will hear work given out somewhat as follows (varying with days and seasons): "Herman and Willie, plow; Peter, assist gas-fitter at new house; Edward and Jacob, make closets as directed yesterday; Harry,

Newton, John and Oscar, help the farmer at the potatoes; Frank and Richard, assist the cook with the grape butter; John, attend to the evaporator; Thomas, churn; Charlie, Elmer and Cullen mind the cows; Horace, Fred, Levi and Gilbert go to the cornfield for beans, not less than a wash-basket full before school; Henry, Boyd and Irwin, bring in all the ripe tomatoes; George, you take some of the little boys and pick up the apples, we want to make cider tomorrow, etc." And if the boys do this outside, think of the girls and their work in the house! Oh, yes, we generally find work outside of school and recreation hours to keep hands and feet busy.

Selected.

THE CHRISTIAN ACADEMY.

BY J. E. RANKIN, D.D., LL.D., President of Howard University.

I think it is not because I like old things, that my heart goes back toward the Christian academy. In the first place, it was free from all outside, from all political influences. It could not be interfered with by Church or State. There it was, as the Father planted it, pointing to the college and the learned professions; always having among its students some poor young lads who were studying for the Christian ministry.

In the second place, it stood for simple literary, moral and intellectual culture as such. It did not ask the question, "What's the use?" That question was answered by the founders before it was planted. It was not an open question. The use was taken for granted. The very fact of its existence proved that *somebody* believed in the study of the classics for the sake of the culture. Culture is something as well as money-making. To know Cæsar's Orations or Xenophon's Memorabilia, simply for the sake of knowing them, even if this knowledge cannot be converted into dollars and cents, bonds and deeds, if only for what comes to the student—this is something. To be able to appreciate the earth's great masterpieces, even if this knowledge contributes only to man's own enjoyment, does not go beyond himself—this is something. And the old academy said so.

In the third place, the old academy could be positively Christian, could teach the Bible, could be treated as though the fear of the Lord was the beginning of wisdom. One educated in the old academy can remember inquiry meetings where the Spirit of the Lord convinced of sin, and where the students made that decision which converts a wayward youth into the serious-minded Christian laborer; can remember teachers who aimed just as directly at spiritual decisions as intellectual culture; can remember impressions then made which have followed him into his maturest years, into all his after work and influence.

In the fourth place, the old academy was there amid the farms, amid the families, from which were to come the young people of the future. Its bell was a familiar sound in the ears of all the people, of the young and the old; it was heard with the stroke of the hammer on the anvil, amid the voices of industry and traffic; its tower was there among the church steeples, always to remind the young that they had only to cross its threshold and keys would be put into their hands which would unlock all earthly mysteries and earthly knowledge; aye, that within those walls they could secure the furnishing which was required, would they make themselves honored of men and blessed of God.

There can be little doubt that the academy of modern culture is realized. There stands the school, of whatever especial department or aim, I say to myself: "At the end of so many years I may graduate, and before me is such a career of material prosperity. In a few years I may have a position as partner in a great commercial house, or as manager of a vast industrial interest. Intellectual education as such, of a high general natnre, is a good thing to talk about, but it is the technical education which brings the material results. You may devote yourself to impressing truth upon character as a teacher, as preacher. You may be a physician, a lawyer, an editor, a man laying himself and what is highest in himself upon the altar of service to his country, to his race. I prefer what gives me material returns."

It seems to me that the old Christian Academy, with its intellectual eclecticism, with its classic standards, its moral and spiritual ideals is needed to correct this realism. In it, a few at least, may be protected and inspired and sent out into the world, asking other than the questions: "What shall we eat? What shall we drink? Wherewithal shall we be clothed?" They may be held to the idea that mental and moral studies are really more real, are of more real practical value than those that make the quickest returns. And if a young man has been practically taught that to elevate and forward the humblest of his race is better than the mastery of Nature's forces, the guiding of dynamic forces, the re-modeling and garnishing of earth herself, in the final reckoning he will seem to have made the wiser choice; for while the age demands her railway kings, she cannot do without her Gordons, her Stanleys, her Livingstones. —*The Advance.*

The Religious Press.

WE have a good deal of sympathy with the old minister who once remarked that it made cold chills run down his back to hear the Christian ministry spoken of as an attractive calling, that for himself he never thought whether it was attractive or not, and that the worst thing that could befall it would be to make it attractive.

A good brother present made probably the only reply this line of remark required, that while he was of much the same opinion, he also thought that, considering how things stood, there was no pressing call for an agency to render the ministry any less attractive than it is.

These two remarks represent very closely the position the ministry has held in this country a hundred years or more, and which it is likely to hold for a hundred years or more to come. It is a position which has enough hardship and sacrifice in it to make it an unworldly calling, and as such to keep it close to the sympathies of men; and, on the other hand, it is a position where power and influence do not at all depend on the question whether it is or is not a comfortable nest to live in. It will certainly drop very much from the high position it now holds should the impression get abroad that its members are drawn to it by the worldly attractions of the situation.

The motives that draw men into the ministry and create in them a strong sense of duty to engage in that life-work are of a kind which act very powerfully on a certain class of minds of the highest and noblest moral order, and it is not difficult to see that those motives are likely to grow stronger rather than weaker in the near future.

The evangelistic appeal is very certain to become no weaker. The mission field is opening and extending. Places are waiting for workers of higher endowment and better training. . . . There never was a time when human society stood in such pitiful need as it does now of all the help it can receive from Christian philosophy, Christian ethics and Christian example. The human mind is fairly staggering under the pride of knowledge as human character is staggering under the pride and pomp of wealth. The world and its treasures, the mind and its achievements, have in these recent times mounted up to such enormous magnitudes as to have swamped the spiritual convictions of men, and left them in a position of bafflement where nothing is so much needed as the helpful, guiding, reconstructing work of the minister of Christ. Never in all the history of the Church has the call to that ministry seemed to come more plainly from God, and never since the Church began has there been a time when human society needed more than it does now the formative and constructive influence of a trained, intelligent and broad-minded ministry, or was sure to reward that ministry with more of the honors of great usefulness.—*The Independent.*

THE bulletin of the Census Bureau does not sustain the claims of the Romanists. That document declares that the number of communicants in the Roman churches in all the States and territories is 6, 250,045. When it is remembered that almost every Romanist of eighteen years and upward is a communicant, it is plain that the strength of the body obedient to the papacy in this country is considerably less than its adherents have asserted. The distribution of this membership gives it an importance that it would not otherwise have. It is strong in localities and States in which the political parties are often almost evenly balanced. In New York there are 1,153,130 communicants in Papal churches, Pennsylvania and Illinois have together 1,024,901, and Massachusetts is not far behind New York. In the entire body of Southern States there are 301,209 less than in New York alone. It is in the cities of the North and suburban towns that the power of this organization is felt, and in such localities it holds the balance of power, which it has more than once used to advance its pecuniary and political interests. The number of Roman Catholic communicants in the States of Alabama, Arkansas, Florida, Georgia, Mississippi, North and South Carolina is only 64,488, and of these Georgia has only 11,288, South Carolina, 5,360, and North Carolina, 2,640. In Louisiana there are 211,763, in Texas, 105,-138.—*Christian Intelligencer.*

THE following is taken from an editorial in the *Christian Inquirer* on "Systematic Benevolence:" "There are cases in which men give one-tenth of their incomes, when we believe they ought not to give one dollar. Take, for instance, a man who has given himself to Christ in the ministry, and is receiving a salary on which it is scarcely possible for him to provide things honest, and who is compelled to such frugality that his family is scantily clothed and fed. For such a man to give one-tenth out of his meagre income, it may be, of five or six hundred dollars, is a wrong to his wife and children." This argument is altogether inconclusive, because it leaves out of view the fact that the Lord "loveth the cheerful giver," and that He bestows special blessings upon those who are the objects of His love. He can prosper the poor man's labors, keep his family from the expense of sickness, and in a hundred ways more than make up the amount given in benevolence. It shows a lack of faith in God and His promises for any man to withhold a tenth. Of course, the rich should give more than this, but the history of the Church in both dispensations indicates that this is the minimum amount which any of the people of God should devote to religious and charitable uses. God, by the mouth of His prophet, in-

vites men to "prove" Him in this matter, and those who have with right hearts made the experiment are unanimous in their testimony as to the open heavens and the showers of blessings.

The Family.

TAKE ME BY THE HAND.

O Father, take me by the hand!
The way is long, and I am weak,
And for my footsteps pitfalls wait;
And if with upward glance I seek
Thy smile to light me on my way,
My blinded vision dimly sees,
And with a sad and trembling heart
I humbly pray on bended knees,
O Father, take me by the hand!

O Father, take me by the hand!
Temptations lurk on every side;
The world allures with siren voice;
The way is broad, the gate is wide;
My spirit, battling with the flesh,
Must faint, if Thou withhold Thy grace;
Dark clouds of sin and doubt arise,
And oft obscure Thy face—
O Father, take me by the hand!

O Father, take me by the hand!
In vain I strive with feeble sense
To pierce the gloom which clouds my path;
The darkness grows the more intense:
I grope the narrow way
Which leads up to the mountain's height;
My faltering footsteps go astray.
'Tis dark! I can not walk by sight!
O Father, take me by the hand!

O Father, take me by the hand,
And lead me all the weary way!
Oh, let Thy presence, like a wall,
Surround and keep me, day by day,
Until I tread with blood-washed feet,
The golden avenues of light,
And in exchange for feeble faith
Receive the glorious gift of sight;
O Father, take me by the hand!

—*United Presbyterian.*

LITTLE TANGLES.

In a large factory where carpets are woven there was a great noise as the wheels revolved and the intricate parts of the machinery turned the belts that worked the looms in which the carpets were woven.

A woman stood before her loom with eyes intent upon the threads as they passed through it, making warp and woof into a perfect pattern. The thread breaks, and she quickly touches a handle that stops the power of her especial loom. Something must have happened to it, and she very quickly knew what that something was. A little tangle in the thread had caused it to break; but a moment's patience made the join perfect, and she worked on as before.

There is no life so perfect that little tangles are impossible, nay improbable to it. No life is exempt from them at one time or another, of one sort or another. To some a tangle that troubles, and worries, and annoys, to another would be far too insignificant to be worthy of notice. A doll stuffed with saw dust need only fall to the ground to cause the child-mother to let tears fast to her eyes; the interruption to a looked forward to evening of pleasure will bring the greatest disappointment to a young girl's heart; the fading of a bouquet before the ball is over, is an occasion of regret to the woman of fashion. As the years creep on the pathway is too rough to be pleasant. Stones are in the way, and they tire the lagging feet. And after awhile, even the grasshopper's burdensome weight is hardly to be borne. And at last life seems to be full of snarls and nothing else.

But what is each and every one of them but little tangles that just a bit of hopeful patience can set straight. Job says that his "days are swifter than a weaver's shuttle;" and he has told us of many of the little tangles that made even that swiftly-flying life hard to bear. Pains of body, anguish of mind, the desertion of friends, the hiding of God's face, the loss of peace and hope, held in their lengths many a tangle that be found hard to endure, to unravel, to mend. Yet the Lord blessed him, and he died full of days.

Nobody likes tangles; when the machinery is in working order, when belt and wheel are driving the parts of the loom as we want them to work, it is not pleasant to have a tangle in the thread, to stop to repair it. The only way to prevent the break of the thread is to see that it is straightened out before it enters the loom, for when no tangles come there will not be any trouble.

A good many of the tangles come through some omisslon or commission on our part. The homely remark of an ignorant woman, "If I make my bed *hard* it will never grow *soft*," is as true as it is homely. We do not need any one to suggest that many of the tangles that bother us so much might have been prevented if we had not been in such haste to accomplish what ought to have been done slowly, if we had not been quite so impatient, if we had remembered that a little counterwork, a little looking forward, a little straightening out of small crookednesses before they were pierced into the mosaic of our work, would keep us from blunders.

If a steamer is crossing the ocean when a storm arises, she does not turn about to lie in the trough of the sea, so that the waves can pound against her at their will. She crowds on canvas, increases steam, and conquers the storm, so that once over the worst of it, she rides safely beyond it.

That is just the way that we ought to do with tangles; if we do not conquer them, they will surely conquer us. Are you willing to be conquered? At the best it will be short. (Do you want to know what is meant by short? The real meaning is that life cannot be reckoned by years, or months, or days, but in the light of eternity.) And what do you care for a few more or less of tangles? You say that your fingers are weak, that your eyes do not cease from weeping, so that they can help your fingers to undo the snarls; but do you remember that there is One whose eyes are never weary, whose hands are never done with the power to help? Have you asked His help; have you looked to Him with eyes of faith? Have you listened for the still, small voice; have you waited patiently for the Lord?

"Art thou afraid to trust Him,
Seeming so far away?
Wherefore then not keep closer—
Closer as He says we may?

"Why then not walk beside Him,
Holding His blessed hand,
Patiently walking onward
All through the weary land?

"Passing safe through the mazes,
The tangle of grief and care;
Safe through the blossoming garden
Where only the world looks fair.

"Dwelling beneath His shadow,
In the burden and heat of the day,
Looking for His appearing,
As the hours wear fast away."

Aye, not the hours only wear away, but the tangles. And we are so very sure of the day in the Beyond, when every one of them will be straight, that with the hopeful love of so loving a Father, we look away from the tangles as they are covered by the hand of our crucified Lord, and say "Lord, not as I choose, but as thou wilt!"—*Christian at Work.*

ALL ON ONE SIDE.

Nellie Rivers was a pretty girl, a *very* pretty girl. So her mother thought, so her friends thought, so she herself thought as she stood before the glass arranging her hair, and putting the finishing touches to her toilet. Nellie seemed to be rather a delicate girl, not because her health was imperfect, or that she had less vitality than the average girl in her 'teens, or for any other reason than that she thought it "nice" to be delicate, and she cultivated the appearance of fragility.

Nellie's mother was a widow with a very narrow income, in feeble health, and incurably lame. She had supported her family after her husband's death by taking boarders, for a long series of years, but at the time of which we are writing she kept house for a wealthy old lady, and was permitted to keep Nellie with her.

One would have thought that Nellie would be up in the morning and make the fire, and save her mother all the steps she could; but Nellie was always sleepy in the morning, and instead of helping her mother about the breakfast, she was quite glad to have her mother get her an extra breakfast when at last she did open her eyes and get ready for it. But delicate as was Nellie, she was always well enough to go on long walks with her girl friends or to go to parties and sit up till midnight.

Nellie was an expert with her needle and made her own dresses and "lingerie," her hats also, and for this she always contrived to find time; but her mother wore the same shabby hat season in and out, and Nellie somehow couldn't find time to make over the old hat or make a new one. Her mother wore caps after the old fashion, and they were in a very dilapidated condition before Nellie found time to mend or replace them with fresh ones.

Pretty as Nellie was, there were those in whose eyes she would have been infinitely prettier if she thought of the comfort and suitable attire of her mother more, and of her own selfish enjoyment less. Nellie with her fresh young face in a becoming hat, and robed in tastefully made, though cheap gowns, and her mother in rusty, shabby attire, with bent figure and careworn face limping along by Nellie's side to church of a Sunday—who could look at the two and not wonder that things shouldn't be a little more evenly divided between them? But Nellie's mother loved to lavish all she could on her daughter, and the daughter had grown into the habit of receiving with scarcely a thought of reciprocity.

If this true story mirrors any girl-reader's life in this year of grace, how does she like the picture, and what is she going to do to make it a better one?—*Christian Advocate.*

WHAT AM I FIT FOR?

There is only one method by which a young man can discover what position in life he is best fitted to occupy. He must *try*. He may be qualified to plan, to lead, to control, or his talent may be simply executive, and of the kind that assists in carrying out the ideas of other men. In either case his aid is needed in the vast and diversified field of labor presented by a great and growing country. The head and the hand are equally requisite in every branch of science and business, in all the pursuits of actual life. If the man who is merely expert of hand stands or seems to stand on a lower level than he who plans largely and wisely, let him not repine at that, for on the plane where his capacities have placed him, there is less of responsibiiity and anxious care than in the higher positions assigned to more powerful and comprehensive intellects. Having found his true place in the great commonwealth of industry, let the young man cling to it, and not allow himself to be tempted, by plausible stories and dreams of sudden wealth, into speculations for which he is not fitted.—*Exchange.*

Youth's Department.

AT THE BREAKFAST TABLE.

What shall we bring to Grandmama?
Her favorite cup of tea.
Of old Oolong
Both hot and strong
As nice as it can be—be,
As dainty as can be.

What shall we bring to dear Mamma?
A cup of coffee sweet.
And sugar and cream
And fragant steam,
A luxury complete—plete,
A generous cup complete.

What shall we bring for Sister Sue?
Her chocolate rich and brown.
White foam to swim
About the brim,
The pretty cup to crown—crown,
The dainty cup to crown.

What shall we bring for Puss and me?
A mug both wide and tall
Of fresh, sweet milk,
Of warm, new milk,
The nicest thing of all—all,
The very best of all.

—*Our Little Ones.*

JOHNNIE CRUM'S PIECE.

Mr. PRINTER: My teacher in Sunday Sckool wanted us to rite a peece about the benneyfits of Sunday Sckools. This is my peece. Jonnie Crum. I am going on to 9 years old.

Benneyfit 1. Sunday Sckools is a grate benneyfit to childrens fathers and mothers. It gives em peece and happyness. Every Sunday mornin my Pa and Ma gets up late coz Pa is always tired Sundays. After breakfast Pa always says, come hussel round children and go to Sunday Sckool, for Pa is tired and wants a little peece and rest Sundays. Then Pa goes and lays down on the sofy and smokes and reads papers all the forenoon. Ma she sees to gettin dinner, for Pa says he must have a good dinner on Sundays anyway. Ma has to take care of the baby two, fer the hired gal is a cathlick and says she wont stay home from Church fer nobody, and Ma bein a protestan has to mind her.

Benneyfit 2. Sunday Sckools save childrens Pas and Mas from going to Church. One day the minister was up to our house and he told Pa and Ma they ort to go to Church. And Pa says, O, I always send all my children to Sunday Sckool, and guess that will have to do. And so Ma and Pa don't go to Church but Ma says she would like to.

Benneyfit 3. Sunday Sckools save childrens payrents a good deal of money. When the minister told Pa he ort to help pay the Church expenses, Pa said O I give my children a nickle a peece every Sunday to take to Sunday Sckool. But the minister said, yes but the children gets it all back again in Cards and Books and Picknicks and Krismas trees. And Pa said well it is all I can afford.

Benneyfit 4. Sunday Sckool saves the big boys and girls from going to Church. When the boys get big enuff to smoke and to not mind their Pas, then they stop going to Sunday Sckool. Only they go to Church some nites when the girls go along, and then they all set in back seats and chew gum. My Pa told Jim my big brother that he ort to go to Church reglar. But Jim said there aint no need of my going more'n there is of your going. I have as much rite to stay at home as you have. But Pa said he was tired on Sundays. Pa keeps a store, but every day he says times is so hard he don't sell much and don't have much to do.

Benneyfit 5. Sunday Sckools make the Teechers study up things. My teecher was over to our house and Ma said shed ketch her. So she said, Miss Jenny which is the oldest the Cathlick or the Jewish Church. My teecher said, I am not sure, but I think the Cathlick Church. My Ma said she sposed so too, but anyhow there want much difference. My Pa thinks it is the duty of Sunday Sckool Teechers to study up and know things. When we ask him about GOD, or something we want to no very bad he always says, you are a little ahead of me, go and ask your Sunday Sckool Teecher thats what shees put there fer to teech you. Jim thats my big brother said to Pa, how much wages does Sunday Sckool Teechers get? Pa said they don't get no wages. They teech for love. Then Jim said what do they love your children so much fer and why don't you teech your own children fer love. And Pa he got mad and told Jim he was sassy.

Benneyfit 6. Sunday Sckools do a great deel of good to children. If it warnt for them they wouldn't know nothing. Fer their Payrents haint got no time to teech em. Children learn songs and verses and things. If they go reglar and don't miss they get big pay fer learning to be good. But when I am a little bigger I am going to do as Pa does and stay at home Sundays, and smoke and read the papers and have some of Mas big dinners. Ma gets awfully tired to all the time, and would like to have a little rest. But then Ma is a woman, and Pa says it is her duty to be tired. Im glad I aint a woman.

Benneyfit 7. There is a great many more benneyfits to Sunday Sckools but I don't know any more.—*Johnnie Crum in Young Churchman.*

A FOOLISH BOY.

Nellie came running to me the other day, her eyes big with surprise, and exclaimed, "O auntie, what do you think? You know Bertie, who lives down the street,—that little bit of a boy,—well, he smokes cigarettes, and he is awful little."

"Then he will make a little man very likely if he has begun so early," I replied.

"Yes; that is what Gertie says. He steals off by himself behind the back fence, and then smokes."

"Then he must know he is doing wrong, and is ashamed to be seen. What do you suppose he does it for?"

"I guess he thinks it will make him look big. He wants to be a man, and he is always telling us girls what he'll do when he gets big," said Nellie.

He has begun the wrong way if he wants to grow. Tobacco will hurt his head and his nerves. If he lives to be a man, he will be nervous, his heart will be weak, and he will not be the strong man that he might be if he had not begun this bad habit.

A schoolboy died in Brooklyn only a little while ago because he had smoked so many cigarettes. His whole body was sick; the poison in the tobacco had gone all through him. His skin was yellow, his nerves were weak, and he was so sick he had to go to the hospital; but the doctors could not help him. He said just before he died, "Oh, if all the boys could see me now, and see how I suffer, they would never smoke."

If you would not be a smoker, don't begin.—*Water Lily.*

AN EARLY RISER.

Bertie always went to bed when the birds did, so he had nice long sleeps, and woke up early every morning.

He did not get up as soon as he woke, because there was nobody awake to dress him. He often wondered why grown-up folks needed so much more sleep than boys and birds.

Bertie had a pretty little room. It opened into mamma's and had pink walls and two big windows with soft, white curtains. There was a little white bed and a white bureau with sweet peas painted on them. There were pictures on the walls. It was a lovely room. But, after all, Bertie used to get tired lying there a long time every morning, waiting for mamma or auntie to dress him.

He was good, so he never made a noise to waken mamma. He whispered little stories to himself, and counted the roses on the wall paper —"Fee, five, seven, nine, 'leven"—that was the way he counted.

One morning when Bertie waked, he sat up in bed and looked out of the window. The sky was blue, and the air was sweet, and the birds were singing. Then he had a bright thought. He said:

"What if I should dess myself, and go downstairs softly and open the door, and slip out jus' like a little mouse!"

And then Bertie ducked his chin down in his neck, and stuck up his shoulders, and laughed a fnnny little laugh. He climbed out of bed and went on tiptoe to the washbowl. He washed his face and brushed his curly head. Then he put on his shoes and stockings. That was easy; he had done it before. Then he pulled and tugged at his flannel shirt, and got it on hind side before. The drawers came next. He tried to put both feet into one leg, and almost fell over on his nose. The blue dress went on all right. But oh! how should he button it? His two fat little hands worked hard, but he could not reach. The buttons would not go to meet the buttonholes.

"It's 'cause I can't dit behind myself. How do mens button their coats, I wonder?" said Bertie. His face was getting red and his fingers ached. At last two buttons slipped into the wrong buttonholes.

"That's 'nough!" said Bertie.

Now he was ready. He peeped into mamma's room, but she was still fast asleep. He turned the key of his room door. Click! went the lock and it was open. He went softly through the hall. All was still. He went, oh, softly, down the stairs! His hat hung on the rack. He put it on. Then he pushed back the big bolt of the front door, and out he went! Oh, how sweet, and cool and nice it was! He ran over the short grass like a little colt, and shouted to Peter, the hired man, "I did dit up first of everybody."

He went to the stable and said "Good-morning" to Prince, He went into the hen-house and tried to catch a little chicken, and set all the hens to cackling as if they had gone mad. Then he trotted off to pick some flowers. While he was breaking off some tall poppies a carriage went by. There were ladies in it going to an early train. Bertie took off his hat and made a pretty bow.

Mamma had waked up. She called out, "Good-morning, little boy," but nobody said, "Mornin', mamma," as he always did.

"Bertie must be fast asleep," said mamma. She went to his door and looked in. His little bed was empty. Where was Bertie?

"The little rogue," said mamma; "he is hiding." So she looked under the bed, and behind the bureau, and in the closet, but no little boy was to be found.

Then mamma was frightened. She called papa, and he looked under the bed, and in the closet, and behind the bureau and in the drawers.

"They both said, "Where can he be?" "His clothes are gone," said mamma; "somebody has carried him off! What shall we do?"

Come and look out of this window," said papa.

And there sat Bertie riding horseback on the fence. The post was his horse. He had a strap around it and a switch in his hand. He was whipping his horse and shouting, "Get up! whoa!"

"Such a boy!" said papa, and mamma said, "The darling!"—*Pansy.*

NOTICE.

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THE REFORMED CHURCH MESSENGER,

907 Arch Street, Philadelphia, Pa.

THURSDAY, SEPTEMBER 24, 1891.

THE expedition of Lieutenant Peary to the far North has supplied us already with interesting information in regard to the people, the Esquimaux, who inhabit those desolate regions, where the missionary has not as yet come. The natives swarmed aboard the Kite, anxious to trade for weapons or trinkets, but evincing no disposition to take anything that was not their own. They were always ready to sell whatever they possessed at a low figure for such things as would be useful, or pleasant to the eye. The women were quite willing to give valuable articles for needles, thimbles or scissors, but they would not sell their children at any price. To test the matter an officer offered a valuable knife to an Esquimaux woman for her little child, two years old, but she shuddered, gave strong signs of dissent, and hugged the youngster more closely to her breast. Among some wild tribes, that practice infanticide, the child would have been sold at once, or given away for nothing. We may hope that these Esquimaux ere long will hear of Christ blessing little children. Where the family feeling and the maternal instinct, that is, natural affection, remains unobliterated, there is still a natural soil in which love to God as our Father, and love for the Church as our mother, may take root and grow.

SOMETHING REMARKABLE.

We have read with no small amount of interest a series of sermons, six in number, by the Rev. William Frederic Faber, delivered first to his congregation at Westfield, N. Y., and now published in pamphlet form, on the subject of the Church. The author tries to show consecutively what its Faith, its Worship, its Mission and its Methods are or should be, according to the Scriptures, that it is divine, and worthy of all confidence. If these discourses had been preached in a Reformed church, we should not have regarded them as strange or novel, but delivered to a Presbyterian congregation apparently in full sympathy with their pastor, they appear to us as something really remarkable.—We have room here for only a few of their utterances. The author speaks of the Church as a universal fact, a Holy Catholic Church, that is truly one in the sense of the Apostles' Creed, "in spite of all sectarian and Pharisaic bigotries, through the deeper and mightier inworking of the Holy Ghost," of which Christ is the head. The faith of this one universal Church is not to be identified or confounded with the creeds of different religious denominations, which although involving more or less the true Catholic faith, often contradict each other. This kind of faith is much simpler, such as we find it in the teachings of the Apostles as embodied in the Apostolic Creed, or as we have it still more briefly and comprehensively stated in Peter's memorable confession: Thou art the Christ, the Son of the living God. As such it does not consist of specific doctrines about His person or work, which all run out more or less into philosophical speculations.

Such a Church should have an order of worship in harmony with its generic character, based on the old orders or liturgies that have come down to us from an early age, revised and corrected from time to time, as they were at the Reformation, so as to harmonize more and more with the one faith of the true or real Church of history.—Mr. Faber commends the *Book of Common Order*, prepared for the Church of Scotland some years ago, and now used in the Sunday service by the Scottish clergy. He speaks favorably of its merits, because he has been using a liturgy in his own church identical in structure and detail in the ordinary services for morning and evening of the Lord's day, and is therefore in a condition to judge of its value and character.

He affirms that the mission and methods of extending the Church of Christ on earth in our day, must also be in harmony with its divine character and worthy of its divine head—very different from many of the measures resorted to in our days in getting men to become disciples of Christ.—We were much edified by the serious, earnest, and thoughtful ability in which our brother discusses within brief limits the great theological questions of the day, and refreshed by his hopeful confidence of the triumph of the one true Church over all the difficulties which its enemies may place in its way. He advocates progress, enlargement, development in the faith of particular denominations, also revision of their creeds when they fail to express the truth, the whole truth of the Gospel, which the universal Church of the present is longing for and anxious to know. We ought, therefore, not to be afraid of discussion. "The hand of change and dissolution can work no harm upon the Church: the shaking of heaven shall not remove her. Were she the Church of Luther, Wesley or Calvin—whom she reveres—she might fear, but she is the Church of *Jesus Christ*," and He has said to His disciples, Fear not.—It may be proper to add that the Rev. Faber is of German origin; that he was for about one year in the institutions at Lancaster, but left them, it is said, because they were too churchly; and that he then went to a Presbyterian Seminary in New York State, which for him was not enough churchly. As a consequence he was then in a theological predicament or quandary, and he had to think—think for himself. This he did, at the same studying the ablest writers on the Church Question, and, whilst conscientiously attending to the numerous duties of his parish came out into the clear himself. He was, therefore, so much the more able to teach and instruct others. With such a pastor and such sound instruction, the congregation at Westfield will no doubt grow in grace and knowledge, and we sincerely congratulate them in having such an efficient shepherd.

Synodical Editors.

(Elected by the Synods.)

Eastern, ... REV. JONATHAN H. PANNEBECKER.
Pittsburgh, ... " DAVID B. LADY.
Potomac, ... " J. SPANGLER KIEFFER, D. D.

A MINISTER'S VACATION.

II.

Reader, did you ever return from a telegraph office to your hotel, after sending a despatch to the one person dearest to you in all the world, far away (as you at the time supposed, in another State), to find that person waiting for you in the hotel parlor? It was this glad surprise which befell the Synodical Editor, on a certain Saturday evening, in the City of Brotherly Love. It was this that made amends for certain previous bafflings of his arrangements, and caused his second Sunday in Philadelphia and the remainder of his vacation to be bright with a brightness which otherwise they could not have had. Once more we meet the same kind friends at the Eagle Hotel, and again we preach to the same interesting and attentive congregation in Trinity church, meeting also, as we did before, some friends from other churches, among them Mr. and Mrs. Charles Santee and Revs. Dr. Crawford and T. A. Fenstermaker. The previous Sunday we had had among our hearers one who had been for many years one of our own most faithful parishioners. It is one of the interesting features of this peripatetic vacation that friends start up at every turn of it. And, even though the meeting be only for a moment, yet that moment is full of peculiar refreshment and pleasure.

And now we are in New York. We have been here before, but mostly in a very transitory and hurried manner; we have never been here for so long a time as on this occasion. We are here as the guests of our kind friends, Mr. and Mrs. Wm. H. Fayman, of the Grand Central Hotel, to whom we are indebted for the chief part of the happiness of this vacation. There is a special pleasure in the rest and comfort to be found in a large and well managed hotel; there is a peculiar flavor in the seclusion and quiet which may be enjoyed in the heart of this great metropolis. The windows of the palatial apartments we occupy look out on Broadway, with all the stir and activity of that famous thoroughfare; but, while the life and activity of it interest and attract, the noise of it seems not at all to come nigh us, or to be heard only as a far-off murmur. Within, all is peace and quiet. There is no hurry, and no clangor. The footsteps of those who pass through the halls fall noiselessly on the soft carpets, as though they were treading on moss. We live in an atmosphere of repose; repose purchased, as we well know, by toil, anxiety and care, of which, however, for the time being, we are mercifully, permitted to see no sign. The beautiful and brilliantly lighted dining-room sparkles; the silent, respectful and attentive waiter watches over you and anticipates your wants. Here let us find rest, as we come and go, entering into a life so different from that of every day. Here, not for long, but at least for a few swiftly passing vacation days, one may perhaps be permitted to enjoy this new and different mode of life, without wincing hourly under the accusations of an accusing conscience condemning him for self-indulgence.

New York interests us chiefly because of its special significance as regards the things pertaining to human life. We do not admire it chiefly because of its vast extent; though that ride we took, by one line of the elevated railway, from Bleeker to 155th st., and then by another line, on the opposite side of the city, to the Battery, was well adapted to give one a vivid impression of its greatness in this respect. Nor are we willing to give more than a secondary grade of admiration to the great buildings that are to be seen here, both public and private, noble and beautiful as many of these are. Our interest in New York is not primarily because of anything material, but because of the immaterial forces it represents; of the human life of which it is the center; of the people who are here, the life they lead, the things they do. Human life, interesting everywhere, is extraordinarily interesting here, because it is extraordinarily intense. Here things move as with the sound of "a rushing mighty wind." There is something thrilling and inspiring in the stir and movement of the great city's life. It "makes one's blood jump," as some one said. Here battles are fought; here fortunes are made; here characters are developed; here lives are wrecked. The Wall Street Stock Exchange impresses us more

than the biggest and costliest building of the city, because it is a revelation of the powers and passions of the human soul. The Brooklyn Bridge wins our regard and admiration chiefly because of the human genius which conceived and constructed that noble work. In the Metropolitan Museum of Art which stands for nothing material, we could spend weeks and months without ever growing weary. The business and commerce of the city, and the faces and movements of the crowds one meets on the streets—these are endlessly suggestive and attractive. There is nothing so interesting as people ; there is nothing so impressive and affecting as human life.

The city is a good place to come to ; we are not sure that it is so good a place to be born and brought up in. The ideal order would seem to be, for a man to be born and prepared for his life-work elsewhere, and then (should he prove to be a fit person) to come to a city like this, to do the work, and fight the battle, of his life. There is nothing, so far as we can see, to prevent an intelligent young man, who has been born and reared in the country, from speedily learning, upon coming to the city, all that pertains to city life, so as to stand on a perfect equality with those born and bred there. But the man who in his childhood never knew anything of the country, whose memory holds no reminiscence of clover or corn fields, of lonely hills or solemn woods, has missed something precious which can never afterwards be brought into his life.

One of the things which we look back upon now with greatest satisfaction and pleasure, is a visit which we paid, while in New York, to the office of The Christian Union. This religious paper has, for many years, through the kindness of one of his faithful parishioners, been a weekly visitor in the family of the writer, in which, as in thousands of other houses, there is cherished towards it a feeling of the strongest attachment and friendship. It had long been understood that one of the things to be looked forward to was the meeting, if the opportunity should ever present itself, with one or both of its editors, and the expression to them personally of our grateful appreciation of the intellectual and spiritual guidance and help received from them. So two visitors from Maryland, taking advantage of the generous invitation of the paper to its readers, present themselves at the beautiful rooms of The Christian Union, in Clinton Hall, Astor Place. One of them had long had a strong desire to see and speak to Dr. Abbott ; the other, equally desiring to meet Dr. Abbott, had, also for certain reasons, long coveted the opportunity of seeing and speaking to the other editor, Mr. Hamilton W. Mabie. A young lady, of intelligent and pleasant face, and very gentle voice and manners, receives us and informs that Dr. Abbott is not there, but that Mr. Mabie is, and will see us. We shall not tell, reader, of the cordial reception of the two strangers, nor of the conversation which followed, except to say that nothing which befell us in New York has left upon our minds a pleasanter impression than this brief interview. That is a memorable hour in which one comes into immediate contact with a kindred personality and speaks face to face with the man whom he has long known by other methods and to whom he is glad to acknowledge a large amount of intellectual and spiritual indebtedness.

One other most agreeable meeting we must not omit to mention ; it is that with one of our own former Sunday-school and church boys, Mr. Samuel W. Hurley, who has now for some years been fighting bravely and successfully the battle of his life in the great city. It is to him that we owe a charming afternoon and evening (the chief charm of which, however, was owing to his own presence and kindness) at that very interesting and attractive place of resort known as Coney Island.

And now we are with our ever-faithful friends, the mountains, once more. After all, in the affections of one whose childhood was passed in their neighborhood, nothing can ever take the place of the mountains. We have come hither, to the Blue Mountain House, for the purpose of meeting our fourth and last appointment. It was no fault of ours that we missed the last train that could bring us here ; but, having come all the way from New York to keep this engagement, we are not to be baffled in our purpose. And so there is telegraphing to and fro ; and it is after dark on Saturday evening when a closed carriage meets us as we leave the cars at a station four miles from our destination. The ride through the woods and up the mountain is very picturesque. The driver's lantern is hardly needed, for a storm is threatening and almost continuous lightning illumines our way. The storm holds off, however ; and driver and horses do their part well ; and we arrive safe ; and this Sunday morning, as we sit here on the verandah of this noble hotel, is, as Mr. Devries informs us, one of the clearest and most beautiful of the entire season. Reader, to breathe this air is like drinking some pure and precious liquid ; and the view which lies before us here is like a veritable vision of Paradise. Things stand out with a distinctness we never observed before ; farm houses, villages, fields, individual trees, patches of forest. Yonder lies Waynesboro, five miles away ; you can almost count the windows in the large building of the machine shops. Beneath us lies Harbaugh's church. Not far off is the childhood and boyhood home of Dr. Harbaugh. Away to the left lies Hagerstown. Opposite is the long range of the North Mountain. Over all seems to brood a spirit of heavenly rest and peace on this quiet Sabbath morning. Thanks that our last Sunday is to be spent in so lovely a place as this.

The beautiful chapel, a short distance from the hotel, is a Union one ; and the plan, we are told, works well. There was Roman Catholic mass at 6 o'clock, Episcopal communion at 9 o'clock, and now, at 11 o'clock we are holding the regular service of the day for the guests in general. There are about two hundred and fifty persons still left at this place, for the season is now moving towards its close. It is an interesting audience to preach to, albeit to us strange and somewhat trying. We speak not of this service. May it have been a source of comfort and help to some one. We would say, moreover, that we never preach on such an occasion without meeting, as we did here, some Christian friends whom it is a privilege and blessing to know. Except for the brief time occupied by the service, we have the whole of this precious day to ourselves.

We have walked over here to Pen Mar to spend the closing hours of this afternoon. The place is almost deserted ; a strange thing to us, for we have never been here except in the midst of great crowds ; and as welcome as strange, for we had often wished to be here, at evening time, alone. So we sit here, and read, and gaze, and think ; a bit of reading, and then a longer time of gazing and thinking. The sun is behind a bank of clouds ; we are in shadow here, but far away yonder the sunshine rests on mountains and fields producing strangely beautiful effects. The rays expand, as they descend, after the manner of a fan, reaching far to the north and south, fifty miles of horizon from tip to tip of the fan. And now let us close our book finally, for the sun is beginning to go down, and the great and indescribable splendor is coming on. All have gone away ; the silence is unbroken by any sound of trifling talk or profane laughter ; not a sound save the usual mountain sounds at evening ; not a moving creature to be seen save the little bird hopping in front of us and the crow flying lazily, far beneath our feet, over the tree-tops. The heavens blush ; and now they burn with glory ; the whole sky is lit up with heavenly splendor. Fit close it is of a day so beautiful as this. It is the close, also, of our vacation. We cannot tarry here ; let us get down from this mountain, and back once more to our labors and cares. After a while, we shall go on a Long Vacation ; it will be longer than the one which has so quickly come to a close. And the rest of it will be more restful ; for it will be the Everlasting Rest of God in heaven, of which these quiet hours we have spent here have been to us a sort of prophecy and promise.

J. S. K.

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The Publisher's Column.

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Poetry.

IN HIS PAVILION.

REV. DWIGHT WILLIAMS.

I journey through a King's domain
A distant palace home to gain,
A pilgrim oft in grief's surprise
With bread of tears for sacrifice;
And ah! so frail the world's rude touch
Distracts and pains me over much,
O'er arid sands the feet must know,
Through floods ofttimes in overflow,
Then as a bird that seeks her nest,
Or as a child that loves the best
The mother's hush with folded arms
To soothe its sobs and its alarms,
I turn with instant prayer, if I
May find a place of refuge nigh
In His pavilion.

Lo! at a vestibule I stand
Within a fair enchanted land;
I enter, and the place beseems
The fond ideal of my dreams;
Above, in beauty I behold
The pillars and the light of gold,
The spacious dome, the arches high,
Ah, more than these that greet my eye
The "Lord of Righteousness" is there,
His beauty fills the tranquil air,
And whispered to my ear alone
I hear a voice from His dear throne,
"Child, tarry here, abide with Me,
And I thy hiding-place will be;"
With storm outside, sweet rest and calm
Possess my heart with prayer and psalm
In His pavilion.

O, wonderful! He serveth me,
Though Lord of all and King is He;
A pilgrim harbored, cheered and fed,
I go again, by duty led,
To find myself oft as I may
Securely sheltered in the way
In His pavilion.

Selections.

Happy is he who speaks little, for words beget accidents, gloom and interior trouble.—*B. Henry Suso.*

It is not enough to have great qualities; we should also have the management of them.—*Elsa Rochefoucauld.*

He that dwells in the highest heavens dwells in the lowest hearts, and inhabits sincerity as surely as he inhabits eternity.

Just as God leads me, I abide
In faith, in hope, in suffering true;
His strength is ever by my side—
Can aught my hold on them undo?
I hold me firm in patience, knowing
That God my life is still bestowing,
The best in kindness sending.

—*Sampurtus*, 1735.

Do you wish to live without a trial? Then you wish to die but half a man—at the best but half a man. Without trial you cannot guess at your own strength. Men do not learn to swim on a table. They must go into deep water and buffet the surges.

Give me these links: first, sense to need; second, desire to get; third, belief that, though He withhold for awhile, He loves to be asked; and fourth, belief that asking will obtain—give me these links and the chain will reach to heaven, bringing all heaven down to me, or bearing me up into heaven.—*Dr. Guthrie.*

What folly to fear giving yourself too entirely to God. It merely means that you are afraid of being too happy, of loving the will of God in all things too heartily, of bearing your inevitable crosses too bravely, of finding too much consolation in the love of God, and too much relief from the passions which make us miserable.—*Fenelon.*

Thy glorious face
Is leaning toward me, and its holy light
Shines in upon my lonely dwelling-place,
And there is no more night.

He who bore
Life's heaviest cross is mine forevermore,
And I who wait His coming, shall not I
On His sure word rely?

—*A. D. F. Randolph.*

Carelessness in Christian service is a certain indication of feebleness in faith. The man who knows Christ as his Redeemer, with all the experience of His grace which that implies, will not be content to bring the dregs of life, but, serving Him with his best, will mourn only that the best is so poor. It is because faith is so superficial that there is so much of Christian life which can only be described as "wood, hay, stubble."—*Rev. J. Guinness Rogers.*

Science and Art.

A young man camping in the Sierras discovered and captured a butterfly of an unknown species. He sent it to the Smithsonian Institution at Washington and received therefor a check for $1,500 (!) with the request to make careful search for other moths of the same kind. It was an individual of a fossil species, supposed to be extinct, and great was the excitement among the scientists at the discovery that one of the race had been recently alive. Although diligent search has been made by men paid for the service, no other specimens have been found.

A LIGHT DOOR.—"Feel the weight of this door," said a New York builder to a reporter, who was looking at an unfinished apartment house up town. The reporter prepared to lift what seemed a polished mahogany door, but it proved too light for any wood. "It is made of paper," said the builder, "and while it costs about the same as wood it is much better, because there is no shrinking, swelling, cracking or warping. It is composed of two thick paper boards, stamped and moulded into panels, and glued together with glue and potash, and then rolled through heavy rollers. It is first covered with a water-proof coating, then painted and varnished and hung in the ordinary way. Few persons can detect that they are not made of wood, particularly when used as sliding doors."—*Exchange.*

LIGHTNING AND THUNDER.—The question is sometimes asked, and it is of special interest just at the season of thunderstorms, "What is the reason that the thunder which follows the quick flash of lightning is not also quick?" The lightning is a small part of a second, the thunder sometimes half a minute long. The flash is instantaneous, and the light comes from it to the eye in less than the thousandth part of a second, but the sound travels more slowly, or only a mile in four and a half seconds. We hear the noise from the nearest part of the flash first, then from the part more distant, all of which requires time. If the flash is three miles long there would be nearly a quarter of a minute between the nearest part and the more remote, and the thunder would continue all this time. The flash at the distance of a mile will be heard in about five seconds; at two miles in nine or ten seconds; and at three miles in about fourteen seconds. By a little practice in counting the seconds between the lightning of an approaching storm and the thunder following the flashes, the distance of storms may be known with some accuracy.—*Philadelphia Inquirer.*

Items of Interest.

Three hundred and seventy-five of the six hundred railway companies in the United States prohibit the use of intoxicants by their employes.

A majority of the Lady Managers are in favor of closing the World's Fair at Chicago on Sunday. Fifty-six voted to close, and thirty-six were in favor of opening.

The Georgia Senate has passed the House bill disqualifying physicians addicted to drink from the practice of their profession. It is announced that the Governor will approve the bill.

The Legislature of Tennessee is in session trying to settle the question of how to employ the convicts, so that they will not compete with free labor. They have decided to abolish the convict lease system.

Brown University has decided to allow women to take the entrance examinations, and receive certificates of their attainments. The one hundred and twenty-fourth year of this institution began September 16.

The tobacco crop of Lancaster county nearly harvested is the largest ever grown, the acreage reaches 18,500 acres and the yield 50,000 acres. The damage by hail and rust is about five per cent. of the whole crop, the quality of the remainder being very fine.

Europe is excited over the action of Turkey, allowing Russia to send a volunteer fleet through the Dardanelles. England feels this as a blow at her, therefore is seeking to unite the powers in a protest to prevent a repetition of what she considers a breach of treaty.

The Commissioners of the World's Fair decided at a meeting in Chicago to ask Congress for a loan of from $5,000,000 to $7,000,000 to carry on the work of the undertaking. Popular subscriptions have reached $6,000,000, and the city of Chicago has issued bonds for $5,000,000 more.

The Presbyterian Committee on a Consensus Creed has been holding meetings to carry on its work. The Committee is also charged to report whether any changes are necessary in the Apostles' Creed, particularly in the phrases "He descended into Hell," and the "Holy Catholic Church."

The *Catholic Review* says: Catholics are bound to build up a Catholic branch of the public school system where child ren will be educated as Catholics at the expense of the State." *The Presbyterian* replies: "The people of this country will go into a long and bitter struggle before such a scheme reaches its accomplishment."

Hints and Recipes.

The flavor of nearly all kind of fish is improved by removing the skin from them before they are cooked. The skin has a disagreeable flavor, as does the fat that is between the skin and the flesh.

QUINCES.—These are very nice canned with apples. Use half apples and half quinces. Peel each and stew till tender separately. Then put both together into syrup made of the juice and a pint of sugar to each quart of juice. Bring to a boil and seal up in cans. The apples may need very little stewing. Juice left over may be used for making marmalade of the skins and cores of the quinces. If the quinces are preserved, part apples make the preserve more delicate in flavor. Use a pound of sugar to a pound of fruit and proceed in the usual way for preserving. Stew the quinces till tender before putting them in the syrup.

THE SKIN.—To keep the pores of the skin open there is nothing that will do this work as well as soap and water. Rain water is the best where it can be conveniently used. Have the water quite warm, and with some white Castile soap make a suds, with which wash the face thoroughly, then rinse in warm, clear water, and dry on a soft towel. If the skin is not sensitive a brisk rubbing is a great addition to open the pores. This washing should take place just before retiring. Then in the morning wash in clean, warm water, omitting the soap. If it is necessary to go out immediately after washing, do not use warm water, but cold, as the face will be likely to roughen. A few drops of ammonia in hard water will render it soft and cleansing to the skin, but have a care of putting in too much ammonia, or it may chafe the skin. Borax is also good to soften water, and is a great healer and cleanser. A quarter of a teaspoonful to a basin of water is usually a sufficient quantity. If the skin is apt to be too dry, the ammonia or borax ought not to be used too frequently, but, instead, a little vaseline or diluted glycerine will be found beneficial. A few drops of spirits of camphor in the water once a week is good to whiten the skin.

Farm and Garden.

BLACK-KNOT CEMENT.—Clarissa Potter writes to the *New England Homestead* that she successfully treated black-knot by first shaving off all the diseased portions and burning them; and then applying an adhesive white paste, made of lime and turpentine, to all the shaved surfaces, the paste firmly during one. The disease ceased spreading. The remedy was repeated a few weeks later.

Ground bone is excellent for growing chickens, if it can be procured perfectly sweet; but this is so seldom the case, and it spoils so quickly in warm weather, that we have of late become disgusted with its use. The fresh bones pounded and fed as soon as rejected from the kitchen are much better. They are rich in both organic and inorganic matter. They contain oily and albuminous material for the growth of the birds.

Madeira vine and smilax are among the easily cared for and rapidly growing vines; and maurandia is always graceful and desirable. But the very prettiest vine on the whole list is asparagus tenuissimus; the delicacy of its foliage, its bright, cheerful green and perfect freedom from insects leave nothing to be desired. Then it is invaluable, with its dainty feathery sprays, for bouquet-making and decorative purposes, especially as it keeps its beauty a long time when cut.—*Vick's Magazine.*

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch St.

HISTORICAL EVIDENCES OF THE OLD TESTAMENT. American Tract Society, New York. Pp. 319. $1.

This volume is composed of six papers upon the following subjects: "The Witness of Ancient Monuments to the Old Testament Scriptures," by A. H. Sayce, M.A.; "The Vitality of the Bible," by Rev. W. S. Blaikie, D.D., LL.D.; "Present State of the Christian Argument from Prophecy," by Principal Cairns, D.D., LL.D.; "The Origin of the Hebrew Religion. An Inquiry and an Argument,"

by Rev. Eustace R. Conder, D.D.; "The Bible Tested; or, Is it the Book for To-day and for the World?" by Jacob Chamberlain, M.D., D.D.; "The Old Testament Vindicated," by Rev. T. W. Chambers, D.D.

THE FIGHT OF FAITH AND THE COST OF CHARACTER. By Theodore L. Cuyler, D.D. New York: F. H. Revell Co. Price 20 cts.

These two plain talks to youug men by Dr. Cuyler are worth preserving and distributing. Every young man would be the better of studying them and above all following the advice given.

A SYSTEM OF CHRISTIAN ETHICS BASED ON MARTENSEN AND HARLESS. By Revere Franklin Weidner, Doctor and Professor of Theology, author of "Studies on the Book," "Biblical Theology of the Old Testament," etc. Philadelphia: G. W. Frederick. Pp. 418. Price $2.50.

The author says in his preface that "the attempt is here made to present in a concise and yet full form, the teaching of the Word of God and of Protestant Christianity with reference to the principles and rules of duty which ought to govern man in all his earthly relations."

In carrying out this Dr. Weidner has deemed it best to base his volume on the two best books on the subject of Ethics, the one by Martensen, Bishop of Denmark, and the other by Harless, of Germany. These he has virtually rewritten and somewhat shortened. It is, therefore, better adapted to the use of students of theology and also for ministers and laymen. There are few works upon the subject of Christian Ethics, therefore this work is a valuable contribution to theological literature. The publisher has put it in a neat and substantial form, which is an evidence that he believes in doing things well in the matter of publishing books.

HISTORICAL ILLUSTRATIONS OF THE NEW TESTAMENT. American Tract Society, New York. Pp. 323. $1.

This is a companion to the above volume. It contains also six papers: "Historical Illustrations of the New Testament Scriptures," by Rev. G. F. Maclear, D.D.; "The Christ of the Gospels: a Religious Study," by Rev. Henri Meyer, D.D.; "Ferdinand Christian Baur and his Theory of the Origin of Christianity and of the New Testament Writings," by Rev. A. B. Bruce, D.D.; "The Religious Value of the Doctrines of Christianity," by Prof. C. M. Des Islets, Ph.D.; "Unity of Faith a Proof of the Divine Origin and Preservation of Christianity," by Rev. John Stoughton, D.D.; "The Evidential Value of the Observance of the Lord's Day," by Rev. G. F. Maclear, D.D.

THE ANDOVER REVIEW, September, 1891. Most readers will be interested in the opening article, "Criticism *versus* Ecclesiasticism," in which the writer traces the progress of criticism since the classical revival of the fifteenth century, and sums up the chief results thus far reached. "The Challenge of Life," after a brief account of pessimism, especially as represented by Hartmann, shows that life, as we know it, cannot be vindicated against the questionings of the philosophy of despair on any basis of hedonism, but only by rising to the conception of a moral life rooted in faith in a God of right and duty,—a life in which both pleasure and pain are simply means to a higher end. The three remaining articles—"Apollonius of Rhodes and the Argonautisa," "Some Experiments Worth Trying in the Ministry," and "A New Chair," will be found of much interest. The editorial notes will be read with more than ordinary pleasure.

Houghton, Mifflin & Co., Boston. Yearly subscription, $4.00; single numbers, 35 cents.

LITTELL'S LIVING AGE. The number of The Living Age for September 19 contains—The Revival of Quakerism, Edinburgh Review; Francesca's Revenge, Blackwood's Magazine; The Congress of Vienna, Temple Bar; Some Pagan Epitaphs, Cornhill Magazine; The Persecnted Russian Jews, National Review; Jeanne Zephir's Lovers, Belgravia; The Death of Mr. Lowell, London Times; James Russell Lowell, Speaker; Ignatius Loyola, Belgravia. Poetry—The Merry Beggar, Wild Flowers, London Nights. Miscellany.

$8.00 per year. Littell & Co., Boston, are the publishers.

Marriages.

At the Reformed Parsonage, Monroe, Pa., by Rev. S. T. Wagner, June 16th, 1891, Mr. Jacob Edward Hugus to Miss Martha Ellen Wentling.

At the same place, by the same, August 25th, 1891, Mr. Wm. M. McDowell to Miss Anna M. Altman, all of Clarion county, Pa.

September 5th, 1891, at the residence of the bride's mother, by Rev. G. A. Schwedes, Mr. Leonard J. Brown, of Hazleton, to Miss Lily C. Mack, of Bethlehem, Pa.

September 10th, at Listonburg, Pa., by Rev. J. M. Evans, W. S. Rubright, of Summit Mills, Pa., to Laura Bender, of Listonburg, Pa.

Deaths.

Obituaries to be inserted free of charge must contain only *two hundred* words, and all words above that number, verses of poetry and resolutions, will be charged for at the rate of *one cent* a word. Money must accompany obituary to insure insertion. Memoirs of ministers, their wives, and of prominent laymen are exempt from this rule.

DIED.—At Sunbury, Pa., September 3, 1891, the home of his mother, Mrs. Chas. Faust, Charles Frederick Faust, grandson of Mrs. Judge Welker, aged 15 years, 10 months and 12 days.

Freddie was a bright, genial, promising young boy. He died of typhoid fever. His mother, sister and aunt are down with the same disease.

DIED.—At his home, near Mt. Pleasant, Pa., August 4, 1891, Adam Fisher, aged 70 years, 10 months and 26 days.

Mr. Fisher was a member of the Reformed church for more than 40 years, and a regular reader of the MESSENGER. Being badly crippled up with rheumatism for the last few years he was not able to attend the services of the sanctuary. But during these years he was a close reader of the Bible, and it was with much feeling that he received the sacraments privately. About ten days before his death he was suddenly attacked with cramps, from which death finally relieved, as he fell asleep in the hope of the resurrection. Mr. Fisher leaves a wife and seven children to mourn his loss. PASTOR.

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Miscellaneous.

For Reformed Church Messenger.

PITTSBURGH LETTER.

BY THE REV. JOHN H. PRUGH.

The centres of population have a tremendous drawing power. Pittsburgh is no exception to the rule. Besides the young men, who, by the hundreds, are coming from our country districts and small towns, the foreigner gravitates here most easily. It matters not where he lived, or how he lived, on the other side of the Atlantic, when he has landed at Castle Garden, the city has an attraction for the emigrant which he has little power or inclination to resist.

The vast majority of Hungarians in the cities of this country were farmers at home. And instead of now being huddled together in suffocating tenement houses, and subjecting themselves to all manner of discomfort and temptation, in their effort "to get on in the world," it might be better, for the most of them, if they went West, and settled upon farms, following the life with which they were familiar in other days.

But here they are in our cities, and earnest efforts must be put forth to make of them good citizens.

For the most part they live in colonies, and speak only their native tongue, and easily they fall a prey to the bad schemes of designing men.

To bring them more in touch with our American life; to bring them under the protecting care, and uplifting influence of the American Church is a noble work indeed. It is being tried in Pittsburgh, and the results are most promising. There are two reasons why the work is specially promising here; first, it is the work of the Reformed church, and, secondly, because of the two noble young men whom the Church has brought from Hungary to be the leaders of their brethren in America.

There are about 10,000,000 inhabitants in Hungary-Austria, 7,000,000 of whom are Roman Catholics, over 2,000,000 are members of the Reformed church, the remaining less than a million being Lutherans.

All hold to one of those three faiths, and those in this country stand in about the same proportion as indicated by the above figures. As compared, therefore, with our sister denomination, the Lutheran, the Reformed church in the United States has more than twice the number of Hungarians to joyfully accept the offers of sympathy and help held out.

The Lord's hand was undoubtedly in the sending to us Revs. Gustave Jurany and John Koracs. But at the same time the Board of Home Missions of the General Synod deserves the thanks of the Church for their wise and most excellent selections.

Bro. Jurany, now located in Cleveland, Ohio, is a born leader. Possessing natural ability of a high order, he received all the advantages of university life in Germany, Austria and Scotland. He is of most polished manners, is extremely courteous, and has a big heart, brim full of love for his countrymen and his Church. His magnetic influence is felt wherever he goes.

Bro. John Koracs, located in Pittsburgh, is a Martin Luther-sort-of-a-man, perfectly fearless. His courage is an inspiration. Yet he is as gentle as a little child, and to know him well is to love him. Though educated solely in his own country, he has had superior advantages in the way of travel. He speaks German like a native, and is fast mastering the English language.

He has only been here a few weeks, yet in that time has organized two congregations, one of sixty charter members, which worships every Sunday afternoon in Grace church, this city, the other organized in Beaver Falls, a city of considerable size a few miles down the Ohio river.

Pastor Koracs' purpose is to first strongly establish himself in the city of Pittsburgh, and then go to his brethren in the outlying towns and cities.

Some of his countrymen, at Beaver Falls, were here when Brother Koracs preached his first sermon, and they gave him no peace until he had visited their city and organized their brethren into a Reformed congregation. They meet there every two weeks, in a hall, and when Pastor Koracs can not be with them, he makes out a programme of service and also sends them a written sermon, which one of the elders reads to the people.

Ere long Hungarian congregations will be organized at McKeesport and throughout the coal regions. And then Bro. K. will spend only every other Sunday in Pittsburgh, with what he calls the "Mother Church," and every alternate Sunday he will spend with one of the "daughters." And when not with them personally, each one of his congregations will receive a written sermon from him, to be read, to the assembled people, by an elder.

His countrymen have received him with unmistakable evidences of genuine joy. He is the first minister, of their own blood, to come among them. No Roman Catholic priest, nor Lutheran missionary has yet been sent them, and to every one of his services Pastor Koracs finds Roman Catholics and Lutherans gladly coming.

All week long he is among his people. He is an indefatigable worker. And with the shepherdly prayer, tender comfort, friendly admonition, and brotherly exhortation, he is comforting, strengthening and directing all whom he can.

But his people are poor, most of them very, very poor. And when he first reached Pittsburgh, he was as poorly off, financially, as the poorest, not having a dollar which he could call his own. How he was to go to housekeeping, and how he and his sweet little wife were to live until the middle of October, when he might expect his first quarter's salary from the Board, was enough to paralyze a less courageous heart. However, he knew no fear. And by the extreme kindness and timely aid of Bro. Jurany of Cleveland, and by the liberality of some of the congregations of the Pittsburgh Synod, we have him snugly housed in a little home on the picturesque bluff overlooking the Monongahela river, and the wolf has been kept from his door.

That we do all in our power to help the Hungarians in our midst, is not only of denominational importance, it is of national importance as well. Deeply significant is it that Pastor Koracs, his elders, deacons, and the male membership of his congregations, have already applied for American citizenship.

The different District Synods, and all the congregations of our church, ought to substantially assist the General Synod's Board in properly supporting these noble, self-sacrificing missionaries, Jurany and Koracs, that the work, begun so auspiciously among the Hungarians in this country, may be carried on to still greater success.

202 Coltart Square, Sept. 16, 1891.

BINDNAGLE CHURCH.

We take from the *Lebanon Courier* the following in reference to this old church:

Bindnagle church is probably the oldest of the Reformed and Lutheran congregations in its immediate neighborhood. It is situated on a bold bluff, overlooking the Swatara, a mile below the mouth of the Quittapahilla creek. In the early years of frontier settlement, this location is reputed to have been fortified, and served as a place of refuge against the assaults of the savages. The records of the church are preserved as far back as 1754, and the sacred vessels of the communion service are inscribed with that date, as the year probably of their manufacture. Several of the larger pieces were brought from abroad, and all are in an excellent state of preservation. The wafer box, which contained the wafer used in those early days instead of the bread on communion occasions, is a very beauful piece of workmanship. The vestments worn by the officiating clergymen in the pulpit service are of course very much worn. They were made of costly material and with much taste. The fact that these vestments were worn down to the early years of the present century is interesting and suggestive. The church records, as kept by the early pastors, are in complete order, and give accurate statements of all births, baptisms, marriages and deaths for more than a hundred years.

On the "God's Acre," forming part of the Bindnagle property, are interred the mortal remains of many of those who founded the church and worshipped there. Among the number are the names of many prominent and well-remembered men and women of Lebanon and Dauphin counties. There are many familiar names inscribed on the tombstones, such as Early, Deininger, Hemperly, Zimmerman, Wolfersberger and Killinger. The location is beautiful and picturesque. At the foot of the bluff, probably fifty or sixty feet high, rolls the Swatara. The majestic oaks and the tall pines, that have grown to giant proportions, on the banks of the stream, stand like silent sentinels, keeping watch and ward over the sleepers beneath the sod.

In 1803 the original building was torn down and the present one was erected. It is a large, square brick two-story building, with a well-proportioned steeple. The brick was burnt near by and the work is said to have been nearly all done by the members of the two congregations. The inside of the church is the most interesting feature about the place. All the original plans of construction, and methods of public worship, are preserved intact to the present day. The most conspicuous objects of interest are the high box like pulpit, the sounding board, the square altar in the center of what is now known as the auditorium, the altar cloth, on which are worked the figures 1754, the enclosed seats for the elders and others in authority, and last, but not least in interest, the long rods to which were attached the collection bags, and the tinkling little bells. The old fashioned high backed pews did not inconvenience the earnest worshippers at Bindnagle, nor prevent a large attendance at church services. Our forefathers, and mothers as well, were God-fearing, church-going people, and it is said that on special occasions as many as a thousand persons were present. This is the only church in Lebanon county that possesses so many reminders of public worship as it was conducted many years ago in our Lutheran and Reformed congregations. One of the most pleasing suggestions, in this connection, is the fact that these two congregations lived together in peace and harmony for many, many years. And, in conclusion, I wish to give expression to the great satisfaction it was to me to visit this sacred landmark, and to make this brief record of some of its interesting features.

Lebanon, Pa., September 15.

For Reformed Church Messenger.

A TRIBUTE.

FREDERICK C. MOYER.

In the MESSENGER of August 20th appeared a sketch of the life and character of the late Frederick C. Moyer, and an account of his funeral services. To that interesting "In Memoriam," we beg to add a pastor's humble tribute. A man may be said to preach his own funeral sermon by the manner of life he lives. His eulogy must be read not in the periods and music from another's lips or pen, but in the story of his own words and deeds.

Continued on Page 13.

Tutt's Pills

J. H. ATHEY, a prominent druggist of Holly Springs, Miss., says: "Your pills are doing wonders in this state. The sale of Tutt's Pills exceed those of all others combined. They are peculiarly adapted to malarial diseases. Our physicians all prescribe them."

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CATARRH

Sold by druggists or sent by mail. 50c. E. T. Hazeltine, Warren, Pa.

When a good man rests from his labors, his memory lives enshrined, not in what others may say and write in his praise, bur in the good works that follow him. "As the fair cedar fallen before the breeze, so he lies self-embalmed amidst moulder-ing trees." Hence this tribute is not brought to lend lustre to a long and use-ful life, for such a life shines without the need of borrowed light. Gratitude and love combined brought sweet spices to the precious sepulchre. "The memory of the just is blessed," and it is an honor to the living no less than respect to the dead to show proper appreciation of the worth of their life.

Mr. Moyer belonged to a large and now widely scattered family which presents many noble and distinctively marked features of character. He was one of the best types and representatives of the cele-brated name. In personal appearance he was always neat in his habits and dress, and in form and features as well as ex-pression of countenance was acknowledg-ed to be a handsome man, even under the weight of his more than fourscore years. His graceful address at once bespoke favorable attention. He was a man of very marked individuality which strongly impressed itself upon all who came in contact with his life. Those who met him once never forgot the image of his person and the magnetic influence of his presence. His general bearing expressed the charactor of a true, urbane, Christian gentleman. There was a warmth in his handshake which touched those nerves that communicate with the heart. Like all fallen human beings, he was com-passed with infirmities, and it is not the purpose of this wreath of immortelles upon his grave to hide them. For that purpose, we have the mantle of charity. His peculiarities and faults stood out more conspicuously than they would have in a less noble and positive character. His faults were not vices and were owing more to peculiarity of temperament than to any weakness of the moral sense. He was a strict disciplinarian in his family which may, at times, have excited impatience at home and sometimes provoked criticism abroad. But his success in raising a model family is the very best vindication of his method of family government. Parental love beat strongly in his heart and he could not have lived without hav-ing his children live around him. They, too, clung to him with singular filial faith-fulness and affection down to the end. Even many of his grandchildren could apparently often hardly know whom they loved more, father or grandfather.

Bro. Moyer was endued with a marked diversity of mental gifts. Had his lines fallen in one of the great centres of trade where his business capacity would have been fully called into exercise, he would have developed the judgment and faculty to manage large financial interests. He was an expert salesman, and as a solicitor in behalf of any worthy cause, he had no rival. He had that prophetic eye peculiar to some minds which proves such a prom-inent factor in a brilliant business, literary or scientific career. Many of the enter-prises he carried to successful issues he had to venture upon against the advice of his friends and in the face of predicted failure. Years ago he risked to make some strictures upon certain features of Sunday-school work and religious depar-tures which to-day are acknowledged as mistakes by many of the great leaders in religious movements. He seemed to be-long to that useful class of men who, even in spite of growing old, see and keep ahead of the times. The æsthetic side of his nature was specially prominent. He had a very acute sense for the beautiful in nature and art. The beauty of hills, trees, mountains, fields, gardens and flow-ers always moved him, and was to him a perennial fountain from which his soul drank delight. He found great pleasure in rustic chairs and canes made from crooked, oddly grown wood, of which he had a large collection. Many of these he divided among people who visited him, some of which were thus carried into distant States as pleasant mementoes. We had the honor to be presented with one now to us become precious as silver or gold. During his conventions he had the walls of his Music Hall clothed with rare leaves and other treasures of beauty gath-ered from the glory of the Autumn woods, —music to the eye, no less than the floods of melody from the stage, were music to the ear. It was, therefore, a nice sense of propriety suggesting that his body lie here in state on the platform upon banks of flowers sweetly dewed with the affec-tions of grateful, loving hearts, while other parts of the Hall were palled with the emblems of mourning. Here the funeral solemnities were introduced, and here the family fittingly sighed a long fare-well as they took their sad, lingering leave of the sacred remains.

Mr. Moyer enjoyed the blessed privi-lege of doing a great and enduring service in the interest of song. The Heavenly Muse seemed to have breathed a pas-sionate love for the charming art, into his rhythmic soul. He was unweariedly de-voted to the development and culture of music. Being himself blessed with the golden tongue of song, he sang for many years in the service of his community, of his church and of His God, and though dead, he yet singeth through his widely separated pupils whom he inspired with a true love for music, and taught them how to utter its melodious speech. In him the art of sweet sounds has lost one of its sin-cerest and most enthusiastic friends.

As a member and officer in the Reform-ed church, Father Moyer was a tower of strength. It is doubtful whether he ever was absent from a communion service since his confirmation day, more than sixty years ago. As a trustee for thirty-four years, he watched with conscientious fideltiy over the property committed to his charge. In organizing the catechetical classes he was an indispensable help to the pastor, and he labored zealously in all other directions for the increase and pros-perity of Zion. His church was dear to his heart and he could never forget her welfare or her woe. He was a cheerful giver to his congregation at home and to the benevolent boards and institutions of the church at large. He had a way of do-ing alms so quietly that his left hand never found out what his right hand did. His name was either at the head or one of the most prominent on all subscription lists for the relief of the unfortunate, or for educational and religious purposes, or for the material improvement of the place. He was greatly attached to old hymns and customs in the church which showed the depth of his early religious impres-sions. Many passages are found marked by his hand in his well-worn Bible, spe-cially such as breathe a pathetic spirit or bear sweet promises to the longing heart. His material support, his hopeful, encour-aging spirit, his counsel and his venerable presence will be long and painfully missed in the congregation.

Bro. Moyer, though feeling that the generation to which he belonged, had al-most entirely gone, did not suffer the "onward rolling stream of busy human life to crowd him out into a motionless eddy." His life was characterized by per-sistent activity and energy to the very end. For the last few years, however, he sat much alone in his arm chair, living over again in thought and feeling, the scenes and experiences of his earlier years. Next to his family he enjoyed the society of his surviving brother, Judge G. C. Moyer, to brighten his memory over the hallowed past with which he seemed to be in deeper sympathy than with the present. Like Moses of old, "his eye was not dim nor his natural force abated," when the Lord called him up to the Mount. Being always pleased with the appreciation, good opinion and kindly consideration of his fellow men, could he only now hear how his praise is upon every one's lips! May his children take jealous care of his good name and profoundly feel the re-sponsibility of inheriting the fame of their father. Our hearts go out in tender sym-pathy with the bereaved widow in her de-solate loneliness. He named her with ever growing tenderness as he neared the Jordan that now rolls between them. We commend her to that God who has put so many precious promises in the Holy Scriptures for the widow. The Lord has taken the strong staff out of her hand and now invites her to lean the more fully upon her divine Saviour. H.

For Reformed Church Messenger.

THE WESTERN ALUMNI ASSOCIATION OF FRANKLIN AND MARSHALL COLLEGE.

The above association, formed several years ago, will hold a meeting for social enjoyment and the transaction of some business, in the First Reformed church of Greensburg, Pa., on Wednesday, Septem-ber 30th, at 12 o'clock. Lunch will be served at 12.30 by the ladies of the con-gregation. A programme of exercises has been prepared for the occasion. A general invitation is extended to all per-sons west of the Allegheny mountains who have at any time been students of the College or Seminary, at Mercersburg or Lancaster, to attend this meeting. Let each one, however, not fail to notify Rev. C. R. Diffenbacher, D.D., of his inten-tion to be present.

EXECUTIVE COMMITTEE.

For Reformed Church Messenger.

SPECIAL MEETING OF LANCASTER CLASSIS.

At a special meeting of Lancaster Clas-sis, held on September 16th, the pastoral relation between Rev. J. Stewart Hartman and New Holland charge was dissolved. Committee of supply—Rev. Drs. J. H. Dubbs, J. S. Stahr and Rev. Geo. Merle Zacharias. Resignation will take effect October 10th.

A call from Second church, Harrisburg, to Brother Hartman was confirmed. Com-mittee of installation—Revs. Dr. J. S. Stahr, E. N. Kremer and M. H. Sangree.

STATED CLERK.

Church News.

☞Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

PENNSYLVANIA.

Sunbury.—A very cordial reception was tendered Rev. Mr. Leinbach and his fam-ily on their return from their outing re-cently. In the absence of the pastor a committee of the ladies' church work societies of Sunbury and East Sunbury had in charge the repainting and repaper-ing of the parsonage. That they succeed-ed admirably in the work entrusted to them, the beautiful appearance of the par-sonage testifies. With the outside im-provements recently made, the building now compares favorably with any in the town. Everything in readiness the ladies gathered together at the parsonage and tendered the pastor and his family a hearty welcome.

After being shown through the house, and admiring the improved appearance of everything, they were ushered into the dining room where they found the table literally groaning with the richest viands to which all did full justice.

Rev. Mr. Leinbach spoke encouragingly of the work accomplished, and expressed his appreciation of the kindly feeling shown himself and family.

Bethlehem.—Christ Church, Rev. G. A. Schwedes, pastor. The harvest services were enjoyable occasions of thanksgiving, the offerings of the people having been devoted to benevolent objects. The de-coration with flowers and sheaves was simple and chaste, the sheaf of golden wheat lying on the altar being especially suggestive. From August 8th to Septem-ber 6th the services were omitted, that the pastor might enjoy a vacation. The open-ing on the first Lord's Day in September was very encouraging for Sunday-school and church.

York.—Grace, Rev. I. N. Peightel. September 13th harvest home and child-ren's service were held in Grace church. The church was handsomely and elabor-ately decorated for the occasion with various kinds of grains, fruits, vegetables and flowers. Harvest home services were held in the morning, at wnich time the pastor preached an appropriate sermon. Children's service was held at 6 P.M. At the latter service Rev. A. C. Whitmer and Dr. J. W. Dehoff delivered appro-priate and interesting addresses. The collection amounted to $100.

Braddock.—St. Luke's, Rev. S. C. Long. A concert, musical and elocutionary, was held in "Odeon Hall," on the 3rd inst., for the benefit of this mission, and be-tween twenty and thirty dollars were realized, clear of expenses. Some gentle-men of Grace church, Pittsburgh, Pa., with their friends kindly came without any expense to the congregation, and witn some musicians and elocutionists of Braddock, gave a concert of a higher order than usually held here. All spoke of the music, vocal and instrumental, as also the recitations, as being excellent. Professor of Music, A. H. List, of Brad-dock, deserves especial praise for the part he took in making it a success. The mis-sion has become better known, and the congregations are becoming larger. The second quarterly communion will be held on the 27th inst., when it is hoped others will be added to the membership. This congregation is using the New Hymnal and all are very well pleased with it.

Millersburg.—Rev. T. Derr. Harvest thanksgiving services were recently held in Zion's and David's churches of the Millersburg charge. David's church was beautifully decorated for the occasion, and the services both morning and even-ing were very largely attended. The offerings were $47.32. The services in Zion's church were also well attended. The offerings were $11.65. The services in Trinity church were postponed on ac-count of the death of Elder Miller which took place at the time appointed.

Pleasant Unity.—Harvest and Child-ren's Day services were held in the three congregations of the Pleasant Unity charge the last Sunday of August and the first Sunday in September. The floral display was tastefully arranged, and the grain and fruit around the pulpit and altar gave evidence of the beounteous harvest. The services were well attend-ed. The offerings were for home mis-sions.

Boyertown.—Rev. J. E. Freeman. The harvest services were closed in the Boyer-town charge. The three congregations, Boyertown, Bechtelsville and Sassaman's, decorated their churches with flowers and the altars were laden with the fruits of the summer season. The collection for missions and benevolence amounted to $59 80, which was sent to the Classical treasurer, D. B. Mauger, Esq. The at-tendance was large and the services were appreciated.

The missionary societies in the charge are bearing fruit, while the Brotherhood of Andrew and Philip is doing good work for the Sunday-school and church.

Schaefferstown.—On Sunday morning Rev. A. J. Bachman had a reunion of the catechumens received since he is pastor

ORIGINAL. No. 46.

Breakfast Vanities

BY MRS. DEARBORN,
Principal Boston Cooking School.

Mix and sift together 1 pint pastry flour, ½ tea sp. salt and 1 heaping tea sp. Cleveland's Baking Powder. Mix to a stiff dough with milk, using only sufficient to make it stiff enough to roll.

Toss out on a slightly floured board, roll out very thin, cut into small squares with a sharp knife or pastry wheel and drop into boiling lard.

Shake the kettle gently to facilitate their rising, and when well puffed up turn them and brown the other side. Drain on paper. They should be cooked in fat hot enough to brown a piece of bread while counting sixty, and are quite hollow when cooked. Serve with maple syrup if liked.—(Copyright, 1891.)

Use only Cleveland's baking powder, the proportions are made for that.



Pure crystal cream of tartar and soda make a perfectly wholesome leaven. There is no other leavening power in Cleveland's Baking Powder.

of St. Paul's Reformed church, which dates from 1879. Since he took charge of the pastorate of this congregation he has added 240 members; of this number 14 having been removed by death, 13 dismissed, 213 of the number still appear on the church records. Most of these were present at the reunion.

Philadelphia.—Church Extension Society. A series of meetings of the Church Extension Society of the Reformed Churches, which has been formed by the union of the Dutch and German Reformed churches, was inaugurated Tuesday evening, 15th inst., at the First Reformed church, Tenth and Wallace streets. The exercises were opened with prayer by the Rev. Wilson Delaney, of the Bethel church, 21st and Tasker streets, after which the pastor, Rev. John H. Sechler, explained the object of the gathering.

The first address was made by the Rev. Tabor Knox, of the Fourth church, Manayunk, who was followed by the Rev. Wilson Delaney, who made a comparison between the zeal with which men entered into the strife of politics and the half-hearted way in which they went to church. The southwest portion of the city, he thought, was especially destitute of churches, and he hoped that the membership of the society would so increase that funds could be obtained for creating new and stronger missions at home.

Harrold Charge.—Rev. I. N. Burger has accepted a call to this charge, lately vacated by Rev. M. H. Mill. His address hereafter will be *Greensburg, Pa.*

Kutztown.—Harvest thanksgiving services were held by Rev. F. B. Hahn both in St. Paul's, Kutztown, and in St. Peter's, Topton, Pa. The offerings for benevolence at the former were $57.75, at the latter, $21.68; total, $79.43. It is encouraging to note the increased liberality for benevolence in the charge.

Hanover.—Rev. Joseph D. Peters. Harvest home services were held on Sunday, September 13th. A collection of $77 was taken up for classical assessment and apportionment, $61 more than any previous time.

Maytown.—Rev. M. M. Noacher. Harvest home services were held in both congregations, Maytown and Conestoga. The church at Maytown was tastefully and appropriately decorated with fruit, flowers and sheaves of wheat. The services were interesting and edifying. These services are always interesting and greatly appreciated by the Reformed people in the eastern section of Pennsylvania. They remind them of the "Feast," known as the "Feast of Ingathering," Ex. 23: 16. But very unlike in the spirit of "thank-offerings." The people should cultivate a spirit of benevolence like that of the Jews in Old Testament times. Offerings amounted to $9.11.

Prospectville.—St. Mark's, Rev. A. H. Hibshman. Harvest festival services were celebrated Sunday morning, September 13th. In the evening Children's Day was observed. The entire programme was interesting. The building within was beautifully decorated with grain, fruit and flowers. More than seventy-five potted plants were used in the adorning. An elegant and inspiring address was delivered by Rev. John Wright, of Newton, N. J. The boy and girl chorus was a success and delighted all. The event of the evening was the offering and surprised every one interested in this mission. It amounted to $125, and will be used in creating a church building fund.

MARYLAND.

Woodberry.—Trinity, Rev. E. R. Deatrick. Sunday, September 13th, was observed as Children's Day. Both morning and evening services were devoted to children and children's work. The "Order of Service for Children's Day" was used in the morning. The pastor spoke of the work of the children in the church, and of consecrating themselves to the ministry. In the evening an improvised service, consisting of appropriate recitations, hymns, and Scripture readings, was used. The pastor addressed the congregation on "Family Training." The church was beautifully decorated with cut and potted plants and flowers by the members. Over $48 for Ministerial Relief Society, Roanoke and Foreign Missions, were received as alms. Altogether the services were profitable and pleasant. On the 19th inst., this congregation was seven years old.

OHIO.

Tiffin.—Heidelberg University opened its Fall term on the 2d inst. After appropriate religious services Dr. W. A. Dickey delivered an address upon the subject, "What of the Man?" The classes of the institution have received additions to their numbers. A bright future is before the University.

Akron.—Grace, Rev. E. R. Williard. Children's Day was celebrated Sunday morning, 6th inst., at Grace church. A more pleasing service, with surroundings of beautiful floral decorations associated with taste in appropriate display, has not been surpassed in the many similar services in Akron during the last summer. To the large audience the lavish clustering of flowers was indeed striking.

The morning exercises were opened with an anthem by the choir, followed with an invocation by Rev. Williard and a song by the congregation. The Scriptural lesson was a part of the 148th Psalm and was read by the pastor. Prayer was next offered and another song by the choir and congregation followed. An interesting programme was then rendered, consisting of songs and recitations by the children and an address by the pastor. Two infants were baptized during the service.

The evening programme was most delightful and highly entertained the immense audience which crowded the church to its very doors. As in the morning the programme was carried out by the Sunday-school and choir under the direction of Superintendent W. J. Frank.

The cantata rendered was one of the striking features of the evening. It was beautiful in conception, as artistic in execution, and was carried out by Master Jones, the children of the school and the choir. The programme was as follows: Anthem, Chorus; Invocation; Song; Duett; Cantata, "The Beatitudes;" Recitation, "Sowing and Reaping;" Recitation, "Faith and Works;" Recitation, "No;" Song; Recitation, "Sow beside all Waters;" Recitation, "Ruth;" Recitation, "Nothing but Leaves;" Duett; "There's Danger at the Curve;" Recitation, "The Corn and the Lilies;" Recitation, "The Winner of the Race;" Song; Address by the pastor.

ILLINOIS.

Forreston.—Rev. H. Bair. Children's Day was observed by the West Grove Reformed Sunday-school, Sunday, September 6th, 1891, and in Zion Reformed Sunday-school of Forreston, Ill., September 13th. The churches were beautifully decorated with flowers, grain and fruits. The attendance was very good in both churches in the morning, and in the afternoon and evening they were too small to hold all that desired to enter. The services consisted of singing, Bible reading, essay, and recitations, by members of the Sunday-schools, and a short sermon, at each service, by the pastor of the charge. The collection amounted to $70.19. West Grove Sunday-school gave $46 02, and Zion Sunday-school of Forreston, $24.17; object, Dakota College. The services were profitable to old and young.

For Reformed Church Messenger.

FOR THE REVIEW EXCHANGE.

Should any one desire the following numbers of the *Review*, the undersigned would willingly furnish them full numbers for 1867, 1868, 1869, 1870, 1871, and the January number of 1872.

H. J. CAROTHERS.

Huntingdon, Pa.

EASTERN SYNOD.

One Hundred and Forty-fifth Annual Sessions at Harrisburg, Pa.

The Eastern Synod of the Reformed Church in the United States will convene in Annual Sessions on Wednesday, October 21, 1891, at 7.30 P.M., in the Salem's Reformed church, Harrisburg, Pa.

The clerks of Classes are hereby reminded that the list of delegates to Synod from the respective Classes be sent to the Stated Clerk at least ten days before the time appointed for its opening.

Railroad Arrangements.

Orders may be obtained of the undersigned to secure round trip tickets at reduced rates on the Philadelphia and Reading Railroad; also on the Central Railroad of New Jersey, including the Lehigh and Susquehanna Division.

Card orders can also be had for tickets at excursion rates on Pa. R.R., and on Phila. & Erie Division.

This privilege is granted to delegates und their families, to the members of the Women's Synodical Missionary Society and to all members who desire to attend the sessions of Synod.

Applicants for orders will please send the names of persons for whom orders are desired. To facilitate the application send your address on a stamped envelope The Stated Clerk must return to R.R. office a list of the orders issued.

JNO. PHIL. STEIN, *Stated Clerk.*

Millersville, Lan. Co., Pa., Sept. 17, '91.

MINISTERIAL RELIEF SOCIETY.

"The Society for the Relief of Ministers and their Widows of the Reformed Church in the United States" will hold its annual meeting for 1891 in the Lecture Room of the First Reformed church of Chambersburg, Pa., on Tuesday afternoon, October 13, 1891, at 2.30 o'clock. The members of the Society are urgently requested to attend punctually, so that the business claiming their attention may be carefully discharged.

WM. M. DEATRICK, *President.*

NOTICE.

All delegates, and others who expect to attend the meeting of the W's. M. S. of Eastern Synod, at Harrisburg, Oct. 23, 1891, will please send their names to Mary C. Graeff, 107 Calder St., Harrisburg, Pa., at least ten days before the meeting, in order to procure entertainment. If her request is not complied with, entertainment cannot be assured. By order of W's. U. M. S.

NOTICE.

The missionaries under the General Board will please notice that their Quarterly Reports must be forwarded to the undersigned at *Lisbon, Iowa, not later than Sept. 28th,* 1891. The missionaries well know the rule of the Board, viz., that no orders are issued for the quarter's salary until the reports are sent in. In order, therefore, that all may receive their pay promptly, let the reports be sent in at the time above stated.

D. S. FOUSE, Miss'y. Supt.

Leavittsburg, Ohio, Sept. 15th, 1891.

NOTICE.

The Board of Trustees of the Theological Seminary will meet at the residence of D. W. Gross, Esq., 126 Walnut St., Harrisburg, Pa., on the 24th of September, 2 P.M.

G. Z. KUNKEL, Sec.

FOR OVER FIFTY YEARS.

Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. Sold by druggists in every part of the world. Be sure and ask for "Mrs Winslow's Soothing Syrup," and take no other kind Twenty-five cents a bottle.

EVERY FAMILY

Should be provided with Ayer's Pills. No other aperient is in such general demand or so highly recommended by the profession. Mild but thorough in operation, these pills are the best of all remedies for constipation, biliousness, heartburn, indigestion, flatulency, loss of appetite, liver complaint, and sick headache. They break up colds, fevers, and malaria, relieve rheumatism and neuralgia, and are indispensable to travelers, either by land or sea. Sugar-coated and compounded of the purest vegetable cathartics, they may be taken with impunity by old and young. Physicians recommend these pills in preference to any other. H. W. Hersh, Judsonia, Ark., says: "In 1853, by the advice of a friend, I began the use of Ayer's Pills as a remedy for biliousness, constipation, high fevers, and colds. They served me better than anything I had previously tried, and I have used them in attacks of that sort ever since."

Needs

Ayer's Cathartic Pills

Every Dose Effective.

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STOCKINETTE JACKETS.

We are showing a large assortment of Medium Weight Stockinette Jackets in entirely new shapes. They are among the handsomest practical Jackets that are worn, and, as shown below, the prices are most moderate. We offer:

At $4.50 Each,
Handsome Paletot Medium Weight Stockinette Jackets.

At $5 00 Each,
Paletot Medium Weight Stockinette Jackets, with satin facings.

At $5 50 Each,
Fine Quality Medium Weight Stockinette Jackets, paletot shape, open seams, and bound.

At $6 00 Each,
Extra Quality Medium Weight Paletot Stockinette Jackets, with satin finish.

At $7.50 Each,
Superfine Quality Medium Weight Stockinette Paletot Jackets, satin finish, and bound with fine braid.

At $10.00 Each,
Best Quality Medium Weight Paletot Stockinette Jackets, satin sleeve lining and facing of satin.

HANDSOME FURS.

After months of preparation we have just opened the most magnificent stock of Furs that we have ever shown. The utmost care has been exercised in selection, and it is believed that the stock cannot be excelled the country over.

We have marked all the goods at prices based upon purchases made at the lowest figures that Furs have reached within the past twelve months. The recent great advance renders it impossible to maintain these prices after the present stock is sold.

Strawbridge & Clothier,

MARKET & EIGHTH STS.,

PHILADELPHIA, PA.

IN MEMORIAM.

JOHN NEVIN HILL, ESQ.

Although the announcement of the death of J. Nevin Hill has been expected several weeks, yet when it was whispered last night, 4th inst., that he had departed, it came with a shock that was sincere. The death summons is sometimes sudden and terrible, yet the announcement that this talented young man had been called away was a realization of the infinite that could be grasped only after long and serious thought. His life's work had promised much, and that he should be cut down before his ambitions were realized was a fact that his many friends in Sunbury did not want to grasp. He made a noble fight, his strange, strong vitality aiding him not a little, and it was hoped, sadly, that it might possibly pull him through, but it was not so to be. During the past few months Bright's disease of the kidneys attacked him, doubtless brought on by the shock sustained in a railroad wreck last winter and claimed the life of the man who was forging his name among those who have reached the topmost pinnacle of fame.

Five weeks ago he left for Harrisburg thinking a change would be beneficial, and spent the time with his sister, Mrs. Dr. Gerhard. While there his ailments became more pronounced and several times his life was despaired of. But his wonderful vitality came to his assistance and a week ago he was able to be brought home. He was too weak and sick to be anywhere but in bed and there he received the careful ministrations of a loving, capable wife, who devoted her time to his wants. Slowly and surely he sank, not for want of loving care, but because the body had become diseased so far that nature could not overcome it.

Patiently and lovingly the family and friends watched by his bedside praying that he might be spared, but the Lord willed it otherwise, and last night at ten o'clock he sank to his rest.

Jno. Nevin Hill was one of the ablest and most thorough attorneys at the Northumberland county bar. His ability was high above the ordinary and his cases and clients were looked after in a manner that was creditable to them and to himself. He was fast making a name that the State could well be proud of. His opinions and writings on the poor law question are received as authorities and had he lived, would have made the most complete treatise of the question, in existence. Everything he handled was treated in the same able, thorough and comprehensive style.

Of a kindly, fond nature he numbered his friends by the score wherever he met them, and those who knew him, and knowing him was to love and respect him, will miss the hearty cheer and genial laugh of the friend and scholar. It is to those and to the family of the departed that we offer our sympathy and condolence. The loss, through his death, is as much to the community and ourselves as it is to his immediate family. Let the town mourn the untimely death of a great and good man. Requiescat in pace.

Jno. Nevin Hill was born in Selinsgrove Sept. 3, 1855 and was consequently 36 years of age at the time of his death. He was admitted to the bar March 3, 1878, having read under his father, George Hill, and soon after began the practice of law at Hazleton in Luzerne county. Subsequently he was in partnership with his father several years, since which time he has practiced alone. In 1883 he was admitted to practice before the Supreme Court, in 1889 he was commissioned by the Governor as one of the committee to revise the poor laws of the State, and took a three months trip to Europe in connection. He has been interested in the compilations of laws of several boroughs, had his suggestions and opinions have received careful study.

He leaves a wife and three children to mourn his loss.

The remains were interred on Tuesday 2 P. M.

At a meeting of the bar similar action was taken upon his death. The speeches of the members showed the high esteem in which he was held by his fellows.—*Evening Sunbury Paper.*

NOTICE.

The semi-annual meeting of the Women's Missionary Society of Lancaster Classis will be held in St. Paul's Reformed church Lancaster, Pa., Oct. 1, 1891. Morning Session convening at 10 o'clock, afternoon at 2 o'clock. It is earnestly requested that all Missionary Societies, or congregations elect two delegates. Entertainment will be provided for all delegates.

JANE M. POWERS, Cor. Sec.

SYNOD OF THE POTOMAC.

The nineteenth annual meeting of the Synod of the Potomac will convene in the First Reformed church, of Chambersburg, Pa., on Tuesday evening, October 13th, 1891, at 7.30 o'clock.

The Stated Clerks of the several Classes will please observe Synod's Rule to furnish the undersigned with the credentials of their delegates and also certified copies of their clerical rolls, as they stand ten days before the assembling of the Synod.

Railroad Arrangements.

The Cumberland Valley and Western Maryland Railroad Companies have supplied the undersigned with orders for excursion rates, which can be obtained on application, by enclosing a stamped envelope in which to send them.

WM. M. DEATRICK, *Stated Clerk.*
Mercersburg, Pa., Sept. 18, '91.

NOTICE.

Ministers and elders who expect to attend the sessions of the Potomac Synod, convening in Zion's Reformed church, Chambersburg, Pa., Oct. 13th, 1891, will please notify the undersigned of their intention at least ten days before the time of meeting, so that places of entertainment may be secured for them.

W. C. CREMER, Chambersburg, Pa.

POTOMAC SYNOD.

The Sunday-school Board beg leave to state that they have selected the following questions to be discussed, also have appointed the following speakers to discuss them at the meeting of Synod, to be held at Chambersburg, Pa., October 13th, next.

1. Better Methods, Better Workers, Better Results, Dr. J. S. Kieffer and Rev. F. F. Bahner.

2. The Relation and Duty of the Sunday-school to Neglected Children, Rev. C. W. Heilman and Rev. L. F. Zinkhan.

They recommend that Friday evening, October 16th, be set apart for the discussion of these questions.

Acknowledgments.

Bethany Orphans' Home, Womelsdorf, Pa.

Received from Aug. 19 to Sept. 8, 1891.

Per D B Mauger, treas Goshenhoppen Cl, from Trinity Ref S S, Pottstown, Pa, Rev L K Evans, 50.00, New Goshenhoppen and Trinity cong, Rev C Z Weiser, DD. 72.38,	$122 38
Per Mrs D C Tobias, from friends in Lititz, Pa,	3 00
From Hummelstown, Pa, chge, Rev J F Moyer,	30 00
Ida Hottenstein, 1.00, Mrs Cath Wolf, 1.00,	2 00
P M Landis, Centre Valley, Lehigh Co, Pa,	5 00
Mrs C K Christman, Reading, Pa,	5 00
Mrs Esther Fenstermacher, Allentown, Pa.,	5 00
Susie H Hillegass, Bridesburg, Philadelphia, Pa,	1 00
"Friend," Philadelphia, Pa,	5 00
Collection on Bethany Day,	210 63
Do, do, additional, per Rev Thos M Yundt,	54 86
Per Rev Thos M Yundt, Supt., as follows:	
O H Hess, Siegfried's Bridge,	5 00
Daniel Herr, Harrisburg, Pa,	25 00
St Peter's ch S S, per Rev R Lisberger,	5 50
Leinbach & Bro, Reading, Pa,	25 00
Rev Geo B Smith and family, Tannersville, Pa,	2 10
Wm B Shaffer, Allentown, Pa,	25 00
Louis Kraemer & Co, Reading, Pa,	50 00
Ella Weston, Pottsville, Pa, per Rev A R Bartholomew,	5 00
Rev H M Kieffer, DD, Easton, Pa,	5 00
Total,	$591 47

Thankfully received,
C. G. GROSS, Treasurer.
3716 Haverford Ave, Philadelphia, Pa.

Goods Received.

Allentown Manufacturing Company, 2 gallons cottage paint.

Miss Sarah M Wolf, Lancaster, Pa, 5 dozen cups and saucers.

Fritch Bros A Bogh, Macungie, 100 lbs flour.
Mahlon Kline, Reading, 1 piece muslin.
Mrs Hiester, Annville, dress goods.
Mrs A A Meyers, Lancaster, boy's suit.
Zion's Ref ch, Allentown, quilt.

Thankfully received,
THOMAS M. YUNDT, Supt.

The following persons, societies, and congregations sent donations for the Bazaar:

Miss Ollie Byerly, Schuylkill Haven.
Mrs Jared Harper, Bellefonte.
Mrs Buckman, Lehigton.
Miss Alice Mantz, "
Miss Lizzie Mantz, "
Zion's church, Allentown.
Second church, Reading.
Orphans' Home.
Third Street church, Easton.
E M Bright, Reading.
Infant School, 3rd Street Ref church, Easton.
Mrs Wm H Berlin, Allentown.
Miss Flora Moyer, Coburn.
Church at Orangeville.
Mrs S A Butz and friends, Allentown.
Female College, Allentown.
St John's Mission Band, Allentown.
Mrs Geo Kunkel, Harrisburg.
Miss Annie Lawfer, Allentown.
First church, Reading.
Church at New Berlin.
Mrs H S Weaver, Allentown.
Mrs B C Koons, "
Miss Lou Koons, "
Mrs Knappenberger, Mercersburg.
Miss Rice, "
Miss Ella Sherk, Lebanon.
Miss C Alberta Mohr, Quakertown.
Miss Miriam Mohr, "
Mrs U O Mohr, Connecticut.
Miss Emma L B Wolfe, Annville.
Mrs Jane Bright, Reading.
Mrs Rev L K Derr, daughters and friend, Reading.
A friend, Lock Haven.
Miss Addie Doll and friends, Philadelphia.
Mrs Mickley, Sellersville.
Mrs Katie E Fretz, "
Miss Agnes Levan, Reading,
Church at Mifflinburg.
A member of Grace Mission, Washington, D C.
Sewing Circle, St John's church, Allentown.
First church, Lebanon.
Mrs Henry Ruhe and family, Allentown.
Miss Alice Scheetz, Womelsdorf.
Mrs G F Breinig, Alienlown.
Benevolent Society, Jonestown.
First Reformed church, Harrisburg.
Mrs Mary Weaver, "
Mrs Henry Shirk, Lancaster.
Mrs A A Meyers, "
Mrs Jesse Shriver, Mechanicsburg.
Mrs Rev W I Stewart, "
Miss Elizabeth Callender, "
Geo Harbaugh Stein, Annville.
Mrs Sallie G Feather and S S class, Pottstown.
Miss Lawall, Allentown.
Mrs Santee, Kansas City, Mo.

No complete record of the contributions received on Anniversary Day could be kept.

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Are you keeping poultry for profit, either in large or small numbers? Are they paying you a profit over and above their keep and eggs and poultry used in your own family? If not, can you explain why not? For poultry, properly kept, pays the best of any domestic animals. Do you care to learn how a man of experience does make his hens pay better than $2.50 per year for each hen? Do you desire to know how to make hens lay the most eggs in a year; how to dress and sell your poultry and eggs to obtain the highest prices? Do you desire to know how to prevent and treat diseases of poultry; how to get your hens through the moulting season well and strong; how to bring your pullets to early laying, etc.? Do you care to learn how to build the best poultry houses and yards economically, warm, and dry? In short, do you desire to know how to make money with a few hens? If so, for the small sum of fifty cents you can learn all of the above and much more. Subscribe for one year to the FARM-POULTRY. Sample copy will be sent free. It is acknowledged on all sides to be the "Best poultry paper published in the world." FARM-POULTRY is published by I. S. Johnson & Co., Boston, Mass. Send for index to last Volume, free; and judge yourself, if as much practical matter regarding poultry raising can be found in any volume costing four times the price of FARM-POULTRY one year. Subscriptions can begin any time.

Indigestion! Miserable! Take BEECHAM'S PILLS.

The man who can be happy in the midst of trials and tribulations is the one who has hold of the hand of God.

VAN HOUTEN'S COCOA—Perfectly pure—instantaneous.

Veni, Vidi, Vici! This is true of Hall's Hair Renewer, for it is the great conqueror of gray or faded hair, making it look the same even color of youth.

"DO NOT STAMMER."

Col. M. Richards Muckle, Manager *Public Ledger*, Philadelphia, Pa., writes: "I desire to state that Mr. E. S. Johnston is thoroughly reliable and perfectly successful in his cures of stammering." Refer also to John Wanamaker, Postmaster-General.

Send for 54-page pamphlet to **E. S. JOHNSTON'S Institute, No. 1033 Spring Garden Sts. Phila., Pa.**

GOOD SENSE CORSET WAISTS have tape-fastened buttons—won't pull off; cord-edge button holes—won't wear out; ring buckle at hip—secures hose supporter.

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ELY'S CREAM BALM
Applied into Nostrils is Quickly Absorbed, Cleanses the Head, Heals the Sores and Cures
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Restores Taste and Smell, quickly Relieves Cold in Head and Headache. 50c. at Druggists. ELY BROS., 56 Warren St. N. Y



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BOVININE the perfect nutrient, is easy of digestion, rapid in assimilation, quick to restore and strengthen the weak, the convalescent, or the over-worked. BOVININE largely increases the number of red blood corpuscles—often 8 per cent. a week—expands the muscular activity, nourishes the vital organs, and, in the estimation of the medical profession, is the greatest flesh producer now in use. Contains no medication whatever.

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Is the motto and teachings of the *Best Poultry Paper* published. *It Costs Only* 50 cts. a year; six months 25 cts. Cash or stamps. Sample free. Address FARM-POULTRY, Box 2118, Boston, Mass.

NOTHING ON EARTH WILL MAKE HENS LAY LIKE SHERIDAN'S CONDITION POWDER

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We will send post-paid by mail as follows:—A new elegantly illustrated copy of the "FARMERS' POULTRY RAISING GUIDE" (price 25 cents. Contains a daily poultry account worth the price), and two small packages of Powder for 60 cents; or, one large 2 1-4 pound can for $1.20 (regular price) and Guide free. Sample pack, 25c., five for $1.00. Six large cans, express prepaid, $5.00. Send stamps or cash. In quantity costs less than one-tenth cent a day per hen. Testimonials sent free. I. S. JOHNSON & CO., 22 Custom-House Street, Boston, Mass.

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From the Commencement address of Bishop Whitaker: "It is a pleasant duty which is assigned to me to-night. There are times when schools, like nature, seem at their best. This school, to-night, is in its holiday dress. I would assure you that what we see of attractiveness, of beauty—that which wins our admiration, —is built upon a basis of solid, honest, earnest, persistent work. It has been my privilege to visit Brooke Hall several times during the few years in which I have been in this diocese, and I have been impressed particularly with one quality in this school, and that is its honesty. It has always seemed to me that it is a school in which substance is much more thought of than show; in which there was no attempt to parade attainments that had not been acquired, or to exhibit a show of learning which was superficial. I feel sure that in the prizes which have been awarded there has been due discrimination."

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INTERNATIONAL TRUST COMPANY, TRANSFER AGENTS, 45 MILK ST., BOSTON, MASS.

30,000 Shares Only Now Offered to the Public, until October 1, if not Previously Taken, at **$4.00 Per Share.**

All stock purchased during the month of September will receive the October dividend of 20 cents per share. Transfer books close at midnight, THURSDAY, Oct. 1, for the payment of the dividend.

Only 30,000 shares offered, and when sold the stock will be entirely withdrawn from sale, listed on the exchanges, and price advanced to par.

The directors of the Georgia-Alabama Investment and Development Company have decided to offer to the public the balance of the Stock of the Company remaining unsold—30,000 shares—until Oct. 1, at **$4.00 PER SHARE.**

On that date the transfer books of the Company will be closed for the payment of the October dividend and the stock listed on the several exchanges and price advanced to par.

UNTIL THURSDAY, OCT. 1, IF NOT PREVIOUSLY TAKEN,

$8 WILL PURCHASE	2 SHARES, OR	$20 PAR VALUE OF STOCK.
20 WILL PURCHASE	5 SHARES, OR	50 PAR VALUE OF STOCK.
40 WILL PURCHASE	10 SHARES, OR	100 PAR VALUE OF STOCK.
80 WILL PURCHASE	20 SHARES, OR	200 PAR VALUE OF STOCK.
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240 WILL PURCHASE	60 SHARES, OR	600 PAR VALUE OF STOCK.
400 WILL PURCHASE	100 SHARES, OR	1,000 PAR VALUE OF STOCK.
600 WILL PURCHASE	150 SHARES, OR	1,500 PAR VALUE OF STOCK.
1,200 WILL PURCHASE	300 SHARES, OR	3,000 PAR VALUE OF STOCK.

Checks for the October dividend of 20 cents per share will be mailed in October to all stockholders of record Oct. 1; and all stock purchased in September will receive the October dividend.

As but 30,000 shares remain unsold, and, when [illegible], the entire issue will have been disposed of applications for stock in September will be filled in the order received until October 1, and all [illegible] options in excess of this amount will be returned to the subscribers.

No orders will be received at the pres[illegible]ice of $4.00 per share after 12 o'clock midnight, Oct. 1, and all orders for stock should be mailed as soon as possibl[illegible] in no event later than several days prior to that date, to insure delivery at present price of $4.00 per share.

ADDRESS ALL ORDERS FOR S[illegible]K AND PROSPECTUSES, AND MAKE CHECKS, DRAFTS, OR MONEY ORDERS PAYABLE TO

Hon. James W. Hyatt, Treas., Georgia-Alabama Investment & Development Co.,
ROOM 944, DREXEL BUILDING, PHILADELPHIA.

Southern Offices, Tallapoosa, Haralson Co., Ga. **N. Y. Offices,** 11 Wall street, Rooms 30 and 32. **Boston Offices,** 244 Washington street, Rooms 8, 9 and 10. **Philadelphia Office,** Room 944, Drexel Building. **Providence Office,** Room 1, Butler Exchange. **Chicago Office,** Room 313, Stock Exchange Building, **Baltimore Office,** Room 4, Bank of Baltimore Building. **Foreign Offices,** No. 2 Tokenhouse Buildings, London, England. **Cincinnati,** 109 Vine St. **St. Louis,** 720 Chestnut St.

☞ **Eighty-page Illustrated Prospectus of Tallapoosa, Stock Prospectus of Company and Plat of City, with Price-List of Building Lots, Mineral Maps of the Section, Engineers' Reports, etc., mailed free on application to any of the above-named offices of the Company.**

Dr A. H Strickler 14Feby91

What Present Stockholders Say.

Tallapoosa, Ga., Aug. 22, 1891.

We, the undersigned, stockholders of the Georgia-Alabama Investment and Development Company, being in the City of Tallapoosa for the purpose of investigating the properties of the Company, and the accuracy of the statements made regarding their value and earning capacity, and the location, advantages and development of the city, hereby testify:

First, That we find each and every statement made by the Company in their printed matter regarding the City of Tallapoosa, the manufacturing industries, building developments under way, and prospects of the Company much within the facts as now existing.

Second, That we find the actual situation at Tallapoosa is much understated, rather than overstated, by the Company, in every particular, all representations made being fully verified by investigation on the ground, and many advantages of great importance not being mentioned in either their prospectus or other printed matter; in fact, we find the situation at Tallapoosa in every respect much more promising and far better than we had reason to expect from the statements made by the Company in their various publications.

William H. Greene, Phelps, N. Y.
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E. P. Severhill, Newark, N. Y.
I. R. Sanford, Albion, N. Y.
Fred H. Lancaster, Syracuse, N. Y.
Jno. Bowles, Washington, D. C.
Prof. Charles B. Gordon, Philadelphia, Pa.
Charles Wright, Philadelphia, Pa.
George L. Hoxie, Ithaca, N. Y.
Charles P. Mays, Washington, D. C.
George F. Carter, Orange, N. J.
C. G. Rauch, Lebanon, Pa.
B. Frank Hand, Woodbury, N. J.
A. J. Lamborn, Philadelphia, Pa.
R. B. Jones, East Providence, R. I.
Dr. Robert G. Nolan, Bayonne, N. J.
Hiram Buckingham, Baltimore, Md.
James Morrison, Boston, Mass.
Frank Leonard, Norwalk, Ct.
George H. Morrison, New York, N. Y.
George F. McFarland, Harrisburg, Pa.
Mrs. George F. McFarland, Harrisburg, Pa.
Mrs. M. G. Norton, Stewartstown, Pa.
Frank Stone, Grafton, Mass.
Louis W. Kline, Keokuk, Ia.
Frank S. Allen, New York, N. Y.
W. H. Spooner, Boston, Mass.
D. B. Saxton, Philadelphia, Pa.
Edward Geach, Orange, N. J.
C. C. Morrison, Philadelphia, Pa.
J. J. Badgley, Quincy, Mich.
Stephen B. Selden, Duluth, Minn.
George S. Bowen, Elgin, Ill.
R. H. Gibson, Wayne, Ill.
J. B. Allen, Chicago, Ill.
F. H. Pharis, Chicago, Ill.
L. J. Bush, Providence, R. I.
A. C. Pryor, Petersburg, Va.
G. F. S. Burton, Plattsmouth, Neb.

Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

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The Reformed Church Messenger.

ISSUED WEEKLY

IN THE INTERESTS OF THE

REFORMED CHURCH IN THE UNITED STATES

BY THE

REFORMED CHURCH PUBLICATION HOUSE,

CHAS. G. FISHER, Proprietor,

Office: 907 Arch Street, Philadelphia, Pa.

(For Terms, see page 11.)

Editorial Notes.

—According to custom we issue with this number of the MESSENGER a Supplement containing the Report of the Bi-Synodic Board of Home Missions.

—The Church will sympathize with Rev. J. B. Shontz of Chambersburg, Pa., in the loss he has sustained in the death of his aged mother, residing in McConnellstown, Pa., which took place on the 20th inst. She would have been 91 years old in November next.

—The solemn and impressive farewell services held in Zion's church, Chambersburg, on the 22d ult., before the departure of Miss Mary C. Hollowell to Japan. We are sure those engaged in the services, in their addresses and prayers, voiced the sentiment and feeling of the whole Church in reference to the cause of Missions itself and the sacrificing spirit of Miss Hollowell in volunteering to take part in the work for the Church and Christ. The prayers of all will attend her during her voyage thither, and whilst engaged in her important work.

—It will be seen from a letter from North Carolina, to be found in this issue of the MESSENGER, that the brethren are fully in accord with the sentiments recently expressed by us in these columns in reference to providing a way by which that section of the Church might be able to fill their vacant charges and new fields with pastors. No one is better able to judge of this than those who are upon the ground. They are at least entitled to be heard, and some way should be devised by which their needs may be supplied. The North Carolina brethren should see that the matter comes up in a regular way before the Potomac Synod, and we are sure that progressive body will give ear to their appeal and endeavor to devise some plan or inaugurate some agency by which men may be provided for their fields.

—Rev. Jairus P. Moore and wife, arrived at San Francisco, Cal., in the steamer "China," on the 15th ult., and by way of Chicago, Niagara Falls and New York, reached this city on the 24th ult. They had a quick and pleasant voyage from Japan, having been out not quite thirteen days. We were pleased to greet Bro. Moore in our sanctum and bid him "Welcome Home." He said we were the first of the Reformed Church he had met since his arrival in this country. They had expected to make this city their home during their stay in this country, but circumstances led to a change in their plans for the present. They left for Lancaster city, the former home of Mrs. Moore, on Saturday evening, 26th ult. Their not remaining caused the postponement of the public reception by all the churches that was to be tendered them, and the private one by the Ladies' Aid Society of Christ church, this city. We are sure they will receive a warm welcome from all, and the Church has reason to be thankful that they have been permitted to do such effectual missionary work in Japan, and that they have once again crossed the mighty deep in safety. It will be their privilege and pleasure to tell the Church of their work and the great responsibility resting upon her to prosecute it successfully. Wherever they go they will be received with gladness and eagerly and attentively listened to. It is the expectation that Bro. Moore at least will visit some, if not all, the Synods that meet this month.

—The Third Convention of the Brotherhood of Andrew and Philip, held in Baltimore, Md., from the 25th–27th ult., was largely attended. Much interest was manifested, and the growth and progress of the Brotherhood during the past year have encouraged its originators and promo- the medium of good to young men and of benefit to the Church of Christ. The addresses and discussions left a lasting impression upon those in hearing, and indicated the talent and ability of those representing the several Chapters belong to our own and other sister denominations. In our next issue we hope to give an extended account of the proceedings.

—We are informed that the Theological Seminary at Lancaster, has *sixty* students on its roll. This is the largest number that has ever been in attendance at this time-honored "School of the Prophets." This is a matter of rejoicing to the Church, as it is an indication that there is a more general attention being paid to the claims of the Gospel ministry and an activity in impressing pious young men with the importance and obligation upon them to consecrate thus their lives and talents to the service of God and their fellow-men.

—There is also a good report from Franklin and Marshall Academy, in that it has now six instructors and sixty-four students, the largest number it has ever had in its history. It had indeed gotten down to a low mark, but Prof. W. W. Moore by his untiring energy and manifest ability has made it worthy of the attention and patronage of the Church and the city of Lancaster.

—As we had occasion to say before this, the Academy is a necessity as a preparatory school for the College. The "old Academy" has been allowed to drop out of the lists of scholars, and in its place have been organized the High and Normal Schools under the public or free school system. But these do not make preparing students for the Colleges their object, and, in fact, they are inimical in some degree to the College. The public monies are, as it were, used in an indirect way to stamp out Colleges and encourage the young to enter the High and Normal Schools, which are voted thousands of dollars every year for their maintenance whilst Colleges are not granted a copper. Why? Because Colleges are institutions under the direction of religious denominations and therefore are the means of disseminating Christian principles, whilst the public schools have a tendency to infidelity, and under the control of directors who, for the most part, use their office for political preferment, either for themselves or for the dominant party. Educational matters should be free from all political entanglements and should be conducted solely for the good of the youth of the State. But it is evident there is a turn in the tide of affairs, and the demand for the reappearance of the "Old Academy" is growing stronger and greater, and the time is not far distant when Academies will be dotted all over the State, and the public schools will return to their original and legitimate sphere, for the accommodation of the masses, and not to undermine and wipe out the schools that are set for Higher Education, which is as much of a necessity to some as the public schools are to others.

—Along with this good news in reference to our institutions at Lancaster, we have the report that Heidelberg University, Tiffin, O., has opened its Fall term with a goodly number of students. In the literary department there have been 81 accessions, the total number being at present, 191. In all the departments there were 131 new students, the aggregate enrollment being so far 275, with prospects of that number being increased. Much of this encouraging accession is, no doubt owing to the active efforts put forth during the summer by the new President, Dr. Peters, and it is beyond a doubt gratifying to his many friends, east, that his labors in his new field are already bearing such good fruit.

—The expressions of satisfaction with which the latest book that has been sent out by our Publication House, "College Chapel Sermons," has been received are certainly gratifying to the Proprietor of the House. One whose judgment is greatly esteemed, in a business letter says: "Your work on Dr. K.'s book gives general satisfaction. To many it is a surprise." Another whose good taste we also esteem, says: "Allow me to congratulate you on the make up of the book—paper, printing and binding—all combine to give it an acceptable and tasteful appearance. The work of the editor is well done." Still another says: "It is a credit to the printer's art." Others might be given, but these will suffice. The edition of the book whose neat appearance, printed on laid paper and bound in vellum, is so highly spoken of by all who have seen it, is *limited*, and those wishing copies of it should not delay sending in their orders. A few copies have been bound with gilt top and uncut leaves, which can be had upon the additional payment of 10 cents to the regular price. This is an opportunity of securing the only book of sermons by Dr. Nevin, which every student of the Dr., every minister, young or old of the Reformed Church at least, and every intelligent layman should avail himself of.

Poetry.

IN THE CROSS OF CHRIST I GLORY.

"In the Cross of Christ I glory,"
Sweetly sung with lisping tongue,
Caught his lips the sacred story
Loved ones o'er his cradle sung;
Caught his ear the tuneful measure,
Ere his heart saw in the rhyme
Mortals' hope of heaven's treasure,
"Tow'ring o'er the wrecks of time."

"In the Cross of Christ I glory,"
Sang his youth's maturer years,
Sang as blithely, promissory
As the lark when summer nears;
"When the woes of life o'ertake me,"
Rose as bubbles children toss,
"Never shall the Cross forsake me."
Ah, would he forsake the Cross?

"In the Cross of Christ I glory,"
Proudly sang his manhood's prime,
Tho' his soul swept transitory
As the whispering wings of time;
"When the sun of bliss is beaming,"
Ah, so blindingly it shone,
"From the Cross the radiance streaming,"
Lighted up his lips alone.

"In the Cross of Christ I glory,"
Sang a trusting child again.
Bowed the head with sorrows hoary,
Now as humble, meek as then.
"Bane and blessing, pain and pleasure,"
And all these his soul had tried;
Hearts and lips poured forth the measure,
"By the Cross are sanctified."

"In the Cross of Christ I glory,"
Tolled the bells in measures slow;
"In the Cross of Christ I glory,"
Sang the singers sweet and low;
Spake the pastor of the glory
"Tow'ring o'er the wrecks of time,"
Over there is heard the story,
"Gathered 'round its head sublime."

Communications.

For Reformed Church Messenger.

THE POOR TRAVELING STRANGER.

In our experience we have struck three classes of persons who, traveling without means, are dependent upon the bounty of the public.

The one class consists of people, young and old, men and women, who, by sickness or misfortune, have been stranded away from home and friends. Their object is to get back again, and they ask assistance from place to place on their journey homeward. Some of these are highly deserving; others have no promise in them, and might as well stay where they are and make the most of it.

Another class is made up of the unemployed, who are honestly in search of work. They have lost their job for some reason, and they must go to some place where their labor is wanted. Many people are not saving while they do earn money, or they have had sickness or accident, and now, while out of work, they have no means to help them along on their journey seeking employment. They are practically forced to ask for help as they go along. They must live.

Then there is the tramp by profession. No matter how it comes about, he is a tramp and he will stay a tramp. Of course he begs.

What is to be done? The thing is an evil, and a growing one. Many conditions of our country are favorable to its development on a very large scale; especially the spirit of adventure, the common restlessness, our large area and the character of a considerable part of the immigration coming in increasing numbers to our shores. Every farmer knows that where one poor soul knocked at his father's door for a meal, for lodging or for a pittance, ten now knock at his door. It is much the same in the large towns and cities. We dare not allow our land to become a second Italy, in this respect, in the course of time.

What is to be done? Shall the State, or the Church, or Society step in and work a remedy? It is a difficult question. Many plans have been proposed by those who are tired of the present condition of things, as regards this matter, or who have pity upon the "traveling stranger." It cannot be said, in so far as we know, that any plan of ours has practically been extenssvely successful.

Perhaps we might learn some things from other lands. We have lately come across a statement of the method pursued in Germany and of its results, an abstract of which we herewith give. May not the solution of the difficulty lie in the direction therein pointed out?

Twelve years ago, the number of persons tramping on the German highways, and living mainly by begging, was estimated at 200,000. If each one obtained the worth of one mark each day, the sum of the combined contribut on received during one year would reach 73,000,000 marks, or $18,250,000. Allowing for over-estimate, the amount must, in any event, be very large.

During these last twelve years the state of things has changed for the better. Much has been done; mainly by the efforts of private individuals and by those of societies organized for the purpose. The means employed have been the establishment of central stations for the distribution of provisions for the needy, the erection of cheap lodging houses for the wanderer, the organization of a system of labor for the unemployed, and temporary asylum with the needed care, furnished to the sick.

There are now all over the empire, excepting Elsass-Lotheringen, and the coast from Frisia to Mecklenburg. These stations are not yet what they might be, but such as they are they furnished during the past year to poor, tired travelers, 1,936,091 night lodgings, for which they had not first to beg the money, and by means of which they were saved from the low saloon.

Meals were given as follows: breakfast, 1,662,606; dinner, 972,490; supper, 1,871,591. That there were more night lodgings than meals furnished for either supper or breakfast points probably to a want which in the course of time may be remedied.

Now as to the cost. That is found to be 64 pfennig, or 16 cents of our money for each man per day; the sum of the cost having amounted, during the year, to 1,317,072 marks, or $329 268.

It will thus be seen that this form of philanthropy, involving also in a measure the solution of a pressing economic problem, has assumed large proportions, and demonstrated the fact that with proper system, a great deal can be done with limited means, even in a case which generally is looked upon as so diffcult.

Will not such measures foster the evil, while relieving the form of it? It seems not. During the period covered by our statistics the number of beggars has greatly decreased, as officially ascertained. So the number of arrests, for such misdemeanors as the ordinary tramp is most liable to commit, decreased in Prussia from 23 808 in 1882, to 8,605 in 1890.

WYOMING.

For Reformed Church Messenger.

SYSTEMATIC GIVING.

Much has been said and written on this subject, which is so important in the carrying on successfully the work of the Church. There is not a meeting of Synod or Classis held, that this subject is not discussed. Discussion of such subjects, however, without the carrying out of the plans proposed are fruitless. There is no reason why a congregation consisting of one hundred members should not be self-supporting.

There are very few, if any, members of the Church, in any congregation, who are not able to pay twenty cents per week for pastor's salary, and five or ten for current expenses, and would have some left for missionary work, outside the mission bands and societies. Now missions of over the number stated could be cited, yet such congregations are yet on the list partly supported by the Mission Boards. Surely if the systematic plan was carried out, and *every member* told his or her duty, made to feel that each one is of some importance, and a part of the great whole, the small amount asked per week, instead of placing before each one the *sum total* to be raised during the year, for the charge or congregation, more funds could be raised, and raised more easily. Boards elected and authorized to carry on the work of missions, would not be compelled to make appeal after appeal—nor would funds need to be used as traveling expenses for Boards to send out solicitors. Every pastor would become a solicitor in his own field, and would meet with better success in the end through this plan, than a stranger coming into the fold. There should be more missionary conventions held in districts, and offerings received for the special funds necessary in the several Boards for mission work. If *one cent* per week was given by every member of the Church, what an amount would be in the treasuries to carry on the work of the Master! What a small amount!

When looking up this matter and glancing over the reports of the different Synods, Classes and charges, we are surprised and pained to find that in some of our strongest charges, the benevolent contributions did not amount to ten Church would carry some of the activity, zeal and earnestness in matters pertaining to the *Master's work*, that is carried into the business of the world, what a change would take place for the growth of the Church! Truly, as the Master said, "The children of this world are in their generation wiser than the children of light." The question naturally arises, are such as do not their duty really members? "Not every one that sayeth Lord, Lord, but they that do the will of My Father shall enter the kingdom of heaven."

Brethren, let us not weary in well-doing, but continue urging and promoting the *systematic plan*, until every member realizes how little, comparatively, is asked, and how easily the little can be given.

One hundred members giving 20 cents equals $20 per week; $20 for 52 weeks equals $1040 per year. Plain?

Let the next Synodical reports show larger yields from the seed sown by this plan. Then pastors would not be living on a beggarly support, and our *beloved Zion* would blossom as the rose. Souls saved and God glorified.

S. C. L.

For Reformed Church Messenger.

HUMAN THERMOMETERS.

BY REV. AMBROSE M. SCHMIDT.

A thermometer is an instrument used to measure heat. The pattern most familiar to Americans is *Fahrenheit's* whose scale of measurement makes 212° the boiling point, 32° freezing point and 0 (zero) indicates the lowest temperature attained by a freezing mixture of snow, salt and muriate of ammonia. Hence zero is 32° below freezing point. As heat, or its absence, cold, is felt upon the mercury or alcohol column, the fluid expands or contracts and thus registers the

different temperatures. So much as introductory.

Human thermometers are men or women who register the amount of heat or cold within themselves at any given time. They have their "boiling point" as well as their "freezing point;" in fact many of them have their zero,—their frigid point. The chief difficulty in reading their registers correctly is caused by the fact that no two under the same conditions register alike. One boils when another is comfortably warm; one freezes when another is complacently cooling; one grows frigid just as his neighbor rises to "blood heat." Now the only hope for the man who attempts to read these human thermometers and adjust their differences, is for him to keep separate records of each, and after having taken a number of observations, reduce the several readings to a common scale or find a common denominator.

The "Signal Service" requires its "Observers" to place their several thermometers in a small weather-house, far removed from all other buildings, in order that they may be free from foreign influences and be read as affected by the same atmospheric conditions. Thus also should human thermometers be placed and read.

Suppose we put, say fifty of them, in some one "Station" and then after a year has elapsed compare the fifty different records. What is the result? Have you ever tried it? Why the multitudinous diversity of contradictory registrations is enough to put any ordinary weather observer in a mad house! In the winter season No. 1 is boiling away up beyond 212°; in the summer months he is down below 78° (temperate.) During the winter No. 2 is bobbing up and down between freezing point and blood heat; during the summer he is away down to zero. No. 3 is displaying his individual characteristic always found registering near freezing point while No. 5, poor fellow, is stretched out stiff and cold 10 to 20 degrees below zero. Thus we might continue through the entire list and find every thermometer differing from the other. With instruments such as these, what sort of a report would a "Weather Observer" send to his "Chief?" Perhaps it would read something like this—"Dear Sir:—After one year of active service I am compelled to report as follows: The thermometers put in my signal station are woefully out of order. They contradict all laws of regularity and I am at a loss to know how to make an intelligible report. Please send me new thermometers or give me a formula whereby I can harmonize their diversified readings. Dr. Dear Chief, if you can't do this, please accept my resignation; for another year spent in this Signal Station will unsettle my reason! I shall go stark mad." Your in extremis,

"Observer."

P. S. I have discovered that a spirit lamp held under each bulb will cause every thermometer to register 212°. How do you account for it?

"Obs."

The parable, fable or allegory, call it what you please has served its end. The "Signal Station" is the Church. The "Human Thermometers" are the members of the Church. The "Observer" is the pastor in charge. The "Chief" is Him who controls and rules over all, Christ Jesus our Lord.

In every congregation there are those who by their zeal or by their indifference register just as did those 50 thermometers. Some are hot and some are cold. Some neither hot nor cold. To-day one member is aglow, burning with zeal and registers so high that the pastor's heart is made to rejoice, believing that he has at least one member full of enthusiasm and ever ready to carry forward the work of the Master. But alas, to-morrow or perhaps after several to-morrows, the fire of enthusiasm dies down, day by day the mercury column falls lower and lower until at last it reaches the point of cold indifference. The pastor's heart is chilled and a rigor passes over his whole frame. There may be more than one member like this, perhaps a dozen. But see the number of those whose hearts are neither hot nor cold! Behold the score or more lying about him in cold indifference, frozen into lifeless, worthless forms! Is it any wonder that the pastor himself registers at times way down below blood heat, yes even down near freezing point?

It is a well demonstrated fact that warm bodies placed near colder ones will impart their heat and raise the temperature of the colder bodies. But suppose the number of cold forms greatly exceed the warm bodies, what will be the result? All will become cold and the heat, for practical purposes, will become exhausted.

This is true with the hot and cold bodies found in every congregation. Where the remedy? Where can be found a *source* of heat sufficient to keep up the average of warmth needed to keep alive a congregation? Happily there are always some human thermometers in every congregation whose registration will be found correct. These are the precious few, the blessed few, whose zeal and fervor cannot be diminished though all around them are freezing. These are the burning ones who keep alive both pastor and people.

But there is another source of heat more abiding than even these. There is a spiritual warmth that never diminishes, never fails though its fires are consuming fires. I mean that fire from on high, the Holy Spirit, the Spirit of Christ. He is the true source of all Christian fervor. He is the Spirit Lamp whose flame will cause all human thermometers to register alike, and with His warming rays falling upon them

Now we are ready to answer the question "Why do Human Thermometers in the Christian Church register so differently?" Because they are not warmed by the same rays of heat. Not heated by the same Spirit Lamp. Self instead of Christ is too often the source of their zeal and vigor. Spirit Lamps of their own making are lighted and kept burning while the baptism of fire, given by the Holy Spirit is regarded as useless or effete.

Reader, as a member of the Church of Christ, what are you registering to-day? Is it 212°, 32° or 0? Whose lamp is burning and supplying the heat? Christ or your own?

For the Reformed Church Messenger.

CONSISTENCY A JEWEL THAT SHOULD SPARKLE ABROAD, AS WELL AS, AT HOME.

It is a recognized fact that an exemplary Christian life is the most eloquent and effective preaching; and it is equally true that inconsistency on the part of Christian professors is a stumbling block to the impenitent and one of the greatest barriers to the progress of the Gospel. Consistency is a jewel that should sparkle everywhere we go and under all circumstances, and not be confined to the town or city in which we live, where we are under the immediate scrutiny of those who know us and our professions; but how often are those restraints thrown off when among strangers, and sinful pleasures indulged in that would not be countenanced at home. There is much force in a remark made to the writer by the wife of a gentleman who kept one of the noted Springs of West Virginia. She said she was acquainted with many professing Christians in Philadelphia, Baltimore, Washington, and other places, who, it seems, when they leave their homes leave their religion behind, and become perfectly absorbed in the pleasures of the world, totally ignoring their obligations as professing followers of Christ.

The writer has himself observed similar inconsistencies at the various resorts he has visited. The Sabbath day passes without scarcely a recognition of its presence and sanctity of the word of God neglected, and a deaf ear turned to the peal of bells that call worshipers to the sanctuary. A friend remarked recently that at a resort that numbered 800 guests, seldom more than half a dozen were ever seen at one time in either of the village churches, and among rural homes, but few ever cheer the little struggling Sunday-schools with their presence. It should be said, however, that this general neglect does not apply so much to the ladies as to the gentlemen. At least three-fourths of those who are cognizant of the claims of God's day and God's house, are of the female sex and there would be more of these faithful to their profession if husbands and sons were not so loath to accompany them to the house of worship. As true followers of Christ it is enjoined upon us to seek and hear the Gospel of our Lord at all times and in all places, and to imitate the matchless example of Him, who, when upon earth went about doing good to both the bodies and souls of men.

Some years ago while traveling in Europe in company with a clergyman, we stopped at a large city in Germany. The clergyman asked me to accompany him to a theatre. I refused, adding, that I did not attend such places in my own country, and I did not think it consistent to go then. I, moreover, asked him if he was in the habit of visiting theatres when in the United States. He replied emphatically that he was not, and confessed that he had ever opposed them in his public discourses, I told him if it was wrong in one country it was wrong in another; that the principle was the same. The world's Redeemer said to His disciples in His memorable sermon on the mount, "Let your light so shine before men (at home and abroad) that they may see your good works, and glorify your Father which is in heaven." G. S. G.

Baltimore, Sep. 17th.

For the Reformed Church Messenger.

LETTER FROM NORTH CAROLINA.

We have been very much encouraged by the editorial notices given in the Messenger of our condition and needs in North Carolina Classis, and also the suggestion as to a remedy. The idea of establishing a Theological chair in Catawba College may not meet the approval of some of our good brethren in the North, but, we believe, that if they would view the situation from a different standpoint their minds would be changed.

The South has a bright future before her, and if the Reformed Church is abreast of the times, she must be looking well to her interests in this the growing part of our country. But we have not men enough to care for the congregations which are now organized, much less extending our Church into other localities where we find Reformed material. How to save and care for the congregations we already have is the question which confronts us. Where shall we get the men? Some one says, send North, to Franklin and Marshall, or Ursinus. Brethren, we have done that. One vacant charge has written to both these institutions, and the several ministers in the North, and no one could be induced to come South. Then, if Northern men can not be induced to come South and labor, we must supply the demand with Southern men. Very well, says another, send your boys North to get their theological education, and let them return to their native Classis. This we have tried. Out of eleven young men who have gone North to finish their education, four have returned to

this Classis to labor. At this rate the North Carolina Classis is the loser. The next thing to be done is to place our boys, after graduating in the literary department of the College, under a private teacher to study theology, and then license and ordain and give them a charge. But this is not in accord and sympathy with the spirit of the Reformed Church, and the members of this Classis wish to do nothing foreign to the spirit of our Church. "A condition and not a theory confronts us."

The Ohio Synod of the Lutheran Church has a small following in North Carolina—much smaller than the Reformed Church, but they saw the folly of attempting to supply the demand for ministers from the Theological School at Columbus, Ohio, and have now established a theological department in St. Paul's Seminary, located at Hickory, N. C. For many years the Tennessee Synod of the Lutheran Church depended on the theological schools at Phhiladelphia and Gettysburg to educate their ministers, but they soon found it necessary to establish a school South, and hence we find in Concordia a theological department. Our experience is about the same as our Lutheran brethren, and the remedy used by them, we believe, would be good for us. Let the Synod of the Potomac at its next meeting consider this, and let everythiug be done in an orderly and a constitutional way, and while the attention of the Church is largely directed to the West, let the interest in the sunny South not be forgotten. J. L. MURPHY.

Hickory, N. C. Sept. 16, 1891.

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

The first Friday in each month is letter-writing day in the Home. On that day the children have the privilege and are expected to write to their friends. By making this exercise a part of the school work we subserve several objects: *First*, the attention of the children is regularly called to the fact that they ought to write to their friends. *Second*, by making it a letter-writing exercise and yet having each child write independent or individual letters they become proficient in the art. *Third*, it systematizes our work. Many of the smaller children cannot write letters, therefore the teachers devote a day or as much of a day as necessary in helping them to write their letters or writing for them. By special permission the children are allowed to write whenever necessary.

A few years ago the boys were given permission to raise poultry on commission. That is, in order to inspire them for the work and to give them some encouragement in it, the Superintendent proposed that they could raise all they wanted of turkeys, geese and ducks, give four-fifths to the Home and keep the other fifth to do with it as they wanted. Of turkeys and geese they never succeeded in raising many but the proposition put a wonderful impetus into the duck-raising industry. For several years past we have each year raised from 70 to 90 fine ducks. This year, however, the boys were unfortunate. Although they made a good beginning in spring, having at one time some 70 young ducks, there remain at this time only three, the rest having either died or been carried away by animals. The four-fifths of former years usually supplied us with Thanksgiving and Christmas dinners, but this year we have neither turkeys, geese nor ducks. Under the circumstances it may not be out of place to suggest that an acceptable gift on "Farmers' Day (October 7th), would be something towards furnishing Thanksgiving or Christmas dinner. If it would not appear so much like "beckoning with the barn door," as the Germans say, we would like to remind our good friend Dr. K. and his people that that Thanksgiving dinner last year was very acceptable and very much enjoyed by the children.

The watermelon picnic in the front yard on the evening of September 19th, was a grand success, that is, the children succeeded in disposing of a good many melons. Music was furnished by the Home Drum Corps.

Missions.

For Reformed Church Messenger.

MISSIONARY NOTES.

BY REV. A. C. WHITMER, SUPERINTENDENT OF MISSIONS.

TO AND FROM ALTOONA.

The day was lovely, September 17th, and the ride along the Juniata delightful. The fields of corn were a lovely green, the orchards were laden with luscious fruit and the newly plowed ground was already receiving the seed for another harvest, along the Juniata.

Ah, here is an old Altoona friend, a former pastor of the Lutheran church there, and we have a delightful half hour over the companionship of long ago. How pleasant these wayside words of love! He stops with his Synod, and I go to speak on missions.

A missionary convention of Juniata Classis was held in the comfortable lecture room (the upper room is yet unfinished) of Trinity mission, Altoona. Pastor Coblentz is at the train to receive his guests, and each is sent to the best place (for him).

address was announced to be on the History and Progress of missionary work in Juniata Classis, a very suitable opening subject. The history of missions in this Classis is short, not because the Classis itself is so young, but rather because so little has been done. I am not unmindful that thirty years ago pastors Fouse, Heckerman and Gilds for a long time spread their self-denying labors over a large tract of country in Huntingdon, Blair and Bedford counties, each having five congregations of about a hundred members each, in self-supporting charges, it is true,—and yet practically this was missionary work.

The first mission proper within the bounds of Juniata Classis was Altoona itself. The work was begun in 1862 by Westmoreland Classis, but soon the field was ceded to the Mercersburg Classis. Rev. Cyrus Cort was the first missionary, from 1863 to 1867, followed by the writer in 1868. The congregation was a mission less than nine years; and in 1872, having grown from 12 to 250 members, they declared themselves self-supporting, and since then have again and again paid back in benevolence all that the Church ever gave them.

The next mission was Sulphur Springs, which became such by a division of the charge to which they had belonged. It was enrolled by the Board in 1877, with Rev. W. A. Gring as pastor, succeeded by Rev. E. H. Dieffenbacher, who in turn was followed by Rev. S. C. Long, under whom in 1887 the mission became a good self-supporting charge.

Reference was made to Orbisonia and Clearville missions, the first under the Board about twelve years and the second about six years, when both were dropped as not giving proper promise of self-support. When a community does not grow, a mission cannot grow.

The only mission in the Classis now is Trinity, Altoona, whose membership in less than three years has grown from 66 to 216.

The history of missions in Juniata Classis teaches us: 1) to plant our missions in growing centres; 2) to occupy the ground early; 3) to have Classical oversight of a field.

On Friday morning the Convention enrolled delegates from 19 congregations, one being Master Harold Gump, a boy of twelve representing the Mission Band at Everett! God be praised for such an example. The reports from the Societies showed newly awakened interest in many charges; and many interesting and cheering statements were made, with here and there the painful fact that Missionary Societies, like Christians, will run well for a season and then fall from steadfastness. Some Societies are women's, and some are general, as each charge finds it best. Some have an Aid or a Mite Society, in addition; and alas, many have no organization at all that stands for this work. Several reported that carefully prepared programs for each month have kept up the interest.

A communication from the W. M. S. of Mercersburg Classis, inviting the Missionary Society of Juniata Classis to join them in asking the Potomac Synod to authorize the organization of a Synodical Missionary Society was heartily answered in the affirmative; and the *Missionary Guardian* was warmly endorsed.

Rev. C. U. Heilman, in speaking on "The missionary work that demands attention in the Classis," referred to Tyrone and Orbisonia as points for occupation, and earnestly urged the necessity of organizing a missionary society in every congregation where there now is none.

Rev. S. Z. Beam, D.D., and others discussed "The relation the individual Missionary Societies sustain to the Classical Missionary Society."

Friday afternoon was a very interesting session, filled with short speeches on many topics that came up by the way. A Constitution was Missionary Society of Juniata Classis. The following officers were then elected: President, Andrew F. Peters, Altoona; Vice-president, Harry Lang, McConnellstown; Secretary, Miss Bessie Brewster, Huntingdon; Corresponding Secretary, Miss Anna M. Beam, St. Clairsville; Treasurer, Geo. L. Freet, Altoona.

The Executive Committee was directed to see to the organization of missionary societies, and the president promised to visit the various missionary societies, to study their methods of work, surely a helpful plan, deserving the attention of other presidents.

To raise a Church-building Fund was proposed as the first year's work of the Society; but after some explanation and discussion, it was resolved to raise $500 toward the debt on the Seminary Building in Sendai, Japan; and by courtesy, the Superintendent of Missions was allowed to join in the enthusiastic rising vote that decided the case. It was pleasant to see the unanimity and heartiness with which the Society declared its purpose for the coming year. God guide the workers and bless their efforts! So much depends on having a definite work to do; and here now is yours, dear friends. A business mind said that about $25 from each enrolled Society would make the $500; and soon many of the delegates pledged this amount.

When the Society adjourned, all felt that much had been well done. In the evening Rev. Dr. Callender impressively presented the claims of Japan, strengthening the sacred purpose of every earnest heart to work this first year in this interest.

Well, these meetings, however pleasant, must come to an end, and singing "Blest be the tie that binds," we scatter to our homes and our work; but, praise God! after awhile, we will all again be together, and the song will be sweeter and the service will not be followed by painful separation.

"Forever with the Lord!
Amen, so let it be."

The next meeting of the Missionary Society of Juniata Classis will be in Martinsburg, in September, 1892.

Going home, the elder and I, with part of the family, sat on his porch till late, talking of the small matters of home and the great matters of the Church: and this Saturday morning the early train is carrying me homeward along the pretty Juniata, past green fields of corn and the nicely laden orchards, but I scarcely see these beauties, for you are reading what was written by the way. You need not pity the printer. He even praises my train-written copy. At least I hope he is thoughtful enough to do so.

Selected.

THE AUTHORITY OF THE REFORMERS TO REFORM THE CHURCH.

BY PHILIP SCHAFF, D.D., of Union Theological Seminary, New York.

When Christ came into the temple to teach, the chief priests and the elders asked Him: "By what authority doest thou these things? And who gave thee this authority?" (Matt. xxii. 23). The same question may be asked of the Reformers who assumed the tremendous responsibility of reforming the Church built upon the rock of Christ, who promised to be with his people alway to the end of the world.

An excellent article of Goldwin Smith's, on "The Oxford Movement," in a recent number of *The Independent*, has suggested to me the propriety and timeliness of discussing this question.

The work of the Reformers and their authority to do it were ordinary and extraordinary.

I. All the Reformers were baptized, confirmed and educated in the Roman Catholic Church, as the Apostles and evangelists were brought up in the Jewish synagoge. They never doubted the validity of their baptism any more than the Apostles doubted the validity of their circumcision. Their aim was to reform the old Church, not to construct a new one. In this respect they differed from the Anabaptists and Socinians, who broke the historical continuity and built a church *de novo*.

Most of the Reformers were also ordained to the priesthood, and offered the sacrifice of the mass. So Luther, Zwingli, Bucer, Œcolampadius, Farel, Knox, Cranmer, Latimer, Ridley. They needed no re-ordination any more than a re-baptism.

One of them, however, Melanchthon, the author of the leading symbolical book of the Lutheran Church, was never ordained, and remained a layman all his life. A remarkable fact. His sermons were not delivered from the pulpit, but were simply homiletical discourses or expository lectures for the students. The story goes that he stuck after reading the text, "I am the good shepherd," when Luther, sitting below, told him: "Come down, Master Philip; thou art a sheep, not a shepherd." But the story is a myth.

The case of Calvin is peculiar. He was educated for the priesthood, and received the clerical tonsure which was regarded by some as a sort of semi ordination, or as the lowest of the minor orders, distinct from the *ordines majores* (deacons, priests, bishops). He acquired in his twelfth year, through the influence of his father, who was the proctor of the chapter of Noyon, the benefit of a chaplaincy at the cathedral of his native place. When eighteen years of age, he became the occupant of a charge at Marteville, which he afterward exchanged for one at Pont L'Eveque. There he preached repeatedly, as Beza and Colladon report. While a student at the University of Bourges, he also preached occasionally in a neighboring village (Signieres), and the nobleman who invited him judged that he "preached better than the monks."

But he never was ordained to the priesthood and never read mass. When he left the Roman Church, toward the close of the year 1532, there was no bishop who might have ordained him to the evangelical ministry; for all the bishops on the Continent remained in the old Church, and England had not yet seceded from Rome. He was, indeed, regularly called to the ministry at Geneva, in 1536, by the presbyters (Farel and Viret), and the city council, with the consent of the whole people. This is expressly reported by Beza and Colladon, and confirmed by the acts of the magistracy of Geneva. But I have not found any evidence that he was ordained in form by a public act of prayer and laying on of hands of the presbytery, according to the custom which came to prevail in all the Reformed Churches. In his "Institutes" he approves of ordination as a venerable apostolic rite, and even ascribes to it a semi-sacramental character.

But all the Reformers rejected the Roman doctrine of ordination as a sacrament, which confers the authority of priestly functions. Luther even went so far as to derive the authority of the ministry from the Christian people to which was intrusted the power of the keys. He, therefore, identified *ordination* with *vocation*. "Whoever is called," he say, "is ordained, and must preach to those who called him. This is our Lord's consecration and true chrism." He himself consecrated his friend Amsdorf as Bishop of Naumburg, to show that he could make a bishop as well as the Pope, and could do it without consecrated oil. For this bold act of irregularity he had as little and as much authority as John Wesley, a mere presbyter, in ordaining the first American Methodist Bishop. That episcopacy was no special order, but merely a superintendency.

If diocesan episcopal ordination in unbroken, historical succession were necessary not only for the well-being, but even for the being of a Church and a valid ministry, it would be difficult, even for Anglo-Catholics, to resist the claims of Rome and to justify the Reformation. Logical minds would not stop halfway.

Their ordination in the Roman Church gave the Reformers only the right to officiate in the Roman Church according to the prescribed ritual and in accordance with the recognized faith. Bishop Cranmer was bound to the Pope by a solemn, iron-clad oath, and forfeited his Roman authority by his apostasy from the Roman Church. He, therefore, took a fresh commission from Henry VIII, who arrogated to himself the claim of the head of the Church of England, and acted accordingly.

II. The authority to reform the Church must be put on different ground in the case of the Anglican as well as the continental Churches. We must resort to a special divine call and outfit. Richard Hooker, the most "judicious" of Anglican divines, says, "that, though thousands were debtors to Calvin, as touching divine knowledge, yet he was to none, only to God;" a very remarkable judgment which modern Anglo-Catholics may well take to heart. The Reformers, as Reformers, belong not to the regular order of priests, but to the irregular order of prophets whom God calls directly by his Spirit from the plow or the shepherd's staff, the workshop or the study. So he raises and endows men with rare genius for poetry or philosophy, or art, or science, or invention, or discovery. All good gifts come from God; but the gift of genius is exceptional, and cannot be derived or propagated by ordinary descent. The Platos and Aristotles in philosophy, the Dantes and Shakespeares in poetry, the Raphaels and Michel Angelos in art, tower like the highest Alpine peaks over the level of the sea. There are divine irregularities as well as divine regularities. God writes on a crooked as well as on a straight line. Even Paul was called out of due time, and did not seek ordination from Peter or any other Apostle, but derived his authority directly from Christ, and proved his ministry by the abundance of his labors.

In the Apostolic age there were Apostles, prophets, and evangelists for the Church at large, and presbyter-bishops and deacons for particular congregations. The former are considered extraordinary officers. But their race is not yet extinct, any more than the race of men of genius in any other sphere of life. They arise whenever and wherever they are needed.

We are bound to the ordinary means of grace, but God is free, and his Spirit works when, where, and how he pleases. God calls ordinary men for ordinary work in the ordinary way; and he calls extraordinary men for extraordinary work in an extraordinary way. He has done so in times past and will do so to the end of time.

I may refer to Dwight Lyman Moody, who is a plain, unordained layman, but a genuine God-taught evangelist. He has probably converted more people to a Christian life than any clergyman or learned professor of theology of our age, and has made his home at Northfield a Jerusalem for Bible students from all parts of the country, and even from across the sea.

Whenever the necessities of the Church require it God will bless the Church with a new Pentecostal effusion of His Holy Spirit. He will call and equip as great and even greater men than Luther, Zwingli and Calvin. Perhaps he has them already in training. He prepares his servants in quiet seclusion for work which they do not dream of. The Reformers were innocently made reformers. The times make the men as well as the men make the times. All the signs of this closing decade of the nineteenth century, the inventions and discoveries, the amazing progress in science and art, the marvelous facilities of communication which annihilate space, the discontent with old and the craving for new theologies, the dissatisfaction with the endless divisions of Protestantism and the desire for a re-union of Christendom, the extent of mission work to all parts of the globe, point to a new era.

God has great surprises in store for the rising generation. Happy are those who will see the twentieth century.—*The Independent*.

"THE FEAST OF INGATHERING."

The feast of the tabernacles, also called "The feast of ingathering," was celebrated in Jerusalem in the autumn, after the fruits of the earth were gathered in. Mention is made of it as taking place "in the end of the year, when thou hast gathered in thy labors out of the field." It was one of the three great festivals, when all males of the Hebrews presented themselves before God in Jerusalem. During the celebration of the feast the Hebrews dwelt in booths the first seven days. This was designed to commemorate the divine goodness in providing accommodations for them in the wilderness, "That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt." Another purpose of the feast was to give thanks for the gathered harvests.

Our national Thanksgiving Day now takes the place of this festival season among the Hebrews. In some parts of the country we have also at this season of the year, what are called "harvest homes;" when people meet together for

social enjoyment and to give expression to their gratitude to God for the gathered fruits of the earth.

Agriculturists all over the country have about completed the ingathering of their mid-summer harvest. It is one of the largest ever gathered. We will have enough of food to supply our own people, and will be able to send many millions of dollars worth to Europe and other countries, where there is likely to be a great scarcity.

"Feasts of ingathering" ought to be held in every part of the land to express our gratitude to God for the abundant harvest which has been safely stored. God has "crowned" the year with His goodness, and His paths have dropped fatness upon us."—*Selected.*

The Family.

LIFT ME UP.

Out of myself, dear Lord,
O, lift me up!
No more I trust myself in life's dim maze,
Sufficient to myself in all its devious ways,
I trust no more, but humbly at Thy throne
Pray, "Lead me, for I cannot go alone."

Out of my weary self,
O, lift me up!
I faint; the road winds upward all the way;
Each night but ends another weary day.
Give me Thy strength, and I may be so blest
As "on the heights" I find the longed for rest.

Out of my selfish self,
O, lift me up!
To live for others, and in living so,
To be a blessing wheresoe'er I go,
To give the sunshine, and the clouds conceal,
Or let them but the silver clouds reveal.

Out of my lonely self,
O, lift me up!
Tho' dear ones fill my lonely home no more,
Tho' every day I miss the fond caress,
Help me to join in others' happiness.

Out of my doubting self,
O, lift me up!
Help me to feel that Thou art always near,
That tho' 'tis night and all around seems drear,
Help me to know that tho' I cannot see,
It is my Father's hand that leadeth me.

—*C. F. Parker.*

FAULT-FINDING.

Nothing is easier than to find fault. Almost everything we hear or see is open to criticism, and if we live to pick flaws, we are readily kept busy. Conversation is defective. Few can express their exact meaning in words, and not a few say what they don't mean simply because they cannot say what they wish to. And if nearly all speech is imperfect, so is nearly all work. Do his best, man will yet do poorly enough. His greatest plans, his smallest schemes, will be but imperfectly accomplished; and if sensitive to criticism, the probability is that he will suffer when he hears what people have to say concerning his doings.

Fault-finders are generally inconsiderate. They denounce in others what they excuse in themselves, and seem to be most happy when they are making others thoroughly unhappy. Social life is frequently despoiled of its charm, and domestic life utterly deprived of its beauty, because of unreasonable, unjust and useless criticism. Many a home is made unhappy, and many a religious profession is rendered utterly nugatory, by the presence of the fault-finder. It is only now and then that these miserable creatures receive the rebuke they deserve. A clergyman was residing in the family of a church member who was in the habit of finding fault with the victuals or cooking at almost every meal. After some days had elapsed, the professor, as he frequently did, asked the minister to give thanks before dinner.

"I think," said the minister, "that I shall not give thanks at your table any more."

The man looked surprised, and said grace himself.

Towards the close of the repast he asked the reason of the minister's seemingly strange conduct, who replied thus:

"I have noticed that you are in the practice of finding fault with your victuals, much to the annoyance of your wife; and it seems to me inconsistent, nay, insulting to God, to give thanks for food and then be displeased with it. My advice to you is, eat your dinner without asking a blessing or giving thanks, and when you have done, if you like your dinner, thank God for it then."

It is needless to say that the habit of fault-finding was broken off, and the professor became a more consistent Christian. But fault-finders are not always "professors." Indeed, we believe that most of them are uncultivated and ignorant, having a bump of self-conceit thoroughly saturated with unadulterated gall. We wish there were a specific remedy for this malady.

Our homes would be happier and life brighter and better if the grumblers were all cured.—*Michigan Advocate.*

THE SPIRIT OF THE WORKER.

The dinner waited for George. It often waited for him. His home-comings at night were irregular and uncertain.

"What kept you so late to-night?" said his mother on one occasion.

"I worked till half past six, and then I walked up (three miles). I was engaged on a very difficult subject, and it took me all the morning and disentangled and clear in my mind, and when I began to write I didn't want to stop until everything was down on paper and safe."

"You are not expected to work after five o'clock."

"No, the rest all go when the hour strikes; but I can't work—that is, do good work—on that plan. I must consult the interests of the work, and it would be a great loss to stop right in the midst of a subject and have to do a great part of the preliminary work over again in order to finish with it."

There are a great many wage-earners who have no care at all for the "interests of the work." "So much labor for so much money" is their motto, and when the allotted time expires they stop with a snap.

There is a great deal of work in the world that can come to a pause at one moment as well as at another, and there is also a great deal of work that if done in the best manner and to the best ends must be done without regard to limitation of time or rate of remuneration.

The man who works in this last manner is the man who will achieve something besides the mere accumulation of money. So long as that is the inspiring motive, so long will the work be second or third or fourth rate, and never first rate. Horace Greeley said once when a great prize was offered for the best essay on a certain subject: "No man can write his best for fifty thousand dollars, or a greater sum than that." The pecuniary motive by itself is a low motive, and cannot call out the highest and noblest effort of any human soul.

Preachers, teachers, artists, writers, must have money to buy bread with; but money doesn't and cannot inspire their best efforts. "The interests of the work" must possess them; they must love it, rejoice in it, glory in it, or they cannot attain any high measure of success.

The worker in whatever line of activity must take interest in his work, or he is a mere sordid machine. It matters not what the work is—ditching, boot-blacking, dish-washing, store-cleaning—the worker may honor himself and his work by the spirit in which he engages in it; and from this spirit comes all the honor or dishonor of whatever work is done.—*N. Y. Christian Advocate.*

WHEN GIRLS SHOULD MARRY.

In discussing the question of a suitable age for young people to marry, Mrs. Harriet Prescott Spofford, in the *Boston Journal*, gives her views, as follows, in regard to girls:

However the mother of a son may look at the subject of early marriages, the mother of a daughter is justified, it seems to me, in a rather decided opposition to them. Some girls there may be, of rare ability, who are competent to take upon their young shoulders the responsibility of a house, its work, or the direction of those who do its work, the oversight of a husband's wardrobe, the bearing and nursing of children, the physical attention to them in health and in sickness, and the daily direction of their moral and mental education, together with all the other indoor and outdoor cares incidental to the position of one who is the head of a family, and who has the happiness of a home and a husband on her heart and conscience. But these cases are few and exceptional, and the great multitude of girls under twenty-one are not equal to such a strain upon nerve and muscle without an arrest of development. A few years later they may remember themselves at that age as still children; they may feel some reproach toward those who laid upon them a burden greater than children should bear.

Before twenty a girl has hardly had the chance to acquire the complete instruction from text-books to which she has a right, to say nothing of the domestic education of the kitchen, the needle, the sick-room; she has had little chance to learn anything of the world of human nature; she has intuitions, not experiences; she has lived more with dreams and ideals than with realities. She may make a charming wife at first, and a tender mother always, maternal instinct and solicitude taking the place of all the superiority that added years might have given. But she must stop there, taxed to the utmost; she has no time, nor strength, and, perhaps—as inclination grows by use—no inclination to read, to study, to keep pace with a husband's advance, or even to appreciate it.

HOW LITTLE TO GIVE.

How little it is to give! It is, in appearance, only a little tenderness in the voice that the spirit that needs it recognizes, though it could hardly tell how it recognized it. It is simply that the soul shows herself for a moment at her window, and the wayfarer looks, and by a sudden recognition sees her there. It is only a something, we hardly know what, in the grasp of the hand, an electric thrill that shows that it is no mere formality, but that it is a touch of life—that the hand is warm from the heart. This is all it is to give. But what is it to receive? It is often nothing less than a new life. Here a poor, suffering soul that feels itself cut off from the common and glad circle of humanity. The common joys and the common life seem not for it. It seems to itself like one shivering apart, while the merry groups of happier ones rejoice in the warm sunlight, and in the play of free and kindly intercourse. But when this solitary soul meets the touch or the look of sympathy, its isolation is over; it is by this drawn into the common circle of humanity. The common brotherhood reaches it also.

Perhaps this lonely soul had thought itself forgotten even by God. Perhaps it saw no sign that He still remembered it. But by this greeting of hearty interest—by this touch of feeling, of compassion, of fellowship—it is as if God Himself spoke to it. It is as if He sent one of His angels to speak to it good cheer; for if one of His children cares for and loves it, it feels that the Father Himself cannot have forgotten it.—*Dr. C. C. Everett.*

Youth's Department.

BOYS WANTED.

"Wanted—a boy." How often we
These very common words may see!
Wanted—a boy to errands run,
Wanted for every thing under the sun.
All that the men to-day can do
To-morrow the boys will be doing, too;
For the time is coming when
The boys must stand in place of men.

Wanted—the world wants boys to day,
And she offers them all she has for pay,—
Honor, wealth, position, fame,
A useful life, and a deathless name.
Boys to shape the paths for men,
Boys to guide the plough and pen,
Boys to forward the tasks begun;
For the world's great task is never done.

The world is anxious to employ
Not just one, but every boy
Whose heart and brain will e'er be true
To work his hands shall find to do.
Honest, faithful, earnest, kind;
To good awake, to evil blind;
Heart of gold without alloy.
Wanted—the world wants such a boy.

—*Chicago Post.*

KATHIE'S UNHAPPY DAY.

BY MARY J. PORTER.

A most happy-looking girl was Kathie Prime as she started for school one bright, summer morning.

"Good-by, mother," she called cheerily, while her mother watched her with pride as she trudged down the lane.

She was pretty enough in her light blue dress and her broad-brimmed hat. Mrs. Prime wondered whether anyone else had a child so pretty, and at the same time so good. Had she known of the fright awaiting her, she would have been in distress.

About a quarter of a mile from the house Kathie turned from the lane into the main road, which followed the bank of a broad stream.

On the other side of it was a field where several cattle were grazing. The gate of the field opened into the road. As Kathie drew near, the cattle began to come out, one cow on a trot and the others after it. They were only going for a drink, but Kathie thought that they were going to attack her; so down the road she ran as fast as she could. When she had run some distance she turned back to see how closely she might be pursued.

Imagine her relief when she saw the authors of her terror calmly drinking from the stream.

Stopping to take breath, she put her hand up to her head only to find her new, broad-brimmed hat was gone. The wind had carried it off while she was running, but she had been too frightened to think of it then. Now, looking about, she saw it floating down, down the stream away beyond her reach.

"What shall I do?" she said to herself. "I cannot get my hat, and I will not tell the girls how I lost it. They'll all laugh at me and call me foolish. I'll just make up something to tell them."

By the time that Kathie, flushed and heated, approached the schoolhouse door she had "made up" her story.

"Why, Kathie, where's your hat?" asked several of the girls at once.

"Oh, it's so warm I took it off and hid it under a stone. I'll get it on my way home."

"Everyone to his taste," replied one of her classmates. "I'd rather have my head shaded on a morning like this."

That ended the matter so far as the other girls were concerned. Hatless or otherwise, Kathie was welcome to join in their play—a most absorbing game of "hide-and-seek."

Soon the school-bell rang and all went in to prayers. Each scholar was called upon to recite a verse in the Bible.

"Now let us hear yours, Kathie," said Miss Bell, the teacher, when her turn came.

Usually Kathie recited easily and well. Why was it that she stammered and blushed in repeating:

"He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile?"

After prayers came the first-class in reading. Kathie began at the head, but when the reading was over she was number five.

Then came spelling. She had studied the lesson carefully, but somehow she could not remember it at all. The letters of the different words seemed all jumbled together in her head. Of course she misspelled one word after another, and, of course, her marks were very low in consequence.

In geography and arithmetic she did no better. Miss Bell began to suspect that her favorite pupil was ill, and to be troubled accordingly. She thought it necessary, though, to carry out her usual mode of discipline, and to require

"Are you sick, Kathie?" she inquired kindly, when all the others had gone.

"No, ma'am," faltered Kathie, "only my head feels dull. I can't seem to think of anything."

"Perhaps the weather affects you," said the considerate teacher. "I will not keep you long; only read over this one lesson and then you may go." Miss Bell's undeserved kindness brought tears to Kathie's eyes, but she did not explain the cause of her trouble.

"Where is your hat, my dear?" inquired the teacher as she finally closed the door of the schoolhouse. "Surely you are not going home without it?"

"I left it on the way," answered poor, guilty Kathie, "it was so warm I took it off."

"Perhaps that accounts for your headache, then. You would better put it on as soon as you can. Good-by."

Kathie walked homeward feeling miserable, indeed. She had been brought up to tell the truth, and now her conscience was reproving her for her wrong-doing. Yet upon reaching home she thought it necessary to tell a falsehood again. So true is it that one sin leads on to another.

"Where is your hat?" It was Kathie's own mother who asked the question the third time.

"Well, I left it in school. I thought I'd be cooler without it." Kathie turned her face away while she spoke, then rushed off to her own room to have a good cry.

While she was thus engaged there came a rap at the outer door of the sitting-room.

Kathie heard her mother open the door, then heard the voice of a neighbor, a young farmer, saying: "Good afternoon, Mrs. Prime. This is your little girl's hat. I saw how she was frightened this morning, but I couldn't get across the field in time to stop the critters from going near her. After she had passed on I fished her hat out of the stream and dried it in the sun. It's pretty well stiffened, but I don't think it's spoiled."

"Thank you, Reuben, thank you very much," answered Mrs. Prime; but neither by word nor look did she express surprise. Her motherly intuition made the whole thing clear at once. She did not need the explanation which followed Reuben's departure.

"Oh, mother, mother," sobbed Kathie, with her head upon her mother's shoulder. "It's been the very unhappiest day of my life. I told a story to the girls because I didn't want them to laugh at me, and then I could hardly say my Bible verse, and I missed and missed my lessons, and Miss Bell thought I was sick, and I told her another story, and then I told you another. What shall I do? I'm so sorry."

"Go back to your own room, Kathie, and tell the Lord Jesus how sorry you are. He is always ready to forgive when we truly ask His forgiveness." Kathie went away to pray. When she returned to the sitting-room her tears were gone, yet she said, "Mother, I don't think it's quite straight yet. I think I ought to explain to Miss Bell and the girls."

"I think so, too, my daughter; and I am very glad that you feel as I do. If you wish, I will write a note for Miss Bell to read aloud to-morrow morning."

"I do wish it, mother. That's all that I can do to show that I'm sorry."

So Mrs. Prime wrote the note and Kathie took it with her the next morning and it was read before the school. It was hard for Kathie to hear it; yet after that her conscience was clear and she was happy once more.

The verse she recited that morning was the one she had attempted to repeat on the previous day, and she gave it with some understanding of its meaning: "He that will love life, and see and his lips that they speak no guile."—*The Christian Intelligencer.*

A GOOD REPUTATION.

"I don't know that you will be able to do much with him," said a father to the principal of a school to whom he had brought his son as a pupil, "he is so full of mischief."

"Does he tell the truth?" asked the principal. "Can I always depend upon his word?"

"O, yes," said the father, "he is honest; he will tell the truth, even when it is against himself; you may depend upon that."

"Then we can manage him," said the principal; "he will make a manly man." And he did.

Pleasantries.

The English language sounds funny to a foreigner, as when one says, "I will come by and by to buy a bicycle."

Church Warden: "Well, Mrs. Hodge, I am sorry to hear that your son has left you unprovided for, and gone away to America."

Widow: "Lor' bless ye, sir! it's only what we might expect, after the parson reading it out so often o' Sundays: 'Train up a child an' away he shall go.'"—*Judy.*

Merchant: "The postal service is in a wretched condition."

Friend: "Never noticed it."

"Well, I have. During the last month I sent out 150 statements of account, with requests for immediate payment, and, so far as I can learn, not more than two of my customers received their letters."—*Floating Item.*

NOTICE.

☞ *Editorial Correspondence address to* THE REFORMED CHURCH MESSENGER, *907 Arch Street, Philadelphia.*

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THE REFORMED CHURCH MESSENGER,

907 Arch Street, Philadelphia, Pa.

THURSDAY, OCTOBER 1, 1891.

THE SYNODS.

The time has come around once more for the Synods to hold their annual meetings. To some of us at least, and to the writer certainly, it seems as if they had met and adjourned only a month or two ago. How rapid is the flight of time! Our days, said the ancient patriarch, are swifter than the weaver's shuttle. The illustration is a happy and expressive one. The threads of our lives are rapidly gathered up into webs, and the textures thus formed constitute our history. Happy are they who do their weaving in the exercise of faith and prayer.—When the Synods assemble and we hear the reports of what the Church has done during one short year, there is always something in them to encourage us in the work that has been accomplished, and so also in the workmanship of the ministerial weavers. For all such things, like Paul of old, we thank God and take courage. But generally with this pleasing account of progress, there is mingled with it a feeling whilst we are at Synod, that with our opportunities much more ought to have been done. It is right that we should view the situation in this light and try to bring about more positive results in the future. But at the same time it should be remembered and borne in mind, that the labors of ministers and people faithfully performed do not show all their fruit at once, not in one year or two, nor indeed until after many years, it may be, have passed away. The good seed sown into the hearts of men takes root, grows silently and gradually, and the full fruition only as time, days and years advance. A rapid, spasmodic growth does violence to the spirit of the Gospel and the laws of our human nature. Whether we see all the results of faithful labor in a year, or ten years, or in a lifetime, it matters not, provided we have been faithful. They are in the hands of God, and in due time, He will bring forth the full harvest or increase. According to our faith, that is, according to our fidelity in the service of Christ, so shall it be with the outcome of our labors beneath the sun, in building up the kingdom of heaven.—In Dynamics, a definite amount of force is required to produce certain effects, whether in nature or the mechanical arts; natural philosophers and engineers can calculate how much it ought to be in any particular instance; and then the results anticipated or expected are foregone conclusions. In celestial mechanics, the case is precisely analogous. The greater the power applied to their specific work by ministers of the Gospel, the greater will be the results in the Church and among their fellow-men. In the case of St. Paul, the labor performed and the work accomplished were manifestly in direct proportion to each other.

WARLIKE THREATENINGS.

The disturbed relations of the European States, and their intensified activity in warlike preparations, are again becoming ominous. The recent concessions of the Turkish government, granting to Russia the privilege of passing through the Dardanelles with her war vessels has aroused England to activity and interference. The traditional policy of Russia to acquire Constantinople, and thus secure her release from being bottled up in the Black Sea lies at the bottom of the whole European agitation. And one can hardly help but admire the steady, unyielding persistency with which she pursues that policy in the face of repeated failures and defeats. She seems to have adopted as her motto the old adage, "*perseverance conquers all things*," and is determined to act upon it at all hazards and at any cost.

However much Germany and Austria may be concerned to hold in check the aggressive spirit of Russia, the freedom of the passage of the Dardanelles for Russian war ships, touches England at a vital point. It threatens her supremacy of the sea. Russia, with a far greater population, and resources which she will know how to command when the time comes, stands ready to contest that supremacy, if once she can gain full freedom of action in the Mediterranean Sea. For then would she seek to control the commerce of that sea, but what is of vastly greater moment and vital import to England, she would control the Suez Canal, and cut her rival off from her African and East India possessions. Hitherto England, of all the European States, has stood in the way of the realization of the projects cherished by the House of Romanoff, and a spirit of hostility has been engendered which aims at nothing short of a deposition of England from the eminence she now occupies among her sister States.

The gist of the contention then is not merely a question of territorial aggrandizement. That is but an incident in the case. The real question is, shall the Germanic or the Slavic race dominate Europe? As for the Latin race, especially France, as its head, Russia aims to use it as a means and a help in the furtherance of its designs, leaving it to the future to adjust it to its proper place of subordination when the time comes. Meanwhile Russia, taking advantage of France's wounded pride, and bitter hostility towards Germany, seeks to use her for the advancement of her own ends. It is strange that a proud, sensitive people like the French should not see the humble part she is acting; but a spirit of revenge is always blind. Only quite recently it pleased the Czar to treat the visiting French fleet in the Baltic, with a great deal of consideration. It turned the heads of the French, which fact, the Czar taking advantage of, succeeded in negotiating a much needed loan in Paris, for 500,000,000 francs, which he could not elsewhere secure. And the French do not seem to see the point.

It were well for France could she temper her inflamed spirit long enough to take a calm, cool view of the ventures she is taking, in lending herself to the advancement of Russia's aggressive policy. Should a general European war occur, which now seems to be almost inevitable, nothing but the crushing defeat of Germany, Austria, Italy and England combined, would save France from finding herself between the upper and nether mill-stones. And wo betide her if she falls subject to the power of Germany again. France is playing a high stake, and taking a tremendous venture, which one day, when perhaps too late, she may bitterly repent.

To Russia, it would seem, by general consent is accredited the initiative in the impending conflict. She is taking it leisurely, waiting until she "gets a good ready." She is at present replacing her old, with a new rifle of improved pattern. This arm she is now engaged in rapidly manufacturing, and when this change is effected we will probably witness the demonstration.

Synodical Editors.

(Elected by the Synods.)

Eastern, ... REV. JONATHAN H. PANNEBECKER.
Pittsburgh, ... " DAVID B. LADY.
Potomac, ... " J. SPANGLER KIEFFER, D. D.

UNAVOIDABLE CONTENTIONS.

There are many persons who are greatly disturbed by the contentions which exist in the churches. All the different branches of the Church have their liberal, radical, broad, high, low, conservative, old, new and other parties. Sometimes these exist side by side without friction and everything goes along quietly. Then suddenly they come into conflict and years of strife follow. It would be much more agreeable if there could be unbroken peace, or if no such divisions existed. These parties, however, are unavoidable, and the conflicts into which they get with each other are not necessarily dangerous to the Church.

Time in its flight through the ages has made history of past events. There are those who cling tenaciously to what has passed. They seem to try to make history repeat itself. They praise its wealth of experience, think that safety is to be found only in what has been tried and not found wanting. These constitute the conservatives in Church and State. There are those who hold that the past is passed and dead, that life must reach out boldly into the future. These are on the lookout for something new. Whenever a new thing turns up they quickly seize it, or if no new thing turns up they invent something to their purpose. They seem to have little or no regard for the past and its lessons. These are the liberals. They form an attractive party for the young, the adventurous and the reckless. Time with its past and future necessarily creates these parties. But time has three divisions, past, present and future. So it creates another party: those of the present. Conservatives and liberals in politics are sometimes called right and left wings, and the third party, the centre.

In the contentions of these parties the truth does not lie wholly with any one of them. Truth is ever the same. It was but dimly apprehended at first. It is more fully apprehended now and it will be more fully apprehended in the future.

The conservative sometimes gain the ascendency causing almost a standstill. No progress is made in doctrine, for example. Under this stagnation the liberals become restive. They want to advance. A conflict ensues. As they succeed to overcome the conservatives, these are called upon to put a restraint upon them, to prevent them from running into extremes of reckless measures which would destroy the unfolding of truth, which grows out of the past. These two parties include the larger portion of persons who are well known in their day and generation. But history is not made in the past nor in the future. It is made in the present. The present is the field of battle, over which the contending armies of conservatives and liberals pass to and fro. In the van of both armies stand a few who have clear grasp of the situation, who produce the material out of which history is really made. These constitute the centre. Their lot is a most unhappy one. They toil unnoticed. They are despised, misunderstood and persecuted. They are not the common property of both the contending parties, nor are they a compromise between them. As the present is a distinct order of time, so are they a distinct party in creating events in history. Though now known only to be despised, they will be vindicated for the position which they occupied, and their names will stand high on the roll of fame.

Many in these parties are being constantly shifted from one side to the other by changes of circumstances. Indeed, strictest conservatives sometimes become liberals without in the least altering their opinions. In the same way wildest liberals become conservatives.

Combatatants on these different sides should remember that they stand in need of each other, and while they contend most earnestly, have patience with each other, and heartiest sympathy with each other, and highest respect for each other.

As long as time with its past, present and future lasts so long will the conflict last. When time comes to an end and eternity is ushered in the conflict will cease, and faithful warriors of the right and left wings and the centre will see clearly from the standpoint of the eternal now, the truth as it is in Him for whom they contended.

As this conflict has been waged among Protestant churches, the Church of the Heidelberg Catechism has occupied the position of the centre. Her doctrinal position has made her the field across which the conflict has been waged. Thus she has become the Church of the martyrs both in will and in fact. No other denomination was ever more thoroughly hated and more hotly persecuted. Her position has all along been misunderstood, even by many of her own children, who have turned away from her. Yet as the centre, not a compromise, but a distinct factor in history, has she given to the Church the best form of government, the now rapidly-coming doctrine, modern Christology, to the State the highest type of government, the modern republic, and to the Church the substance and recently example of unity. In the present conflict among these three factors in Church history irrespective of denomination, her conservative men stand in the centre, and that the history, will reveal that though little among the thousands of Judah, yet out of her has come forth a ruler in Israel.

J. H. P.

FAREWELL MISSIONARY SERVICE.

The Farewell Missionary Service held according to previous announcement, in Zion Reformed church, Chambersburg, Pa., on the evening of Tuesday, September 22d, was a very interesting and impressive occasion. The service had reference to the departure for Japan, now near at hand, of Miss Mary C. Hollowell, some time since appointed by the Board of Foreign Missions to serve as an additional teacher in the Girls' School at Sendai. The appointment was made, as is well known, at the suggestion of the General Synod's Women's Missionary Society, by which the support of Miss Hollowell is undertaken.

The occasion was honored with the presence of the following officers of the Board: Rev. Dr. C. Z. Weiser, President; Rev. Dr. S. N. Callender, Secretary; and Elder J. L. Lemberger, Treasurer. There were present also, in addition to Rev. W. C. Cremer, pastor, Revs. Dr. B. Bausman, Dr. E. R. Eschbach, C. Cort, Dr. J. A. Hoffheins, W. I. Stewart, J. B. Shontz, Z. A. Yearick, F. F. Bahner, S. E. Stofflet, J. Hassler, J. F. Mackley, and J. S. Kieffer, of the Reformed Church, and the Rev. Dr. Lane, of the Presbyterian Church.

The services of the solemn occasion were presided over by the Rev. Dr. Weiser, President of the Board, and were conducted by the pastor, Rev. W. C. Cremer, assisted by Dr. Hoffheins and Rev. C. Cort. The Rev. Dr. Eschbach, as representing the Synod of the Potomac, delivered a suitable address to Miss Hollowell, speaking words of advice, encouragement and comfort. The Rev. Dr. Callender gave a very clear and satisfactory account of the work being carried forward in Japan, by the Church, through its Board, particularly of the establishment and aims of the Girls' School at Sendai, and of the circumstances which had led to the appointment of Miss Hollowell as a teacher in it. Miss R. E. Schively, as the representative of the Women's Missionary Society of the General Synod, spoke very earnest words in regard to the aims and objects of the Society she represented, in regard to the special work of women in behalf of foreign missions, and in regard to the particular work which had been undertaken in the sending forth of Miss Hollowell to Japan. A letter was read from the Rev. Dr. J. Edgar, President of Wilson Female College, of which institution Miss Hollowell is a graduate, regretting his inability to be present at the meeting, and expressing his deep interest in Miss Hollowell personally and in the work to which she has been called. The other stated that Miss Hollowell will be the fourth Wilson College graduate to go as a missionary to foreign lands; two will be in Japan, two are in India. Appropriate remarks were also made by Dr. Weiser, the President of the Board, and a very interesting part of the service was the reading, by Miss Hollowell herself, of a brief and modest essay in reference to the work being undertaken by her.

The crowning feature of the solemn service was felt by all to be the pronouncing, by the Rev. Dr. Bausman, most suitably chosen for that purpose, upon Miss Hollowell, standing before him at the altar to receive it, of the benediction of the Church, accompanied by a fervent prayer that God would guard and guide her by sea and by land, preserve her life and health, grant her continually strength from on high, and prepare her for, and bless her in, the work to which she has consecrated her life. It was a solemn and affecting hour, and the prayer was one in which all who were present heartily and fervently joined.

The occasion was properly felt to be one of great honor to the Sunday-school and congregation of Zion Reformed church, of Chambersburg, in the bosom of which Miss Hollowell has been brought up, as also to her relatives, friends and teachers, one of whom has already been specially her faithful teacher, Miss Reynolds, under whom, we understand, the principal part of her education was received. It was a unique service; none of the kind, as the Rev. Mr. Cremer said, had ever been held in that church, and probably, none in the community, before. Great interest was manifested in it by the Christian people generally of Chambersburg, and also by members of other congregations in the neighborhood. The congregation in attendance was very large; some were unable to find entrance; and all who were present felt that it was an appropriate, solemn and impressive service.

J. S. K.

LATROBE.

This flourishing town, in which the Synod of Pittsburgh is holding its sessions during the present week, is located forty-one miles east of Pittsburgh and seventy-six west of Altoona on the Penna. Central R. R.

The Reformed congregation was organized in 1860. Rev. C. C. Russell was the first pastor, and served in this capacity until May 1st, 1864, when he was followed by Rev. E. D Shoemaker, who labored here with gratifying success. During these years the congregation worshipped in the Associate Reformed and in the Lutheran church.

On the 1st of June, 1867, Rev. H. F. Keener became pastor and served until the latter part of the year 1869. During this time a neat and comfortable brick church was built. It was for some time the finest church edifice in the town.

Rev. J. I. Swander became pastor in June 1870 and continued in that relation until 1878. During this pastorate the membership increased to one hundred.

Rev. Swander was succeeded by Rev. G. D. Gurley, who resigned Oct. 1st, 1880. Rev. S. H. Eisenburg was elected to the pastorate Oct. 10th, of the same year, and resigned Dec. 1st, 1884.

Rev. C. M. Hartzell, the present pastor, assumed that office on the 1st of June, 1885. He has labored here and in the adjacent territory with commendable zeal and success. The membership at Latrobe has been doubled during these six years. Two congregations have been organized and provided with churches in Ligonier Valley where we now have a membership of one hundred. A new church has also been begun at Derry Station, a thriving town on the railroad five miles east of Latrobe. Besides this a comfortable parsonage was built at a cost of $3,100 in which the pastor and his family now make their home.

L.

Extract from the Contract between the Publication Board of the Reformed Church in the U. S., and the Proprietor of the Reformed Church Publication House.

"It being distinctly understood and agreed between the parties that the Synods of the United States, Pittsburgh and Potomac in consideration of the terms of this lease agree that they jointly or any one of them will not establish or themselves conduct or have conducted for them a publishing house or houses, nor publish any books or periodicals, nor endorse any periodicals that may be published by any private party or individuals either within or without their respective bounds."—Minutes of Synod, 1888.

DELEGATES TO THE SYNOD OF POTOMAC.

Carlisle Classis—Primarii, Revs. W. H. R. Deatrich, A. H. Kremer, D.D., W. I. Stewart, and S. L. Messinger; *secundi*, Revs. J. W. Bell, W. H. Groh, A. B. Stoner, and J. D. Miller. Elders, *primarii*, Geo. Hoobaugh, P. D. Smith, E. A. Shulenberger, M.D., and M. Hess; *secundi*, S. Bergstresser, G. W. Hench, W. Rice, and J. Diehl.

Gettysburg Classis—Primarii, Revs. T. J. Barkley, J. H. Hartman, A. C. Geary, B. F. Bausman and O. E. Schaeffer; *secundi*, Revs. J. C. Bowman, F. A. Guth, F. S. Lindaman, W. E. Krebs, and J. D. Peters. Elders, *primarii*, J. P. Butt, J. A. Hartman, W. A. Raffensberger, G. W. Hartman and I. F. Brinkerhoff; *secundi*, H. C. Schriver, W. Strickhouser, J. Hartman, J. Willett, and E. Renoll.

L. Gerhart, J. W. Pontius, S. C. Stover, C. U. Heilman, R. O'Boyle, and L. E. Coblentz; *secundi*, Revs. J. B. Stonesifer, C. W. Summey, J. H. Apple, D.D., F. A. Rupley, D.D., W. A. Long, H. F. Long and E. D. Shoemaker. Elders, *primarii*, Wm. Koontz, S. B. Isenberg, J. Brewster, J. Reed, M. V. Boyer, J. W. Smith and W. Neff, *secundi*, J. C. Imler, S. F. Miller, A. Corle, G. L. Freet, D. Diehl, J. Dibert and A. M. Baker.

Maryland Classis—Primarii, Revs. J. S. Kieffer, D.D, J. W. Santee, D.D., E. R. Eschbach, D.D., C. Clever, D.D., A. M. Schmidt, G. A. Snyder, A. S. Weber, L. F. Zinkhan, J. T. Rossiter, W. J. Johnson and A. T. G. Apple; *secundi*, Revs. J. G. Noss, B. R. Carnahan, T. F. Hoffmeier, S. M. Hench, U. H. Heilman, J. M. Mickley, E. R. Deatrick, H. F. Dittmar, C. S. Slagle, G. L. Staley, D.D., and H. Ditzler. Elders, *primarii*, Ezra Williard, Jesse Dehoff, F. J. Davis, Henry Shriver, Geo. T. Shower, M.D., A. C. McCardell, C. M. Keedy, L. Kemp, M.D., C. H. Everhart, G. S. Griffith, and L. R. Schnebly; *secundi*, J. W. Beachley, J. L. Harbaugh, H. C. Foltz, G. J. Ramsburg, W. J. Cramer, J. Saum, J. B. Albright, W. H. Lakin, J. Utz, J. Koutz, and W. E. Fisher.

Mercersburg Classis—Primarii, Revs. W. C. Cremer, S. E. Stofflet, J. F. Mackley, W. M. Deatrick, D.D., F. F. Bahner, and J. B. Shontz; *secundi*, Revs. C. Cort, J. W. Knappenberger, T. R. Dietz, Z. A. Yearick, J. Hassler. Elders, *primarii*, H. Omwake, S. Hoeflich, A. R. Schnebly, C. T. Keefer, J. Heyser, and G. R. Colliflower; *secundi*, F. A. Daihl, J. Hade, C. Glazier, and J. Whitmore.

North Carolina Classis—Primarii, Revs. J. C. Leonard and A. R. Holshouser; *secundi*, Revs. J. C. Clapp, D.D., C. B. Heller, and G. W. Welker, D.D. Elders, *primarii*, H. A. Forney and A. F. Heilman; *secundi*, D. A. Long and G. K. Faust.

Portland-Oregon Classis. ——

Virginia Classis—Primarii, Revs. A. K. Kline, J. May, J. A. Hoffheins, D.D., J. T. Balliett, and G. C. Everhart; *secundi*, Revs. J. W. Rauch, A. R. Thompson, J. H. Shuford, H. St. J. Rinker, and H. Talhelm. Elders, *primarii*, D. S. Rentch, H. W. Roller, T. J. Cost, W. A. Pence and J. A. Bauserman; *secundi*, H. J. Seibert, J. Z. Fravel, A. C. Rosen, J. M. Stoner and W. S. Slosser.

Zion's Classis—Primarii, Revs. A. F. Dreisbach, J. O. Miller, D.D., A. Wanner, D.D., and O. P. Schellhammer. Elders, *primarii*, A. D. Seitz, C. A. Schultz, W. Stuck, and G. D. Stouch.

Poetry.

MY CREED.

BY THE REV. PETER STRYKER, D.D.

I believe in God the Father,
And in Jesus Christ, His Son.
I believe in God the Spirit,
One in Three, and Three in One.
God the Father, the Almighty,
Maker of the heaven and earth;
God the Son, who died to save us,
God the Spirit gives new birth.

I believe in one great body,
Church of which Christ is the Head.
Only one, all joined together,
Church the living, not the dead.
I believe in one communion,
Saints united, all in love;
Different tribes but one great nation
Joined as angels are above.

I believe in sins forgiven
Through the blood of Him who died,
And the final resurrection
Through our Lord, the crucified.
I am sure there's Life Eternal
For the millions who believe,
And the little dying infants
Christ I know will all receive.

I believe, and I am happy
As I sing redemption's song,
And I say, with all the holy,
"Amen! I to Christ belong."
Come, all Christians, join the anthem.
Let us sing our holy creed:
God is one, and we united,
One in thought, in word, in deed.

Selections.

Persevering unbelief is the only sin that *stream.*

He wore the crown of thorns which we deserved, that we might wear the crown of glory which He merited.—*Henry.*

Let us be affable, but never flatterers, for there is nothing so vile and unworthy of a Christian heart as flattery.—*St. Vincent de Paul.*

So to the heart that knows Thy love, O Purest!
There is a temple, sacred evermore,
And all the babble of life's angry voices
Dies in hushed stillness at its peaceful door.

—*Mrs. H. B. Stowe.*

Our life is determined for us; and it makes the mind very free when we give up wishing, and only think of bearing what is laid upon us, and doing what is given us to do.—*George Eliot.*

There can be no coward or craven more abject than a minister with any conscience who appears in the pulpit after an idle, dishonest week, to cheat his congregation with a diet of fragments, seasoned with counterfeit fervor.—*Rev. James Stalker, D.D.*

The day will come when men have grace
To know themselves, and sometimes take
A humble task, a lowly place,
And use it well for honor's sake.

The day will come when men shall know
That goodness only can be great,
That no man can be mean and low
Whose nobleness is his estate.

—*Marianne Farningham.*

There are souls on whose horizon, though death's skeleton form comes striding, the light from eternity does but invest the form with glory. It is no more death, the skeleton, but death, the angel, a messenger of peace, mercy, love and glory.—*Cheever.*

Bearing one another's burdens is harder than bearing one's own. But we can never bear another's burdens until we make those burdens ours. Therefore it it that the burden we bear for another presses upon us with double weight, because we feel it for ourselves and for one who is dearer to us than self.—*Sunday School Times.*

Science and Art.

Watch-springs, piano-strings and similar articles have been successfully tempered by electricity. The steel is wound on a spool, placed in an oil bath, and by the electric current kept at the exact degree of redness necessary for the temper required.

The earliest known lens is one made of rock crystal, unearthed by Layard at Nineveh. This lens, the age of which is to be measured by thousands of years, now lies in the British Museum, with its surface as bright as when it left the maker's hands. By the side of it are very recent specimens of lenses which have been ruined by exposure to London fog and smoke.

The people of the island of Sangir keep time by the aid of an hour glass, formed by arranging two bottles neck to neck. The sand runs out in half an hour, when the bottles are reversed. Close by them a line is stretched on which hang twelve sticks marked with notches from one to twelve, with a hooked stick which is placed between the hour last struck and the next one. One of these *djaga* keeps the time for each village, for which purpose the hours are sounded on a gong by the keeper.

Items of Interest.

The Rev. C. H. Spurgeon of London, is reported convalescent.

The Chili elections will proceed upon the plan of universal suffrage.

Turkey has given Baron Hirsch permission to settle a fixed number of Russian Jews in Palestine.

The sentence of Rev. Howard MacQueary from ministerial duties for six months has been changed to perpetual suspension until he shall recant.

The Queen of Roumania (Carmen Sylva), who with her husband, King Charles, is stopping at a hotel in Venice, is pronounced to be dangerously ill.

Nine hundred and fifty-five religious periodicals are, it is estimated, published in this country, and they are estimated to have a total circulation of 3,973,650 for each issue.

A society has been formed in the province of Tungchow, China, to keep the telegraph out. Over twenty thousand people assembled recently, burned ten thousand poles and drove away the workmen.

The latest "find" of Higher Criticism has been made in Paris by some disciples of Renan. They inconvincibly prove, that the Old Testament was written in the two centuries between the Maccabees and the Herodians.

It is stated that the average number of daily pilgrims at Treves to see the "Holy Coat" is about forty thousand. Two priests sit on each side of the relic to receive objects of piety, touch the coat with them, and return them to the pilgrims.

The Christian Union sensibly remarks that before a minister begins to exclaim that the preaching of the Gospel has lost its power, he should make sure that is he preaching the Gospel. "There is a great deal of other preaching; it may be valuable, important, even indispensable, but it is not Gospel."

The Protestants of France are reported as follows: Reformed church, 540,000; Lutheran church, 75 000; Free church, 6,000; various small sects, 4,000. This shows that the Reformed church is as strong as ever in France. Under the free government Protestantism will likely flourish as never before.

Official reports from sixty counties of Kansas show that during the past three months there was a net reduction in the mortgage indebtedness in these counties of $1,500,000. In the same proportion the reduction in the whole State would be about $2,250,000. This is as wholesome as it is encouraging, even though it be true, that the debts are chiefly for investments, and represent the enterprises of the people, and not their losses. Every man should take for his motto: "No debt," and never cease his efforts until the last dollar he owes is paid. Then he will be a free man, for it is still true that the "borrower is servant to the lender."

Hints and Recipes.

Powdered flint glass ground to an impalpable powder and mixed with the white of an egg makes one of the strongest cements known.

Gravy will generally be lumpy if the thickening is poured in while the pan is over the fire. Set the pan off until the thickening is well stirred in, then set it on the fire and cook thoroughly.

TOOTHACHE DROPS.—One ounce of phor and half a drachm of oil of cloves. Keep in a tightly-corked bottle, and apply on cotton batting to the cavity of the tooth, or on a piece of flannel if applied to the face or jaw. A drop on cotton and inserted in the ear is sure to give relief in case of earache.

FLAT-IRONS.—Wash them once a month in ammonia soap-suds, wipe and dry. If they are rough, polish them on sand paper or on coarse table salt spread on a bit of board. When wanted for use, rub the bottom of the iron with cloth, in which a piece of bees-wax is folded, and wipe on a clean cloth. When not in use flat-irons should be kept in a dry closet, away from dampness and dust. Cooling them when too hot by dipping them in water will very soon spoil them.

BRIGHT LAMP LIGHT.—A white and brilliant light from lamps can only be secured by keeping the oil receptacle perfectly clean. The oil should frequently be poured out, the vessels well washed in strong soap suds and rinsed in warm water, and then freshly filled. The burners can be boiled in soda and water to cleanse the network of all dirt and impurities. If the wicks are also washed and boiled in soda and water it will enable them to give a clearer light. Wicks must be thus kept clean or frequently replaced by new ones.

Did you ever try water as a pick-me up after a day's outing or shopping, when you know you are tired, hot and frowsy, and that when some one comes home to dinner for whose praise you care he will find you looking your homeliest? Pour ice-cold water over your wrists, bathe them in it until you begin to feel cool, and then stop, or you may get a chill by lowering the temperature of the body too much. Wring a cloth out of boiling-hot water and lie down for five minutes, or ten if you can get it, with the cloth spread over your burning face and tired eyes. You will be surprised to see how the tired lines will fade out, and how brightly the dull eyes will shine.

Farm and Garden.

The best fruit tree to grow on the lawn is probably the cherry. When well established it does well in grass, though it is best to mow the grass as often as once a week. A closely shaven lawn does not drain the soil of moisture as when grass is allowed to mature. An abundance of well decomposed manure is important for the highest success.

HENS SETTING TOO CLOSELY.—The instinct of the hen to set, especially of the Asiatic breeds, needs some curbing, even for success in incubation. If the hen does not get off at all to eat for several days, the eggs become addled from too much warmth and exclusion from the air. Wetting the eggs is also important, not to soften the shells, but to prevent the drying up of their lining inside the shell, which while moist admits air enough through it to preserve the life of the germ. Hens that set themselves out of doors usually hatch their entire setting. They are forced to hustle for their food, are often wet by rains and dews, and this keeps the eggs moist.—*American Cultivator.*

The Minnesota Experiment Station experimented last season with oats and peas sowed together. It reports that either the blue or white Canada field peas are the best sorts to sow with oats, and advises sowing in the proportion of three bushels of peas with a bushel of oats, or where the oats will stool a great deal, two-thirds of a bushel of oats. Theodore Louis, of Wisconsin, on his manured land, sows only one-half bushel of oats and two bushels of peas per acre, but on doughty and poor land two bushels of peas is not enough.

In my earlier days we had on the farm a gray mare, full of vim and vigor as a farm horse, and shapely in carriage trim. She had a sour temper toward strangers, was balky but faithful. Her balkiness I cured as a boy, without whip or severe punishment. The cure was accomplished about as follows: One sultry afternoon in summer, as I was returning from the lime-kiln in a light wagon, with only two or three bushels of lime, she took a notion to stop at the end of the lane leading up to the house. After a moment's thought, I concluded to please her by letting her have her own way. So I got out and tied her to the fence and went about my work. In the evening I went down and untied her. As she had stood all day without food or water, I had no difficulty in convincing her the barn was the best place, and she took her food in a very amiable mood. No doubt she ever afterward supplemented the idea of stopping by this experience, as it broke her from the habit.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch St.

THAT UNCOMFORTABLE SHOE. By Avard J. Moore. Profusely illustrated. New York: M. T. Richardson. 25 cts.

This is a treatise in clear and plain language on the foot and its uses in walking, the ill-fitting and comfortable shoe, the causes of and remedies for corns, bunions, etc., etc. We have found this a very interesting and valuable booklet and abounding in much information upon the foot and its covering. It is well worth the price asked for it.

HOW TO BECOME A CHRISTIAN. By Rev. Lyman Abbott, D.D. Fleming H Revell & Co., New York. 20 cts.

This is made up of five simple talks

upon that all important subject, treated as follows: 1. Disciples or Scholars; 2. Believers or Faithful; 3. Followers or Soldiers; 4. Brethren or Members of the Household; 5. Saints or the Holy.

Hope, The Last Thing in the World. By Arthur T. Pierson, D.D. Price 20 cents. New York: F. H. Revell Co.

Another booklet of great value, precious to the believer, for quiet reading and study. Like all of the celebrated author's writings, it is fresh and convincing.

Both of these volumes are of great value to the theologian and lay reader.

Lippincott's Magazine for October contains—Lady Patty, Healthy Heroines, A Tiffin with a Taotai, October, The Bells of San Gabriel, A Minor Chord, Dream and Deed, The Common Roads of Europe, "Sea Bird of the Broken Wing," Sonnet (upon Courbet's Picture "The Wave"), With Washington and Wayne, The Lost "Landfall" of Columbus, Divided, Humanitarian Hours, "Rhymes of Childhood," With the Wits.

J. B. Lippincott Company, Publishers, Philadelphia. Price 25 cts.

The serial story, "A Quaker Girl," opens Cassell's Family Magazine for October. Then comes — Proposed Scotch Water-Way, How Shall I Make Him Pay? How We Got our Tennis Court, The Only Resource, A Gossip on Rings and Wedding Rings, The Brightening of Three Dreary Back Rooms. Serial, "That Little Woman," by Ida J. Lemon, etc., etc.

The Cassell Publishing Co., New York, 15 cents a number; $1.50 a year in advance.

The Quiver for October is a bright and cheerful number. Its contents are—A Noble Work in Germany, Peace, For Erica's Sake, Don't Scare the Birds Away! Rosemary for Remembrance, Sir Its Ogo, Avenger, Jo, Fromes of Gold, Its Ogo, Reformers, The Yokes of Youth, and Short Arrows.

Cassell Publishing Co., New York, 15 cents a number, $1.50 a year in advance.

Wide Awake for October contains—The Trouble Grandpa Nature had with the Horse, Bee-Hunting, A Joint Snake, A Night with Russian Wolves, Jessie's Chickens, Edith's Guinea-Pig, Bronson Company (Limited), The Genesis of Earth and Moon, Why the Sea is Salt, Margaret-Patty Letter, Drawing of the Child Figure, The Lake Maidens, Peppers Serial, Italian Child-life Serial, and Miss Matilda Archambeau Van Dorn, and Men and Things.

Wide Awake is $2.40 a year; 20 cents a number. D. Lothrop Company, Publishers, Boston, Mass.

Popular Science Monthly. Edited by W. J. Youmans. Contents for October—Lessons from the Census, The Development of American Industries since Columbus, VIII. The Manufacture of Steel, Metamorphoses in Education, The Rivalry of the Higher Senses, Exercise for Elderly People, Life on an Ostrich Farm, Dress and Adornment, II. Dress, On Polyandry, The Dogs of Ancient Egypt, Astronomical Societies and Amateur Astronomers, The Spinning Sisterhood, Hearing in the Lower Animals, Sketch of Professor John Winthrop, with Portrait; Editor's Table; Literary Notices; Popular Miscellany; and Notes.

Published by D. Appleton & Co., 1, 3 & 5 Bond street, New York.

Littell's Living Age. The number of The Living Age for September 26 contains—Goethe's Friendship with Schiller, Fortnightly Review; A Maiden Speech, Murray's Magazine; Mnemosyne, Blackwood's Magazine; The Future of Portugal, Fortnightly Review; Our Dealings with the Poor, Nineteenth Century; Names in Novels, Blackwood's Magazine; Extracts from Some Unpublished Letters of Charlotte Bronte, Macmillan's Magazine; The Fort Des Vingt-Quatre Heures, Spectator. Poetry—To Hope, Eighteen Months Old, The Harvest Moon, Nightingales, On the River. Miscellany.

Title and Index to Vol. CXC.

$8.00 per year. Littell & Co., Boston, are the publishers.

Marriages.

At the bride's home in Groveport, Ohio, September 10, 1891, by Rev. Charles E. Miller, the Rev. E. E. Weller to Miss Lena Maud Rarey. The groom is the pastor of the Mission at Cumberland, Md. The well-wishes of many friends accompany them in their wedded life.

Near Saegertown, Pa., September 10th, 1891, by Rev. D. H. Leader, Mr. Wm. E. Flickinger, of Vernon township, Crawford county, Pa., to Miss Clara Heasley, of near Saegertown, Pa.

At Tremont, Pa., by Rev. W. J. Muir, on September 16th, 1891, Mr. Louis Steinman of Pottsville, to Miss Clara B. Hicks of Llewellyn.

On September 15th, by the same, at the residence of the bride, Mr. Willard G. Wertley to Miss Lizzie M. Dilfield, both of Tremont.

Deaths.

Obituaries to be inserted free of charge must contain only *two hundred* words, and all words above that number, verses of poetry and resolutions, will be charged for at the rate of *one cent* a word. Money must accompany obituary to insure insertion. Memoirs of ministers, their wives, and of prominent laymen are exempt from this rule.

Died.—At Mechanicsburg, Pa., September 2, 1891, George Michael, son of Dr. Geo. M. Hoover, aged 10 months and 23 days.

Died.—Hiram Miller was born in Upper Paxton, Dauphin county, Pa., June 18th, 1835, and died September 11th, 1891, aged 56 years, 2 months and 23 days. Bro. Miller was catechised and confirmed, when a young man, about thirty ago by the Rev. Henry S. Bassler, and remained a faithful member of the Reformed church until death. The greater part of his church life was spent in the Millersburg congregation, of which he was an active elder for many years. He was particularly gifted as a singer and for a long time led the songs of the sanctuary. In this as well as in many other respects, he will be sadly missed by his congregation. But we trust, that whilst his voice which so often thrilled the hearts of men in sacred song is forever hushed to earth, it will now blend with the voices of the heavenly choir in the upper sanctuary.

The funeral services, which were very largely attended, took place in Millersburg on the 14th. All the pastors of the town took part in the services. The pastor, Rev. T. Derr, preached an appropriate sermon from the Saviour's words, "It is finished," after which the remains were conveyed to David's Reformed church cemetery for interment.

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Miscellaneous.

For Reformed Church Messenger.

WICHITA UNIVERSITY AND THE CHURCH IN THE WEST.

Dear Brethren of the East:—If I am correctly informed there is a feeling of discouragement in reference to our educational and mission work—an opinion that mistakes have been made in the appropriation of money for this work. It may be that our progress is not as great as some of us expected, and that as yet we have no great things to show for the means expended. Permit me, however, to remind you that our eastern institutions and our churches there were not established in a day, or even a few decades of years. It required long and patient labor and the investment of more than a few thousand dollars to get the foothold, and accomplish what has been done in the east even under far more favorable circumstances. Perhaps we all expected too much of the workers, and the means available with which to work in the west. That more might have been done, with present experience, is probably possible. But, as compared with other churches, I do not believe we have any ground for discouragement. Of course, we have not the material at hand that some of the other denominations have, or that is available in many places in the east. There are no localities where large numbers of our people have settled in the west. They have scattered here and there and every where. Our methods and our bill of fare generally are not as attractive to catch a floating population as may be offered by some others; but that we are doing great good I have no doubt, and that we will win in the end as a strong educational and religious force in the west, I believe to be equally certain. In order to achave more men and means—men of ability, enterprise and self-sacrificing spirit—more endowment for our school work.

As previously advocated, we must raise up pastors and workers in the west, through educational institutions, if we are to succeed as we should and may. The west has a life and spirit peculiarly its own. It takes some time to become westernized—many never can learn our ways or become an integral part of us. These soon become disgusted, and go back east, with gloomy experiences and disparaging representations. In fact we all get the "blues" at times, because of the hardships and trials incident to the beginning of things. It was always so, and always will be so, but energy, pluck and proper help of friends, at the right time, enable us to "hold the fort," and to push forward the Lord's work.

The west has had its financial reverses. It is suffering from them to-day. Large numbers of those who came here with great expectations have been disappointed. But there are still enough people here, and more constantly coming of the persevering sort to make it worth while for the church to stick to her work, even if it does cost yet thousands of dollars and considerable time to become permanently established. The fact is, say or think what you may, the territory known as the great west is destined to dominate the material and political interests of the United States. Kansas, for instance, is central geographically, not only of the United States, but of a vast fertile stretch of country capable of supporting hundreds of millions of people. As I write, to the south of us there will be a million acres of splendid farms thrown open to settlement, and to-day (September 22) a mad rush will be made for these excellent lands. Before this is in print they will all be occupied, and numerous towns and even cities will be in existence, sprung up as by magic.

Does the Reformed church intend to do her part in possessing this entire western country for Christ and His church? If so she must not indifferently wait for a more auspicious time. Now is the time. In the States bordering on the east of the Mississippi river we have waited too long. Others, with less right and ability to do good work, have occupied the ground. Shall we allow the same tardy policy to characterize our movements in this region west of the father of waters? I trust not. If not, give us the means to carry on the work. If you can't give us the men, we will raise them up in our own midst by our educational institutions. We only need at present the surplus wealth of a few—only a few—of our eastern friends to put us on our feet and in a position to work mightily for the Lord. Come, brethren, hand over your thousands for this work. If you are afraid to trust us with the money, keep it in the east, but send us the income to pay our professors and missionaries. Loan us, at least, one of your professors of theology, say that of the Pittsburgh Synod. It may be a little sacrifice to have you do without him for a while, but we believe he will do more good here than he can there, and, of course, you want him to do the most good possible.

While the west has gone wild on land speculations, and eastern capitalists are suffering with us for the folly, the fact remains, that the land is here and is of untold resources; the people are here, with millions more coming, and need religious care. It is the church's privilege to establish herself as a mighty saving power in this western land. Will she do it? Will you, reader, do your part in helping her to do it? The responsibiiity is upon us.

Yours in the faith,
J. W. LOVE.

For Reformed Church Messenger.

IN MEMORIAM.

DIED.—In Mahoning township, near Danville, Pa., of paralysis, September 9, 1891, Daniel L. Antrim, aged 66 years, 3 months and 23 days.

The deceased was long identified with Shiloh Reformed church, Danville, as he was among the first members that entered into the organization. He has been an active elder for many years, and ever manifested the deepest interest in the welfare and prosperity of the congregation. During the past twenty years he has been treasurer. He was an exemplary Christian, and his loss will be deeply felt.

He came to Danville from Berks county engaged in the mercantile business for many years. He leaves but one child to mourn his loss, Mrs. Crellin, a resident of White Haven. His wife was taken to the heavenly home 22 years ago.

The funeral took place on September 12th, at 2 o'clock P.M., in Shiloh Reformed church, where a large concourse of people assembled. An appropriate sermon was preached by the pastor, Rev. D. S. Dieffenbacher, after which the body was laid to rest in the "Odd Fellows' Cemetery," to await the morning of the resurrection.

D.

RESOLUTIONS.

At a special meeting of the Consistory of Shiloh Reformed church, Danville, Pa., September 14, 1891, the following resolutions were unanimously adopted:

WHEREAS, It hath pleased our Heavenly Father in His wisdom to remove from our midst our beloved brother and coworker, Elder Daniel L. Antrim, therefore,

Resolved, That we deeply feel the loss of one whose calm judgment, wise counsels and deep interest in everything pertaining to the church and will ever cherish for him the warmest affection and sincere respect.

Resolved, That our congregation has lost a reliable officer and most worthy member; one who was ever ready and willing to aid and assist in advancing the interests of the church he so manifestly reverenced and loved.

Resolved, That we affectionately cherish the memory of our brother's Christian life, his sincere faith, and the unquestioned integrity and fidelity which characterized him in every relation of life.

Resolved, That by this providential dispensation we are again reminded of the brevity of life and of the great need of working while the day lasts, knowing that the night will soon come when no man can work.

Resolved, That we extend our deepest sympathy to those who are left to mourn, and prayerfully trust that He who doeth all things well, will speak to their troubled hearts and console them by the promises of the gospel, and the assurance of a reunion in that blissful world where sin and sorrow, pain and death will have no more dominion over us.

Resolved, That these resolutions be recorded in the minutes of the consistory; and a copy sent to the bereaved family, and one to the REFORMED CHURCH MESSENGER for publication.

For Reformed Church Messenger.

SPECIAL MEETING OF WYOMING CLASSIS.

At a special meeting of Wyoming Classis, held in Trinity Reformed church, Watsontown, Pa., Thursday, September 17th, the pastoral relation between Rev. W. G. Engel and the Emanuel charge was dissolved. At the same meeting Lic. A. S. Bromer was received from the Goshenhoppen Classis, and in the evening of the same day was ordained by Classis as missionary at Scranton, Pa. Rev. D. W. Ebbert conducted the opening services and preached the ordination sermon; Rev. D. E. Schoedler read the Scripture lesson and led in prayer; Rev. G. S. Sorber read the ordination service, and Rev. Hendricks, of Lewisburg, offered the closing prayer.

The organization of a Reformed congregation in Scranton will be effected in the near future. The address of Rev. A. S. Bromer is 533 Adams avenue, Scranton, Pa. Those who know of Reformed people living in that city, will confer a favor on him by sending him their names and address.

S.

Church News.

☞Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

PENNSYLVANIA.

Reading.—Calvary, Rev. J. I. Good, D.D. The Sunday-school of this church held its children's day and second anniversary on Sunday morning, 13th ult $286.04 during the past year.

Lebanon.—Rev. D. E. Klopp, D.D. There were large audiences in the First Reformed church at the harvest home services. The chancel and pulpit of the church were profusely decorated with the fruits of the earth, arranged in an artistic manner, which gave an appropriate realistic effect to the occasion.

The services in the morning were in German, and were conducted by Rev. Dr. Klopp. The children's services, in the afternoon, were very interesting. An address was delivered by Rev. James W. Meminger of Lancaster, to which the young people listened with much attention.

Harmony.—Rev. E. H. Otting. Harvest home and children's day services in this charge and adjacent congregations were

Continued on Page 13.

Dyspepsia

Makes many lives miserable, and often leads to self destruction. Distress after eating, sick headache, heartburn, sour stomach, mental depression, etc., are caused by this very common and increasing disease. Hood's Sarsaparilla tones the stomach, creates an appetite, promotes healthy digestion, relieves sick headache, clears the mind, and cures the most obstinate cases of dyspepsia. Read the following:

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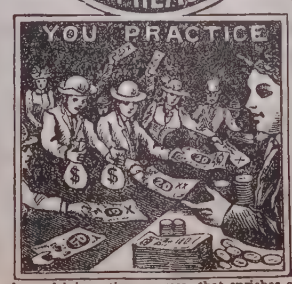
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concluded September 13th. The services were largely attended and the children's day services in two of the congregations gave the highest satisfaction. Offerings $50, for classical apportionment.

Royersford.—Rev. E. Clapp. The First Reformed church of this place held its first harvest home service on the morning of the 13th ult. The church was crowded to hear the sermon preached by Rev. H. W. Super, D.D., LL.D., from the text, Gal. 6: 7, "Whatsoever a man soweth, that shall he also reap." The Doctor was at his best and the congregation listened to him with great attention. The offering of the day was devoted to the purchasing of hymnals for the use of the congregation. A Y. P. S. C. E. was organized in the evening with 16 members.

Anselma.—St. Matthew's, Rev. J. Lewis Fluck. Children's day at St. Paul's on Sunday, September 6th, at St. Matthew's on Sunday, September 13th, were occasions of special interest to the people of St. Matthew's and their large circle of friends, who brighten these annual festivities with their presence. Two very well attended services, two splendidly rendered programmes, and two liberal collections of offerings for beneficiary education, were characteristic features of these occasions. The aged said "these services grow brighter year by year."

Emlenton Charge.—Rev. J. J. Wagoner. On Sunday, August 16th, the Holy Communion was celebrated in Salem church. Rev. H. S. Garner, of Allegheny Classis, assisted the pastor in the preparatory services, and rendered efficient service. Four were added to the church, two by confirmation and two by letter from the Lutheran church. Collection $11.27.

On Sunday, August 23, the Holy Communion was celebrated at Emlenton. The service throughout was spiritual. Collec-

—An impressive and interesting children's day service was held in the Reformed church, Emlenton, September 6th, 1891. The church was beautifully decorated with flowers, fruit and grain. The church was filled with an appreciative audience. The service, "Seed Time and Harvest," was used, and was well rendered by the children. The offering amounted to $10.75. Also on Sabbath, September 13, children's day service was observed in the Salem Reformed church. The church was very nicely decorated. The service, "Bright Blossoms," was used, and was rendered in a way that delighted the large audience. The children rendered well their part. The offering amounted to $9.

Mann's Choice.—Rev. Albert S. Glessner. The Holy Communion was celebrated in Grace church on September 6th, at Mt. Zion September 13th, and in Trinity church September 20th. The weather was most favorable for all the services and the attendance was unusually large, indeed. Trinity church was filled to its utmost capacity, with a hundred or more who were compelled to remain on the outside. A large per cent. of the members partook of the Holy Eucharist. Sixteen were added to the church by certificate, reprofession, confirmation and holy baptism. The contributions amounted to $27.

Schellsburg.—Rev. James B. Stonesifer. Harvest home and communion services were held in the three congregations of this charge as follows: Paris congregation, Sunday, September 6th. Three persons were received by confirmation, one by adult baptism. St. Mark's (Buena Vista), Sunday, September 13th. Five persons by confirmation, one by adult baptism. St. John's congregation (Schellsburg), September 20th. Four by confirmation, two by adult baptism, two by reconfession, one by certificate. Total in the three congregations were twelve by confirmation, four by adult baptism, two by reconfession, one by certificate, ten by infant baptism. Offerings of people, $21.90, for classical apportionment.

The new Hymnal is in use in each of the congregations, and the people are very much pleased with it.

The eighteenth convention of the Sunday-schools of the Reformed church in Bedford county convened in St. Mark's church, Buena Vista, September 15th and 16th. Revs. R. L. Gerhart, F. M. Line, Albert Glessner, S. C. Stover, James B. Stonesifer, together with a goodly number of lay delegates were present, and spent a pleasant and we trust a profitable time.

Bellefonte.—Rev. M. O. Noll. The annual harvest home services of the Bellefonte charge were observed September 6th and 20th. Both churches were appropriately and beautifully decorated with a variety of grains, fruits and vegetables. The people gave expression to their gratitude by offering liberally of their substance. The collection of Zion's congregation at Zion, Pa., used for local purposes, amounted to $50. The collection of St. John's, Bellefonte, Pa., amounted to $27, and was devoted to foreign missions. This together with a contribution from the congregational missionary society, of $25, given during the month of August, makes the harvest offering of St. John's church amount to $52.

St. Clair.—Harvest home services were held in this charge, Rev. T. J. Bower, pastor, in St. John's and St. Luke's on the 13th, and St Peter's on the 20th. These services were well attended. The decorations were very tasteful, pulpits and altars were covered with the fruits and flowers of the season. Music was rendered by choirs for the occasion, consisting of hymns and anthems selected out of the new Hymnal, which has been adopted in the charge. After these services the pastor brought by the good people for decoration. Offerings were as follows: St. John's, $4.77; St. Luke's, $3.29; St. Peter's, $3 25. Total, $11.31.

Mercersburg. — The Franklin County Sunday-school Association held its annual convention in the Reformed church at Mercersburg, on the 16th and 17th of September. There was a good though not a full attendance of the delegates of the 120 or more schools of the county. A commendable interest in the convention was manifested on the part of the people of the community. The evening sessions especially were well attended. The church was beautifully decorated for the occasion by ladies of the congregation. Among the speakers were two of our pastors. Rev. F. F. Bahner told the convention what the principal defects of the Sunday-school are, and Rev. J. B. Shontz had charge of the question box. Among others the brethren Yearick, Shontz, Cort and Mackley were elected delegates to the State Sunday-school Convention at Bethlehem during the present week.

Mercersburg College opened with a larger attendance of students than last year. The number of ladies from abroad is considerably larger. The work of the college is moving along efficiently, quietly and pleasantly.

Mercersburg is enjoying something of a boom. A planing mill has just been erected, and an extensive tannery is in process of erection. These will, in course of time, employ from 75 to 100 hands. Other enterprises are in contemplation. Building lots and other property are changing hands, which will bring about improvements. A goodly number of new houses were erected during the last two years, and these new business enterprises will no doubt soon make the building of many more necessary. A little more active co operation on the part of leading citizens will soon make the present outlook still more promising.

It has been a query with us why the suggestion made by the editor of the MESSENGER, concerning the establishment of a Home at Mercersburg for the aged poor of the Church, should not be promptly accepted. Excellent buildings and well adapted could soon, and with little expense, be occupied for the purpose, and the Church would certainly come to the support of the Home. Let some noble spirited, reliable person who has a heart for the work, rent the buildings, throw open the doors to such who are seeking the shelter and comforts of a hospitable Home and call upon the charity of the Church, and it will be sustained.

I. T. K.

Norristown. — Trinity. Rev. G. W. Williard, D.D., having recently spent a Sunday with Rev. J. B. Henry, pastor of this congregation, says in reference to it that he was much pleased with the signs of progress. The membership now numbers a few over 200. The Sunday-school has about 300 enrolled and is getting too large for the church, making a new building a necessity. The attendance at church, both morning and evening, was good considering the size of the congregation. The indications are that this mission will be self-supporting in the near future. Rev. Henry's ministry of a little more than three years has been greatly blessed and inspired new life in the congregation so that all are hopeful. We trust the congregation will go forward with faith in God looking to the erection of a new church. Its watchword should be *Forward* one and all so that the movement may be a success.

Collegeville.—The Bomberger Memorial Hall is progressing very finely. A considerable portion of the roof is ready for the slate. The operators of the slate quarries at Slatington, Pa., have the building, and the Philadelphia and Reading Railroad Company has agreed to deliver it at the depot in Collegeville for the nominal sum of $5 per car load, for which the friends of Ursinus College are sincerely grateful.

Landisburg.—Rev. G. A. House has accepted a call to this charge, last served by Rev. A. B. Stoner. His P. O. address is changed from Navarre, O., to *Landisburg, Pa.*

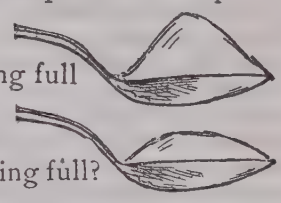
Martinsburg Charge.—Rev. John W. Pontius. The annual harvest festivals were observed in the St. John church, Martinsburg, on the 13th ult., and in the Salem's church, Beavertown, on the 20th ult. The collections in the former amounted to $27, and in the latter to $40. Total $67. Object, classical apportionment.

Butler.—Bethany, Rev. H. E. Snyder. Children's day was observed September 20th, both morning and evening. The exercises were conducted mostly by the children, and consisted of recitations, solos, a semi chorus, and music by the Sabbath-school. The children showed a deep interest and did exceeding well. The church was tastily decorated, and flowers of the most beautiful colors and sweetest fragrance were used extensively. Especially attractive was the large cross made of flowers, with nature's richest color, green, as a background. Singing birds added much to making the service delightful. Taking it as a whole it was a good service for the Lord and Saviour in which the children had the leading part. All pointed directly to the Master.

Aaronsburg. — Rev. G. E. Addams. During the months of September and October harvest home services were held in the five congregations of the Aaronsburg charge. The churches, except one,

Continued on Page 14.

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were all appropriately decorated with flowers, fruit and grain. The following offerings were made: Aaronsburg, $50; Millheim, $9; Salem's, $48; Coburn, $23; and St. Paul's, $19, aggregating $149. The whole amount was appropriated to classical apportionments, and more than covered Aaronsburg's full assessment.

On the evening of September 13th, after the harvest home services in the morning the Sunday-school of Aaronsburg held children's service. The church was handsomely decorated for the morning service with fruits, grain and flowers, which also served for the evening. The services were participated in by the children, and consisted of recitations and music. An interesting address was delivered by C. Meyer, Esq., of Bellefonte, son of Hon. J. Meyer, superintendent of the school. The offerings on the occasion amounted to $11.36, which were devoted to foreign missions.

Lebanon.—From the *Daily Times* of Lebanon, Pa., we learn that Rev. D. E. Klopp, D.D., pastor of First church, that city, gave a reception to his people and friends at the parsonage, on the evening of the 24th ult. The occasion was the anniversary of his marriage and of his birth, which were but a day apart in the annual round, the latter being upon the day of the reception. The parsonage was beautifully and tastefully decorated. From 8 to 11 o'clock many visitors called to offer their congratulations to the Doctor and his good wife. The refreshment table heavily ladened was surrounded by many and the good things heartily relished. A number of valuable and useful presents were received. Though Dr. Klopp has not been quite two years pastor of the First church yet he has endeared himself not only to his people but to all with whom he comes in contact.

St. Petersburg.—It was the writer's Miller, at a communion service in the Reformed church at St. Petersburg, on the 13th of September.

Bro. M. entered upon his pastoral duties in this charge about a year ago, since which time he has accomplished a wonderful work. The church, which is a large and costly one, was greatly in need of repairs. The pastor at once moved in the matter, and soon inspired his members, so that they heartily seconded his efforts. A canvass was made, the money was soon subscribed and the work commenced. The ceiling, which was falling off, was replaced with a steel sheet ceiling of beautiful design; the walls was refrescoed; the wood work newly painted, and the floor covered with a new, neat and pretty carpet. The whole was done at a cost of about $2000. Besides, an old debt of long standing was wiped out. This people are justly proud of their now much beautified church, for it is one of the finest in the Pittsburgh Synod.

Services on Friday night, Saturday afternoon, Sunday morning and Sunday night, were well attended. Six young persons were confirmed and several received by certificate. Much has been accomplished during the last twelve months, but the good work has only commenced. Bro. Miller has the confidence of his people, and they are willing to follow a wise, good and safe leader.

N. H. S.

Waynesboro.—St. Paul's. On Sunday, September 20th, the annual harvest home services were celebrated in this church. The decorations were considered finer than at any time in the past. Every variety of vegetables and fruits was there. Both services were crowded to the doors. Two special sermons were delivered by the pastor. The collection amounted to $26.50.

Harbaugh's.—On Sunday, September 13th, the harvest home services were held. The church was beautifully and appropriately decorated with the bounties that God has so richly given us.

Children's day, according to the direction of Synod, was held in the evening of the same day. The service, "Seed Time and Harvest," was used. The children deserve great credit for the manner they rendered their part of the programme, Everybody went away delighted. Offerings, $11.57. Total for the charge, $38.07. Rev. Sefellen E. Stofflet, pastor.

Scottdale.—Rev. J. H. Mickley. The Holy Communion was administered in Christ's Reformed church, Ruffs Dale, September 20th. There were six additions (four being heads of families), three by baptism and confirmation, two by reprofession and one by certificate. This congregation was organized nearly four years ago, and since then has almost doubled its membership. The number of communicants, as well as the offering, was the largest in the history of the congregation.

Chambersburg.—St. John's, Rev. J. B. Shontz. The "harvest home" exercises in the St. John's church, on Sunday, 20th ult. were of an exceedingly interesting corated with flowers, fruits and vegetables. The services attracted an exceedingly large audience, every available place being taken. The exercises consisted of recitations, a duett, exercise by nine little girls and a sermon by the pastor. One attractive feature was the excellent music.

Chas. A. Yoh on Sunday organized a large adult Bible class in the main auditorium of the church. The school is increasing and the opening services are now conducted in the main auditorium of the church. The singing has become a great feature in the school, and "Radiant Songs" is the cause of it.

East Berlin.—Church Dedication. The new Reformed church at East Berlin was dedicated on Sunday, 20th ult., with impressive services, all attended by very large audiences. Rev. Geo. B. Resser, of Hanover, preached in the morning, Rev. I. S. Weisz, of York, in the afternoon, in German, Rev. W. R. H. Deatrich, of Newport, Pa., formerly of this place, delivering the dedicatory sermon in the evening. A deficiency of $500 was speedily raised, Mr. Deatrich having charge of this part. The handsome structure cost $6,000, is of brick with graceful tower and stained glass windows, is all on one floor, a sliding partition separating the main auditorium from the Sunday-school room.

INDIANA.

Van Buren Township, Grant Co. On August 23rd a new church was dedicated under the name of St. Joseph's Reformed church. The little congregation erecting this neat house of worship is composed of thirty-three members, and the heads of the families came from Lippe Detmold in the fatherland, and being few in number they united with a Lutheran congregation. Recently a minister of that denomination refused to administer the Lord's Supper to them unless they would accept and profess the doctrines of the Lutheran church on the same. This they refused to do and withdrew and set up for themselves. Rev. W. H. H. Xanders of Bluffton, Ind., took them in charge. He and Rev. C. M. Schaaf have arranged to supply them until they secure a regular pastor. These two brethren conducted the dedicatory services.

PERSONAL.

We are pleased to transfer the following to our columns:

Professor W. W. Deatrick, A.M., the new professor of psychology, pedagogy and manual training, is evidently the right man in the right place. He works with enthusiasm in his department and possesses the power to interest and inspire the students in an extraordinary degree. As a department for manual training is about to be added to the Normal School, his accession to the faculty just at this time is a most fortunate one, for the reason that he possesses ripe experience in that direction. When principal of the Clarion Institute he had charge of manual training in that institution. Samples of the work were sent to the Paris Exposition and were there awarded a bronze medal. This fact speaks for itself. The Professor is also rapidly gaining in a social way, for he is making friends wherever he goes.—*Kutztown Patriot.*

Change of Address.

Rev. P. Wienand from Philadelphia to *6 Pearl St., Baltimore, Md.*

NOTICE.

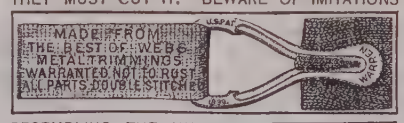
The Synod of the Interior will meet at Coneville, Iowa, on Thursday, October 15, 1891, at 7.30 P.M. The Synod meets in general convention. All persons purposing to attend will please inform Rev. J. C. Beade, Columbus Junction, Iowa, or Elder Irvin Idle, Coneville, Iowa. Coneville is on the main line of the B. C. R. & N., and easy of access from all the trunk

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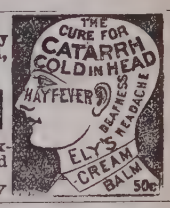
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SYNOD OF THE POTOMAC.

The nineteenth annual meeting of the Synod of the Potomac will convene in the First Reformed church, of Chambersburg, Pa., on Tuesday evening, October 13th, 1891, at 7.30 o'clock.

The Stated Clerks of the several Classes will please observe Synod's Rule to furnish the undersigned with the credentials of their delegates and also certified copies of their clerical rolls, as they stand ten days before the assembling of the Synod.

Railroad Arrangements.

The Cumberland Valley and Western Maryland Railroad Companies have supplied the undersigned with orders for excursion rates, which can be obtained on application, by enclosing a stamped envelope in which to send them.

WM. M. DEATRICK, *Stated Clerk.*
Mercersburg, Pa., Sept. 18, '91.

NOTICE.

Ministers and elders who expect to attend the sessions of the Potomac Synod, convening in Zion's Reformed church, Chambersburg, Pa., Oct. 13th, 1891, will please notify the undersigned of their intention at least ten days before the time of meeting, so that places of entertainment may be secured for them.

W. C. CREMER, Chambersburg, Pa.

EASTERN SYNOD.

One Hundred and Forty-fifth Annual Sessions at Harrisburg, Pa.

The Eastern Synod of the Reformed Church in the United States will convene in Annual Sessions on Wednesday, October 21, 1891, at 7.30 P.M., in the Salem's Reformed church, Harrisburg, Pa.

The clerks of Classes are hereby reminded that the list of delegates to Synod from the respective Classes be sent to the Stated Clerk at least ten days before the time appointed for its opening.

Railroad Arrangements.

Orders may be obtained of the undersigned to secure round trip tickets at reduced rates on the Philadelphia and Reading Railroad; also on the Central Railroad of New Jersey, including the Lehigh Co. Orders can also be had for tickets at excursion rates on Pa. R.R., and on Phila. & Erie Division.

This privilege is granted to delegates und their families, to the members of the Women's Synodical Missionary Society and to all members who desire to attend the sessions of Synod.

Applicants for orders will please send the names of persons for whom orders are desired. To facilitate the application send your address on a stamped envelope The Stated Clerk must return to R.R. office a list of the orders issued.

JNO. PHIL. STEIN, *Stated Clerk.*
Millersville, Lan. Co., Pa., Sept. 17, '91.

NOTICE.

Ministers and elders who expect to attend the Eastern Synod, to be convened in Harrisburg, Pa., will please notify the undersigned not later than October 12th. Entertainment cannot be promised to those who fail to heed this notice.

ELLIS N. KREMER,
117 South St., Harrisburg, Pa.

NOTICE.

The regularly quarterly meeting of the Women's Missionary Society of the Philadelphia Classis, will be held on Tuesday, October 13th, 1891, in St. John's Reformed church, Phœnixville, Pa., at 10.30 A.M. and 2 P.M.

All members and delegates are earnestly requested to attend as business of importance will be transacted.

SECRETARY.

Have you a Pittsburgh, Rochester, Duplex, or a Student Lamp?

Do they work satisfactorily?

Do your Lamp Chimneys break? You get the wrong sort!

The RIGHT ones are the "PEARL GLASS," made by Geo. A. Macbeth & Co., Pittsburgh, makers of the celebrated "Pearl-top" lamp chimney, which have given universal satisfaction.

MINISTERIAL RELIEF SOCIETY.

"The Society for the Relief of Ministers and their Widows of the Reformed Church in the United States" will hold its annual meeting for 1891 in the Lecture Room of the First Reformed church of Chambersburg, Pa., on Tuesday afternoon, October 13, 1891, at 2.30 o'clock. The members of the Society are urgently requested to attend punctually, so that the business claiming their attention may be carefully discharged.

WM. M. DEATRICK, *President.*

NOTICE.

The Reformed Ministerial Association of the Lehigh Valley will be entertained by Rev. T. J. Hacker at the Cross Keys Hotel, Allentown, on Monday, October 5th. The following subjects are assigned —"Sacrifices worth making for the sake of Union with the Dutch Reformed Church," by W. M. Reily, Ph.D.; "Are members of the Church who persistently neglect or wilfully refuse to worship God in the Sanctuary fit subjects for discipline," by Rev. N. Z. Snyder.

GEO. W. RICHARDS,
Member of Committee.

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There is a paradox in pride; it makes some men ridiculous; but prevents others from becoming so.

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The extreme Western County in New York State is designated by the name of Chautauqua. In the County there is a township which bears the same name; both County and Town are above the average as regards productiveness of soil, variety of products, healthful climate and intelligence of inhabitants.

From this county are shipped each year millions of baskets of luscious grapes, which in the past few years, have entered nearly every city and town in the land.

Nearly in the center of this county lies the famous Chautauqua Lake whose waters are about seven hundred feet above the level of the sea. On the shores of this Lake is what might well be termed the eighth great wonder. The great Chautauqua with its novel features, its immense Amphitheatre, its schools of literature, languages, etc., has become popular and well known.

Yet the real Chautauqua is not a place, it is an IDEA and the dictionary of the near future will define a Chautauqua as one who is endeavoring to make the best use of his time and talent.

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DEAFNESS & HEAD NOISES CURED by Peck's invisible tubular Ear Cushions. Whispers heard. Successful when all remedies fail. Sold only by F. HISCOX, 853 B'way, N.Y. Write for book of proofs FREE

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Beware Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, do the honest thing—*send it back.* 280 JAMES PYLE, N. Y.

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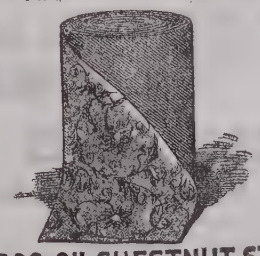
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(Harvard.) *Rector.*
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(Harvard.) *Head Master.*
J. EUGENE WALKER, A.B.,
(Harvard.) *Secretary and Treasurer.*

From the Commencement address of Bishop Whitaker: "It is a pleasant duty which is assigned to me to-night. There are times when schools, like nature, seem at their best. This school, to-night, is in its holiday dress. I would assure you that what we see of attractiveness, of beauty—that which wins our admiration, —is built upon a basis of solid, honest, earnest, persistent work. It has been my privilege to visit Brooke Hall several times during the few years in which I have been in this diocese, and I have been impressed particularly with one quality in this school, and that is its honesty. It has always seemed to me that it is a school in which substance is much more thought of than show; in which there was no attempt to parade attainments that had not been acquired, or to exhibit a show of learning which was superficial. I feel sure that in the prizes which have been awarded there has been due discrimination."

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WE DO NOT CLAIM to make any profit on this transaction, but every one who orders becomes a permanent customer—one box often selling a dozen more—and we rely on your being so well pleased with our Box and the handsome present received, that you will show them to your friends, recommend them and thereby secure us many more orders.

OUR COMBINATION BOX contains a large supply of the best Soaps and finest Toilet Articles made, and will give satisfaction to the most fastidious and exacting person. We have been manufacturing Soaps for over 15 years, and operate one of the largest and best equipped plants in this country, having a capacity of ten million pounds a year.

Remember "Sweet Home" Family Soap is an extra fine pure soap, made from refined tallow and vegetable oils. On account of its firmness and purity, each cake will do double work of the common cheap soaps.

READ WHAT THE REV. DR. HURLBUT SAYS:

J. D. LARKIN & CO., Buffalo, N. Y. *150 5th Ave., New York, June 9, 1891.*

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You are at liberty to use this letter as you think best.

JESSE L. HURLBUT, Principal of the Chautauqua Literary and Scientific Circle.

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Is a happy combination of the useful and ornamental—of the most successful and appreciated products of the 19th century—which we give to induce you to buy these necessary household supplies from us. No matter how many other lamps you may have, this one will be welcome, because it is so good and handsome, and gives such a clear, strong light.

It is made of solid brass, polished and lacquered so it will ever retain its luster without burnishing. **It stands 4 1-2 feet high,** and can be extended to **6 1-2** feet in height. **The Burner** is central draft, like the **"Rochester,"** and cannot smoke or smell; it throws a beautiful pure light of forty candle power. Easy to regulate, cannot get out of order, and is in fact equal in every way to the most expensive lamp that can be purchased. It is shipped complete, ready for use, with chimney, wick and handsome shade, colors, bright red, pink, old gold, orange, lemon and light blue (with silk fringe and tassel), giving the light as it is thrown out into the room a mellow and subdued effect.

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TWO BOXES (1-2 Doz.) MODJESKA COMPLEXION SOAP, An exquisite beautifier. Producing that peculiar delicate transparency, and imparting a velvety softness to the skin which is greatly admired. It removes all roughness, redness, blotches, pimples and imperfections from the face. Especially adapted for the nursery or children's use, or those whose skin is delicate, and is the luxury of luxuries.	1.20
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Price of Articles if Bought Separately,	$11.35
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Dr A H Strickler 14Feb91

Reformed Church Messenger.

SUPPLEMENT.

VOL. LIX.—No. 40. PHILADELPHIA, THURSDAY, OCTOBER 1, 1891. WHOLE No. 2960.

ANNUAL MEETING OF THE BOARD.

The Board of Missions of the Reformed Church in the United States, representing the Eastern Synod and the Potomac Synod, held its annual meeting in St. Paul's Reformed church, Lancaster, Pa., beginning Monday, September 21, 1891, at 2 P. M. (The Executive Council met as usual in the morning, to vote the quarterages of the missionaries and to close up the business of the year.)

Present: Rev. J. O. Miller, D.D., York, Pa.; Rev. E. N. Kremer, Harrisburg, Pa.; Elder W. H. Seibert, Harrisburg, Pa.; Rev. T. J. Barkley, Gettysburg, Pa.; Rev. C. S. Gerhard, D.D., Reading, Pa.; Rev. Prof. J. C. Bowman, Lancaster, Pa.; Rev. C. Clever, D.D., Baltimore, Md.; Rev. Lewis Reiter, Roanoke, Va.; Elder J. J. Nissley, Hummelstown, Pa.; Rev. S. G. Wagner, D.D., Allentown, Pa.; Rev. T. J. Hacker, Allentown, Pa.; Rev. E. R. Eschbach, D.D., Frederick, Md.; Rev. W. R. H. Deatrich, Newport, Pa.; and the Superintendent, Rev. A. C. Whitmer, Lancaster, Pa.

The first item claiming attention, after devotional service and the reading of the Minutes of the Board and of the Council, was the Report of the treasurer, which, after reading, was referred to an auditing committee, consisting of Elder J. J. Nissley and Rev. T. J. Hacker, who later reported that they found it correct; and that Report itself, compared with those of former years, shows the healthy condition of our finances. Over $16,000 came into the hands of the treasurer, and a balance of $2626 is now in the treasury; but we must add the statement that orders amounting to about $4000 were passed at this meeting, so that to-day there is a deficit of $1400 rather than a balance in hand. Please note this.

The Annual Report of the Board was read by the Superintendent and adopted. It contains many important items relating to the missions and to the finances, and deserves careful reading.

The new, revised and enlarged blanks for the quarterly and the yearly reports of the missions were examined and approved. In answer to the request of the Board of General Synod, $1000 were again voted for their work during the coming year. Also $150 were voted to aid the German Board of the East. A vote of thanks was recorded for $300 paid by the Missionary Society of Emmanuel's Church, Hanover, Pa., to the support of Christ mission, Baltimore, Md. As this Society has given this large help now for two years, the Board all the more highly appreciates the favor.

Rev. Lewis Reiter will continue his work at Roanoke, Va., and steps are at once to be taken by the Board toward securing a lot and the funds for its purchase and for a church. To Basic City and Buena Vista he will give such time and attention as his work at Roanoke will permit. Let the Church now come to the help of this interest, so important to the Church in the Valley of Virginia.

Two very interesting announcements were made to the Board, gladdening every heart: (1) a Church-building Fund of $500 from Mrs. Anna Keely, of Spring City, Pa., in loving memory of her husband, Joseph Keely; (2) a gift of $666 from Mrs. Imilda Laucks, of York, Pa., to be known as the William A. Wilt Church-building Fund, in memory of her father. These are the fifteenth and the sixteenth Funds.

Rev. Dr. J. S. Stahr, chairman of the committee appointed by the Eastern Synod last year "to aid in hastening the unification of our home missions," appeared before the Board at the first session, and a long conference followed in a free and full discussion of the difficulties that stand in the way of unification.

Owing to the condition of the mission at Sioux City, Iowa, Superintendent D. B. Shuey was instructed to offer the church property for sale, and to report the bids to the Executive Council. The Board by deed owns the property, but sees the necessity of withdrawing our trust funds therefrom.

Three promising new missions were enrolled, namely, Royersford, Pa., with Rev. Ernest C. Clapp as missionary; Tower City, Pa., with Rev. L. D. Steckel as missionary; and Trinity Memorial church, Allentown, Pa., the pastor to be named later.

A communication from the Ministerial Union of Reformed pastors in Baltimore, asking the Board to send a missionary into the important and growing field of northeast Baltimore, was referred to the favorable consideration of the Executive Council, and the Superintendent is to visit the field for examination and further information.

The present appropriation to Timberville, Va., will be continued to July 1, 1892, when the mission will be referred to the Classis of Virginia for reconstruction.

The next quarterly meeting of the Executive Council will be held in Lancaster, Pa., January 4, 1892, at 2 P. M.

After two sessions on Monday and two on Tuesday, the Board adjourned at 5½ P. M. May the Lord bless what was wisely done, and overrule all else to His praise. May the Lord continue to prosper the work of our hands.

REPORT OF THE BOARD OF MISSIONS

OF THE

REFORMED CHURCH IN THE UNITED STATES.

FOR THE YEAR ENDING OCTOBER 1, 1891.

To the Reverend Eastern Synod and the Reverend Potomac Synod:

DEAR BRETHREN:—During this missionary year the Executive Council has had three special meetings in addition to the quarterly meetings, and the full Board has had one meeting. We began the work of the year with many encouragements, and we close it with even more.

On October 1st, 1890, our roll numbered 36 missions. Of these Plymouth and Seattle have become self-supporting; and Dushore, Freeland and Nanticoke were lately withdrawn from the care of the Board by the Wyoming Classis. Astoria, Roanoke and Ballard have been enrolled during the year, and at the late meeting of the Board, Royersford, Pa., Tower City, Pa., and Allentown, Pa., were enrolled. By the action of the Board one year ago, Imogene, Iowa, was to be dropped from the roll at the close of the present year. Therefore we will begin the new missionary year with a roll of thirty-six missions.

The most important facts in the history of these missions are embodied in the statistical table, which deserves careful examination. Indeed, such full statements are there given as to make it unnecessary to speak here in detail of each mission, but a few additional facts may be of general interest.

Nearly all of the missions have had a prosperous year, and nearly all are in good financial condition. Nearly all have a yearly settlement, which is reported to the congregation. A large number have Missionary Societies. All report the relation of missionary and people as pleasant and satisfactory. Abilene asks its first (but a large) reduction. Altoona, Iola, Lisbon and York have built parsonages as a step toward self-support, and others are preparing the way to do so. Faith mission, Baltimore, has enlarged its church, and Woodberry has improved both church and parsonage. Concord has been strengthened by the addition of a neighboring congregation. Roanoke and Astoria have as yet no organizations, and both greatly need help in building churches. The self-support of Plymouth was unexpectedly early, and also at personal sacrifice on the part of the missionary. Seattle became self-supporting by a mutually satisfactory arrangement between Rev. G. Graedle and the new pastor, Rev. A. E. Schade, who takes Seattle without aid, which enabled the Board to commission Rev. Graedle for Ballard, a suburb of the same city. Only two of the missions are vacant, namely, Sioux City since July 1st, 1891, and Winchester during the whole year.

According to the action of the Board a year ago, the *Missionary Herald* was

scontinued with the issue of December, 1890, and the Board has since
ien been editorially represented in the *Missionary Guardian* by Rev. T. J.
arkley, one of the assistant editors.

The income of the year, though quite too small for what should be done,
as nevertheless enabled the Board again promptly to pay the missionaries
full every quarter. You will notice that the treasurer reports $2,626 on
and; but as orders for about $4,000 have just been issued, there is in fact on
and a small deficit.

The Board desires to call the attention of the Synods to the necessity of our
ceiving the whole apportionment in order rightly to carry on the work.
gain, while many of the Classes raise a large part of their apportionment
r missions, many seem to lay but little stress on the apportionment for
urch-building, perhaps under the mistaken notion that this last is not very
portant. We beg the Synods to emphasize the importance of paying both
portionments in full.

We began the year with eleven Church-building Funds on hand. It gives
e Board great pleasure to report that five more have been received, namely,
e from Elder John L. Riegel, of Riegelsville, Pa., one from the Women's
issionary Society of Philadelphia Classis, one from Miss Anna M. Knecht,
Freemansburg, Pa., one from Mrs. Anna Keely, of Spring City, Pa., and one
$666 from Mrs. Imilda Laucks, of York, Pa.

It is proper to add that part of the Fund loaned to Faith mission, Balti-
ore, has been repaid by Maryland Classis, and that Christ mission, Baltimore,
as already paid back $300 of its Fund. A Tract on "Our Church-building
unds," giving many facts in regard to their meaning, history and helpfulness,
as been published for free distribution among those who may be expected to
tablish such Funds.

In addition to the support of our own missions, we this year again gave $150
ward the support of one mission under the German Board of the East, and
,000 toward three missions under the care of the Board of General Synod.

We regret to say that the effort to raise one thousand "tens" this year
und but feeble response, only one hundred and twenty-five having been
ported; and yet even this small result was felt in meeting the demands on the
easury.

Superintendent D. B. Shuey reports another busy year, with 25,000 miles
avel. His field, the Synod of the Interior, is 850 miles from East to West
y 480 miles from North to South. Speaking of his work, he says: "When
remember that some weeks I was in bed only from two to four nights,
nd how very exhausted I sometimes felt, I realize the enormity of the work.
preached 153 sermons during the year, seldom more than one at a place on
ne same day, often going one hundred to two hundred miles between sermons."
Most of his work was in Kansas; but four trips were made to Illinois and
hree to Iowa. At Anna, Ill., he recovered our fine church and parsonage
legally held by the Congregationalists. At Stonington, Ill., he prepared the
lans and specifications for a church, and directed its construction. He gave
uch time to the Holton charge. He preached for awhile at St. Joseph,
Mo., and taught a class of catechumens in Emporia, Kans. His work has
ndeed been many-sided. While not much progress has been made in the
ynod of the Interior, he adds, yet we have been steadily going forward, ex-
nding our work and building churches, while some other denominations have
ad to recede with loss.

The Board makes the following requests:—

1) We respectfully ask the Synods to assume the following apportionments
or the work of another year:

Eastern Synod.—For missions, $13,000; for church-building, $2,500.

Potomac Synod.—For missions, $7,000; for church-building, $1,500.

2) We earnestly beg the Synods to endeavor to secure the full payment of
heir apportionments, the increased circulation of the *Missionary Guardian*, and
wide distribution of the Board's Tract on "Our Church-building Funds."

The yearly Report of the Board should be of great interest to every member
f the Church, since every one should anxiously watch how the work is going
rward and how God is answering the prayers of His people. We trust,
herefore, that the Consistories of our churches will take pains to place this Re-
ort in the hands of their people, even to a greater extent than last year. As
can again be had for free distribution, let enough be secured for every charge.
We want our people to know where their money is going and how the work
prospering.

We close this yearly Report with gratitude to God for His continued favor,
nd with gratitude to the Church also for her large measure of confidence and
o-working.

Respectfully submitted,

A. C. WHITMER,

Superintendent of Missions.

STATISTICAL TABLE OF THE MISSIONS UNDER THE CARE OF THE BOARD OF MISSIONS OF THE REFORMED CHURCH IN THE UNITED STATES.

PLACE.	IN WHAT CLASSIS.	When taken by the Board.	MISSIONARY.	Number of Congregations.	Communicant Members.	Unconfirmed Members.	Infant Baptisms.	Adult Baptisms.	Confirmed.	Received by Certificate.	By Renewal of Profession.	Dismissed.	Names Erased.	Deaths.
Abilene, Kansas	Kansas	1884	A. S. Dechant	2	116	61	4	1	11	3	4	0	18	1
Altoona, Pa.	Juniata	1889	L. E. Coblentz	1	216	147	15	2	15	20	7	2	0	7
Astoria, Oregon	Portland-Oregon	1890	J. G. Schmid	0	24	12	8	0	0	0	0	0	0	0
Ballard, Wash.	Portland-Oregon	1890	Supply	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Baltimore, Md.	Maryland	1886	A. S. Weber	1	118	72	28	1	16	31	...	0	0	1
Baltimore, Md.	Maryland	1889	A. M. Schmidt	1	102	74	14	0	12	10	3	0	0	1
Bangor, Pa.	East Pennsylvania	1884	S. A. Hitner	2	212	175	34	9	23	12	0	0	0	0
Burlington, N. C.	North Carolina	1889	D. P. Lefever	3	87	83	2	1	0	0	4	0	6	1
Chambersburg, Pa.	Mercersburg	1886	J. B. Shontz	1	211	92	21	7	28	10	10	1	9	0
Concord, N. C.	North Carolina	1881	P. M. Trexler, D. D.	1	41	41	3	0	0	0	0	0	0	0
Duncannon, Pa.	Carlisle	1874	J. D. Miller	3	178	73	12	1	4	11	0	0	0	1
Dustoire, Pa.	Wyoming	1874	G. H. Miller	3	187	85	9	0	3	4	0	0	0	2
Easton, Pa.	East Pennsylvania	1876	C. W. Levan	1	148	90	7	0	2	0	4	0	0	2
Freeland, Pa.	Wyoming	1884	E. D. Miller	1	243	173	40	0	19	6	8	12	15	5
Imogene, Iowa	Lincoln	1882	J. F. Butler	1	72	46	4	0	0	0	2	0	0	3
Iola, Kansas	Wichita	1884	W. E. Shaley	3	73	23	3	0	2	0	5	3	2	1
Kansas City, Mo.	Kansas	1885	C. A. Santee	1	28	4	3	0	2	0	1	1	0	1
Lancaster, Pa.	Lancaster	1879	W. F. Lichliter	1	180	181	27	3	24	10	4	13	18	4
Leighton, Iowa	Iowa	1886	J. H. Buser	1	78	20	6	2	5	10	5	0	5	0
Lisbon, Iowa	Iowa	1887	F. M. Shultz	2	115	34	2	7	13	4	1	3	0	0
Liscomb, Iowa	Iowa	1882	S. Ream	2	43	18	1	0	3	0	0	0	0	0
Lock Haven, Pa.	West Susquehanna	1875	G. W. Gerhard	1	187	100	14	2	6	0	0	2	0	0
Maquoketa, Iowa	Iowa	1887	S. P. Harrington	3	89	37	9	2	14	0	0	2	0	0
Nantcoke, Pa.	Wyoming	1890	J. C. Glantz	1	135	85	23	0	12	0	8	3	0	3
Plymouth, Pa.	Wyoming	1887	S. C. Meckel	1	165	140	42	1	12	2	3	2	0	1
Roanoke, Va.	Virginia	1890	L. Reiter	0	55	.....	0	0	0	0	0	0	0	0
Salem, Oregon	Portland-Oregon	1873	J. Muellhaupt	3	70	82	17	0	0	10	0	4	0	1
Seatle, Washington	Portland-Oregon	1884	G. Graedel	3	79	83	18	0	8	0	20	3	21	5
Sioux City, Iowa	Lincoln	1887	Vacant	2	45	18	7	5	9	12	0	5	0	0
Stafford, Oregon	Portland-Oregon	1882	J. Lange	2	68	64	12	0	5	1	0	0	0	1
Steelton, Pa.	Lancaster	1889	M. H. Sangree	1	90	87	24	10	22	26	0	4	10	6
Timberville, Va.	Virginia	1883	J. T. Ballief	2	124	77	3	2	14	0	0	0	1	1
Washington, D. C.	Maryland	1878	A. T. G. Apple	1	81	41	5	0	2	14	0	0	1	0
West Union, Oregon	Portland-Oregon	1882	H. Liesman	1	60	98	6	0	0	0	0	0	0	0
Wichita, Kansas	Wichita	1883	J. W. Love	1	127	40	3	13	16	8	3	6	8	0
Williamsport, Pa.	West Susquehanna	1883	Lewis Robb	1	204	85	22	1	12	19	0	8	5	3
Winchester, Va.	Virginia	1874	Vacant	2	73	.....	0	1	0	0	2	0	2	0
Woodberry, Md.	Maryland	1884	E. R. Deatrick	1	146	119	14	3	8	3	1	7	0	0
York, Pa.	Zion's	1888	I. N. Peightel	1	130	56	8	0	6	9	7	4	3	0

PLACE.	IN WHAT CLASSIS.	When taken by the Board.	MISSIONARY.	Removals.	Scholars, Teachers, Officers.	Missionary Societies.	Number of Members.	Congregational Expenses.	Alms of the Sunday Schools.	Alms of Missionary Societies.	Alms of the Congregations.	Total Alms.	How much of this was given for Home Missions.	Churches in the Mission.	Indebtedness.	Debt Paid this Year.	Insurance.	Have a Parsonage.	Missionary Guardians Taken.	Appropriation Paid by the Board this Year.	Salary Paid by the Mission this Year.	Salary to be Paid by the Mission next Year.	Appropriation Asked by the Mission for next Year.	Appropriation Voted by the Board for next Year.
Abilene, Kansas	Kansas	1884	A. S. Dechant	0	170	1	45	$1,138.50	$15.57	$25.00	$26.65	$67.22	$22.33	2	$1,790	$ 563	$5,000	0	4	$500	$300	$450	$350	$350
Altoona, Pa.	Juniata	1889	L. E. Coblentz	1	277	1	107	1,473.51	8.72	69.80	135.10	213.62	65.23	1	5,586	3,636	5,000	0	12	350	350	400	300	300
Astoria, Oregon	Portland-Oregon	1890	Supply	0	0	0	0	120.00	0	0	10.00	10.00	10.00	0	0	0	0	0	0	400	?	?	400	400
Ballard, Wash.	Portland-Oregon	1890	Supply	0	249	0	0	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	400	400
Baltimore, Md.	Maryland	1886	A. S. Weber	0	475	1	30	1,011.00	.....	.....	.....	85.00	33.00	1	900	.....	2,000	0	14	700	100	200	800	800
Baltimore, Md.	Maryland	1889	A. M. Schmidt	1	212	1	29	1,061.00	32.00	13.50	52.50	98.00	60.00	1	200	200	2,000	0	8	600	200	300	600	600
Bangor, Pa.	East Pennsylvania	1884	S. A. Hitner	0	249	0	0	1,764.00	0	0	108.00	108.00	60.00	2	3,273	0	3,500	1	0	200	450	525	125	125
Burlington, N. C.	North Carolina	1889	D. P. Lefever	0	119	0	0	112.00	0	0	?	?	?	2	0	0	0	0	1	300	200	150	300	300
Chambersburg, Pa.	Mercersburg	1886	J. B. Shontz	?	255	1	150	1,001.00	17.00	120.00	30.00	167.00	65.00	1	0	435	4,500	0	2	350	480	480	350	350
Concord, N. C.	North Carolina	1881	P. M. Trexler, D. D.	1	59	1	16	222.27	10.50	6.50	42.77	59.77	14.50	1	0	0	0	0	0	225	175	?	225	225
Duncannon, Pa.	Carlisle	1874	J. D. Miller	3	1,073.00	1	79	36.70	5.00	103.59	145.29	40.54	2	0	0	3,000	0	0	2	175	525	550	150	150
Dustoire, Pa.	Wyoming	1874	G. H. Miller	3	810.00	1	33	10.00	5.00	54.75	67.00	?	3	275	375	80	2,200	0	0	150	325	325	0	0
Easton, Pa.	East Pennsylvania	1876	C. W. Levan	1	897.70	1	53	10.29	.....	.....	67.00	77.29	30.00	1	1,500	200	4,500	1	...	150	500	525	125	125
Freeland, Pa.	Wyoming	1884	E. D. Miller	1	823.00	1	40	25.00	20.00	45.00	90.00	39.00	1	1,200	100	3,000	0	1	1	150	525	550	0	0
Imogene, Iowa	Lincoln	1882	J. F. Butler	0	289.00	1	40	2.00	17.00	7.56	26.56	20.00	1	0	0	0	800	0	1	175	225	175	0	0
Iola, Kansas	Wichita	1884	W. E. Shaley	0	328.55	1	12	1.17	0	15.25	16.42	4.00	1	6,600	90	900	1	4	400	280	200	400	400	400
Kansas City, Mo.	Kansas	1885	C. A. Santee	0	370.00	1	28	4.33	100.00	14.95	119.28	32.00	1	3,200	43	3,200	1	4	700	150	275	700	700	700
Lancaster, Pa.	Lancaster	1879	W. F. Lichliter	1	850.00	0	60	4.33	10.00	25.00	40.00	63.00	30.00	1	6,600	90	3,200	1	4	700	150	275	700	700
Leighton, Iowa	Iowa	1886	J. H. Buser	1	450.00	1	17	929.63	.....	42.50	.....	47.50	42.50	1	0	0	1,000	0	2	125	300	350	100	100
Lisbon, Iowa	Iowa	1887	F. M. Shultz	1	1,576.00	1	24	450.00	5.00	42.50	.....	47.50	42.50	1	0	0	1,000	0	2	125	300	350	100	100
Liscomb, Iowa	Iowa	1882	S. Ream	1	1,576.00	1	24	961.00	24.50	37.00	180.00	241.50	55.00	1	474	35	2,000	1	12	200	450	450	150	150
Lock Haven, Pa.	West Susquehanna	1875	G. W. Gerhard	2	118	43	24	158.75	6.00	27.75	45.50	79.25	48.00	1	0	0	1,200	0	3	160	340	350	150	150
Maquoketa, Iowa	Iowa	1887	S. P. Harrington	3	345.00	1	14	345.00	0	7.00	15.50	22.50	3.00	1	450	0	1,200	1	0	100	225	175	150	150
Nantcoke, Pa.	Wyoming	1890	J. C. Glantz	1	737.00	0	16	0	0	58.00	0	58.00	58.00	1	1,100	0	2,000	1	1	300	550	550	175	175
Plymouth, Pa.	Wyoming	1887	S. C. Meckel	1	250.00	0	25	254.06	4.33	100.00	14.95	119.28	32.00	1	0	400	5,000	0	3	1,000	150	150	175	200
Roanoke, Va.	Virginia	1890	L. Reiter	0	32	1	20	1,200.00	15.00	0	25.00	40.00	10.00	1	3,500	0	5,000	0	2	120	185	200	100	100
Salem, Oregon	Portland-Oregon	1873	J. Muellhaupt	0	175	1	60	261.00	0	20.00	83.45	103.45	20.00	2	0	0	0	0	2	700	700	700	100	100
Seatle, Washington	Portland-Oregon	1884	G. Graedel	1	139	1	.....	961.00	.....	.....	.....	156.00	92.00	1	0	0	0	0	6	100	250	250	100	100
Sioux City, Iowa	Lincoln	1887	Vacant	0	87	1	50	158.75	0	0	0	0	0	0	0	0	3,000	0	6	800	300	300	800	800
Stafford, Oregon	Portland-Oregon	1882	J. Lange	0	65	0	0	575.00	50.00	0	75.00	177.00	54.00	1	3,500	0	0	0	1	0	240	120	?	200
Steelton, Pa.	Lancaster	1889	M. H. Sangree	2	250	1	40	1,300.00	10.00	45.00	120.00	175.00	44.00	1	2,200	300	4,000	0	2	150	650	675	725	725
Timberville, Va.	Virginia	1883	Vacant	0	32	1	0	287.23	0	0	0	0	0	2	300	0	0	1	1	175	475	.....	.....	200
Washington, D. C.	Maryland	1878	A. T. G. Apple	0	65	0	0	776.89	.....	.....	.....	191.20	88.51	1	0	0	3,100	1	7	500	300	400	400	400
West Union, Oregon	Portland-Oregon	1882	H. Liesman	1	250	1	40	1,559.00	48.24	0	138.38	186.62	141.24	1	0	0	5,300	1	4					

Note.—Those in italics are not on the roll of the coming year.

Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

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ISSUED WEEKLY

IN THE INTERESTS OF THE

REFORMED CHURCH IN THE UNITED STATES

BY THE

REFORMED CHURCH PUBLICATION HOUSE,

CHAS. G. FISHER, Proprietor,

Office: 907 Arch Street, Philadelphia, Pa.

(For Terms, see page 11.)

Editorial Notes.

—The home of Rev. D. G. Klein, of Adams, Armstrong Co., Pa., has been saddened by the death of his estimable wife, which occurred on the morning of the 28th ult., from paralysis. We bespeak for Bro. Klein the sympathy and prayers of the Church in his sad bereavement.

—Rev. Chas. F. McCauley, D.D., has resigned as senior pastor of the Second Reformed Church, Reading, Pa. As he passes into retirement the prayer of many will be that he may spend the remainder of his days in peace and contentment, waiting patiently for the summons to come up higher.

—Our Publication House will have sheets of the Word Edition of the new Hymnal next week, and as soon as received, it will, in a short time, be able to fill all orders for the Order of Worship and Hymnal bound together. In the meantime let those who wish to use the Hymnal combined with the Order of Worship, send in their orders. See rates in Publisher's column.

—Rev. L. H. Kefauver, D.D., Treasurer of Synod of Ohio, has been notified that the bequest of fifteen hundred dollars, made by the late Rev. B. S. Schneck, D.D., is available by the recent death of Mrs. Schneck. Dr. Schneck also bequeathed five hundred dollars to the Board of Home Missions of the same Synod and also one thousand dollars to the Mission House, Franklin, Wisc.

—*The Young Prophetess; a tale of the Children's Crusade*, by Rev. R. Leighton Gerhart, of Bedford, Pa., editor of the *Sunday-school Treasury*, is the latest work issued by our Publication House. It will be recollected by our readers that this book ran through the columns of the MESSENGER from week to week and created quite an interest and was highly spoken of by those competent to judge. It has now been put in permanent form, printed on good paper, illustrated from original drawings and handsomely bound. It is just the book for the young people and should be in every Sunday-school library. The reader is referred to announcement of it in the Publisher's Department.

—Prof. J. C. Bowman, of Lancaster, Pa., met with an accident, which was more serious than was at first supposed, yet it did not prevent him from filling all his appointments with his classes. On Sunday, the 20th ult., he was at Lebanon assisting in the rededication of St. Mark's church. Passing through an ante-room of the church he stepped through a trap-door into the basement, striking his left side against the opening. He, however, went into the pulpit and preached. Returning home on the following Tuesday, still having some pain from the injury, he had it examined by a physician, who made the discovery that one of his ribs was broken. The fracture is rapidly healing and in due time all inconvenience from it will be removed. It is fortunate that nothing more serious was experienced.

—Rev. S. E. Stofflet, pastor of St. Paul's church, Waynesboro, Pa., also met with what might have been a very serious accident on the 28th ult. He with two friends were out gunning. Rev. S. was walking some little distance in front of one of the others, when the gun of one of the gunners was discharged by reason of his thumb slipping off of the hammer whilst raising the same. The load entered the left foot of Rev. S. just back of the ankle. The injured pastor was at once conveyed to town and his physician succeeded in extracting the shot remaining in the flesh, some half dozen, the balance, one hundred at least, having passed through the flesh. He is, at latest accounts, on a fair way to recovery. He and his friends are to be congratulated that it was no worse.

—Think of a sixteen-paged paper, weekly freighted with interesting matter for various kinds of readers, printed upon good paper and in clear type, as the MESSENGER is, to be had at *twenty-five cents* for three months, from now until December 31, 1891! A good investment at a very little outlay, any reader of the MESSENGER will be willing to admit. Pastors and friends are earnestly requested to make this liberal *trial* offer known to such members as are not subscribers. They will certainly do them and the Church of which they are members a good service.

—A pleasing incident following the farewell services previous to the departure of Miss Mary C. Hollowell for Japan, held in Zion's Reformed Church, Chambersburg, Pa., on the 22d ult., was the presentation of a gold watch to Miss Hollowell. During the Children's Day services held in the same church on Sunday evening, 27th ult., Hon. W. Rush Gillan presented it in behalf of the Sunday-school. In his eloquent address, he referred to the young lady's departure from the school to become a teacher in the Girls' School of the Reformed Church in Sendai, Japan, and also spoke of the pride with which the school and the congregation would follow her labors in that distant land. She will leave Chambersburg October 12th to begin her long journey to Japan.

—The Church in general will rejoice with pastor Stearly and his energetic and hopeful flock in their being permitted to dedicate their house of worship to the services of God and thus assemble in their own home, which took place on the 27th ult. The Church has liberally responded to the appeal of the brethren in Cleveland, and we are sure the amount contributed will be returned to her by the congregation an hundred-fold in years to come. We wish Hough Avenue Church, the first English Reformed congregation in Cleveland, all success and prosperity.

—The Y. M. C. A. of this city has announced the thirteenth season, 1891–92, of the Association Course, which will be given in its hall, Fifteenth and Chestnut Streets, on Thursday evenings, commencing October 22d. The Course will consist of sixteen entertainments commencing with a grand concert by the De Vere Campanini Company. Concerts by other companies composed of noted artists, illustrated lectures by popular lecturers, and readings by experienced elocutionists. The second series will open January 7th, next, with a concert by the Louise Baldwin–Powers Co., of Boston, and will close February 25th with Miss Maud Murray, a talented young reader, and the Boston Ideal Banjo, Mandolin and Guitar Club. The whole sixteen entertainments promise to be popular and no doubt will be well sustained. Course and single tickets can now be had at the Association Hall.

—We are enabled to give a partial account of the proceedings of the Synod of Pittsburgh, which is at this writing in session at Latrobe, Pa. The Synod is well attended and much interest is manifested in the matters coming before it for consideration. The Institutions at Lancaster, Home and Foreign Missions, Publications, Orphans' Home, Endowment of the Professorships in the Seminary, have been among the objects claiming its attention. The hospitality of the people of Latrobe is kind and generous, and the stay of the delegates and visitors is pleasant and greatly enjoyed by both guests and hosts.

—Rev. D. S. Fouse, Superintendent of the missions under the care of the Board of General Synod, has issued his annual report to the Synods of Ohio and Pittsburgh and the Classis of Philadelphia, a copy of which is upon our table. It makes interesting reading and upon its pages is sufficient evidence of the fact that this Board is doing efficient work for the Church and that the outlook for her extension through its operation is very encouraging. The statistical table shows that it has now 43 missions under its care, two of which have become self-supporting and two were placed on the Board October 1, 1891. During the year the receipts were $11,662.13. The Church Extension Department received $5,394.30 and that amount less $66.75 was paid out for different purposes. In all 750 fives have been received, the aim being to raise 1000 fives in two years since the movement was started. The Board will need $15,000, exclusive of what will be required for Hungarian work, fully $1800 being needed for it. The Board has adopted the policy of annually reducing appropriations to missions and has faithfully adhered to it, but this, however, is not at the expense of the missionaries, it being expected of the missions to make good the reduction. Upon the whole the Board has good reason to rejoice over the work it has been enabled to do during the year, and if fully sustained by the Church the report of the coming year will be better than this one.

Poetry.

ASPIRATION.

O steadfast love! that never tires,
Inconstant though I be,
To-day my yearning soul aspires
To lose my soul in Thee.

O matchless grace! that hath no bound,
In largess more and more;
I, through Thy ceaseless bounty crowned,
Yet further gifts implore.

O heart of strength! that cannot faint,
How close soe'er I cling.
My utter want is all my plaint,
My weakness all I bring.

O gentleness that wearies not!
O tenderness of Christ!
Earth has no holier, dearer spot
Than where the Lord keeps tryst.

O sweetness in the midst of pain!
O rest beyond belief!
O pierced hand I clasp again!
O Friend of friends the chief!

O light and love and joy and hope!
A beggar though I be,
Heaven's gates before my vision ope,
I fain would climb to Thee.

—*Margaret E. Sangster.*

Communications.

For Reformed Church Messenger.

NOTES.

That reception of the entering Junior class given by the two upper classes of the theological seminary at Lancaster on September 11th, was certainly an innovation of a desirable kind. Think of it: Harbaugh Hall all lit up; the faculty, students of the seminary, invited guests; the tables of the dining room, beautiful and burdened with fruits, flowers, refreshments; and, to crown all, speeches and song. It was the right thing handsomely done, and we are glad of it. Quite a contrast, too, to receptions that some of the older ministers could tell of, when they first entered the seminary. Think of their meeting a sight like that at Lancaster, and you will take a good laugh at the idea that such things could have been thought of then. There were too few of them.

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Our theological seminary at Lancaster has stepped forward wonderfully. It always had great teachers to give it standing and fame, and it always taught its students very much to think. But as to number of professors, students, and range of course of study great advance has been made. Four regular professors, sixty students, a full three years' course. These facts speak of progress.

What more is needed? We answer: That Pittsburgh professorship; a separate seminary building, and that on a separate lot if possible, and the number of regular students raised to the full hundred. These three things; and then one other thing yet. The establishment of the degree of Bachelor of Divinity for those who reach a certain grade in their recitations.

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We Reformed people might be excused for showing some denominational pride, in the better sense of the word, when we notice that so many ideas, for which the Reformed Church in the U. S. has borne witness, often under reproach, during the last forty years, are forging their way into common acceptance throughout the land. We might name quite a number. Let one answer this time.

Early in the seventies Dr. Nevin began to use the term *Christocentric* as involving a conception of Christianity, with all that it includes, nearer absolutely normal than any term in use. Most graphically he illustrated and pointed out what it really implied, namely, an advanced philosophical conception of God, man, and religion Not a new thing, but a clearer, higher view of the subjects concerned. Assent at first came slowly; then more widely; now apparently with a rush. A few months ago we called attention to Dr. McKnight's sermon, at the opening of the Lutheran General Synod at Lebanon last spring, in which he claimed the term Christocentic as being most expressive of the characer of the Church whose General Synod he addressed.

The United Brethren in Christ have what they call a Biblical Seminary at Dayton, Ohio, with four professors. The chair of theology has lately been filled by the induction of the Rev. Dr. J. W. Etter. The *Religious Telescope*, the denominational organ, says the following of the inaugural address:

"Dr. Etter also expressed himself as being satisfied with the chair of theology to which he had been called. He spoke of the theological unrest that characterizes this age, and that certain men who assume to be controlled by what they regard the spirit of the twentieth century are certainly drifting away from the orbit of Christian orthodoxy which is found in the revelation of God respecting Christ as the Redeemer of the world. Hence the importance and timeliness of the subject chosen by Dr. Etter for this occasion, 'The Christocentric Idea in Theology.'"

We are further told:

"The address on this theme occupied about one hour in delivery. It was a strong, scholarly, and evangelical treatment of the supreme and central relation which Christ sustains and must sustain to the entire body of Christian divinity. While showing great regard for modern criticism and research on all questions related to biblical study, the errancy and inerrancy of the Scripture teachings, he made no attempt at seeing how near he could come to the precipice of unbiblical speculations without falling over to the depths below."

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"S" has completed his series of articles on *The Augsburg Confession* in the MESSENGER. We read them with interest, because we felt that they told in straightforward language, backed by first class authorities, what many people do not know, and what the strongly aggressive character of the Lutheran Church at the present time makes it desirable should be known. His style is friendly; his aim, the truth. No harm can come from such discussions: and the subject, in this instance, is of such importance as to deserve to be far better known in all its relations than happens to be the case. It may become a very live subject yet in the not dist nt future. It has much to do with the beginnings of Protestantism. The Reformed need not to fear a free, fair, full discussion of it. WYOMING.

For Reformed Church Messenger.

OLD BUT GROWING.

Biblical scholars have often advanced the argument that, if Jesus Christ had not actually lived and had not passed through just such an experience as that set before us in the four Gospels of the New Testament, Matthew, Mark, Luke and John could not have produced such a history. It evidently never was in the power of the best ancient writers to produce such a character, and it is well taken that Galilean evangelists at the opening of our era could not have written as they did if they had not recorded the actual facts of an actual life and history. This argument has never been successfully contradicted. It has been ignored. Attempts have been made, and are being made, to account for the rise and progress of the Christian faith in some other way, but the force of orthodox Biblical scholarship has not been broken and the Christologic argument is taking deeper root and broader sway as the years roll on.

And further the ground was taken that a person of such a character and life could not be an impostor, could not be an intentional deceiver and falsifier, and that neither could He be deceived Himself relative to His personal powers and world historic mission. Some have tried to break the force of this conclusion by pointing to some of His miracles, which they claim He could not have done, or pretended to have done, without being either dishonest or weak. He cast out devils. Once He allowed these to enter into a herd of swine, and the herd ran into the sea and were drowned. Here there was a destruction of property which these critics say was a misdemeanor, a crime subject to a penalty. And in this act there was an indorsement, we are told, of a degrading superstition—the belief in the existence of devils and their power to possess and injure men. Now as for the destruction of property that is not always a crime, but sometimes it becomes necessary and therefore a duty. The right to do such a thing depends upon the authority by which it was done. In this case it was the authority of the Maker and the Redeemer of the world that allowed the drowning of the swine, and as long as His right to wield this kind of supremacy is not shaken, the loss of the Gergesenes will have to be put down as a sacrifice for the general good. Evidently so beneficent and wise a Master would not have done so striking a miracle if there had been nothing to justify the deed many times over and thus to secure a lasting and world-comprehensive benefit.

And as for the existence of demons, spirits of evil character and design, who take possession of men and rule them, that may very readily be denied, but it is not so easily set aside as a degrading superstition. There are plenty of human beings who are perverse and wicked enough to be called absolutely devilish, and the notion that there can be no demons of the same character who have power over men, if men allow themselves to be captured and governed by them, is to say the least, a very shallow conception of the moral government of the universe. There are more things in heaven and in earth than our philosophy has ever dreamt of, but it has not dreamt without tangible reasons of the existence and malignant power of devils, and Christians have not believed in vain that Jesus has come into the world to save from the power of the devil. This belief has run into superstitious and shameful abuses, but this is no argument against it. To deny the truth because it is misunderstood and blindly and wickedly applied is simply to act the coward or the simpleton. Jesus cast out devils—that makes up one part of the divine glory of His work of redemption. Let men be joined to Him in faith and love, and seek after His purity and holiness of character, and no demons of the unseen world will take possession of and rule them. This kind of reasoning is old, but it is growing more and more every day. I. E. G.

For Reformed Church Messenger.

HOW THE BROTHERHOOD AIDS THE PASTOR.

Address delivered at the Third Annual Convention of the Brotherhood of Andrew and Philip, in Baltimore, Md., September 25, 1891, by Rev. W. Rupp, D.D. Published by order of the Convention.

All the churches complain that the young men are to a great extent indifferent to religion. The majority of them do not regularly attend Church; and still fewer of them are members of the Church. The proportion of church members among the young men in the United States has been stated to be as low as five per cent.

This statement may be somewhat extreme;

and it is, moreover, uncertain in its meaning, because there is no fixed standard of age for young men, and also because there is no fixed idea of Church membership. We may hope, therefore, that the population is not so small as five per cent.; and we are sure that in the Reformed Church it is much larger. But, still, there can be no doubt that in general the proportion is very small. The boys in the Sunday-school are numerous enough. It is no difficult matter to get boys into the Sunday-school, and keep them there, as long as they are boys. But when they become men, many of them drift away from the Church; and the best that can be hoped for in regard to these is that the seed which has been sown in them in boyhood, after having lain dormant during the years of their youth and active manhood, will bear fruit later in their life.

In the Reformed Church the period of greatest danger is the time following immediately after confirmation. The children raised within the Church, who attend Sunday-school pretty regularly until they are thirteen or fourteen years of age, can usually, with a little exertion on the part of the pastor, and the co-operation of the parents, be induced to attend catechizing and be confirmed. But after this step has been taken, and when the boy is beginning to be a young man, the danger begins; and it is now that the pastor needs special aids in order to enable him to keep his hold upon this, the most interesting and important portion of his flock.

As such an aid the Brotherhood of Andrew and Philip presents itself; corresponding to similar organizations in other denominations. It would be a mistake, however, to suppose that the organization of a Brotherhood in a congregation will at once relieve the pastor from personal care of the young men of his flock. The Brotherhood is not a panacea for all the ills of modern Church life. It will not of itself bring in the millenium. It is not a machine which, having been introduced into a congregation, will run itself and produce its intended results spontaneously. It is a machine that itself requires watching, and that may easily get out of order and disappoint its friends and advocates. Its results, accordingly, will not be everywhere the same; and the aid which it affords the pastor will be determined partly by his skill in using it, and partly, also, by the material of which it is composed. The same pastor would not succeed equally well with different chapters, nor would the same chapter do equally well under different pastors.

We propose, then, in what follows, to point out a few of the ways in which the Brotherhood may aid the pastor in his work, especially in its relation to young men.

And, in the first place, we remark that the Brotherhood may serve the pastor as a *medium of intercourse* with young men. Every pastor knows how difficult it is to reach young men so as to get their confidence and sympathy. This difficulty exists everywhere, in the country, as well as in town; thongh it is much greater in the town than in the country. Young men, as a rule, are difficult of access. No matter how a pastor may time his visits to a family, whether he makes them in the morning, afternoon or evening, he will not find the young men at home. The fathers, and mothers, and daughters, and young children may be met in the home at some time or other during the day, but the grown-up son almost never. During the day he is at his work, and in the evening, as soon as he has eaten his supper and changed his clothes, he is off for the lodge, or club, or some sort of social enjoyment. The only opportunity the pastor ever gets of conversing with him is an occasional chance meeting on the street; and then he is shy, reticent, and anxious to get off as soon as possible. It may be said that this is a state of things, a condition of society that ought not to exist; and with this remark we fully agree. But it is a condition that *does* exist, and we are bound to accommodate ourselves to it, and to make the best of our ministry in spite of it.

And here the Brotherhood is capable of affording us valuable aid. The stated meetings of the association, whether they occur weekly, biweekly, or monthly, afford the pastor opportunities for coming into contact with the members in a way that will be beneficial both to them and to him. Of course, the pastor will seek, as far as possible, to attend these meetings, not merely to see that the exercises connected with them are of a proper character, but in order to come into personal contact with the members. The meetings will partake somewhat of a social character. At least the cultivation of social relations will be one of their features. And a pastor will soon find himself to be in more confidential relations with the members of the Brotherhood than he can be with others, whom he has no opportunity of thus regularly meeting. This will add to his influence as pastor, and will tend to make his work so much the more successful.

In the second place, we remark that the Brotherhood may be made a means of enlisting young men's energies in behalf of the kingdom of Christ, and of getting them interested in Church-work. Young men are usually full of life and energy; and they must have something to do in order that they may be interested in and held fast to any particular institution or enterprise. This is the reason probably that most young men take more readily to the lodge-room than to the Church. In the former there is something for them to do; in the latter they are usually expected to be merely passive spectators and listeners. If you get a young man interested in any particular branch of Church-work, if it only be singing in the choir, or working the organ bellows, you will have in him a better Church-member than he would be if he had nothing at all to do. This is human nature; and it applies not merely to young men, but in a measure, at least, to all men.

Now the Brotherhood can be a means of interesting its members in behalf of Church-work by employing their energies with reference to this end. In the first place, the society itself can almost constantly give every member something to do. It needs officers and committees, who will have certain duties to perform. Then it will have regular exercises, both of a religious and intellectual character—singing, praying, reading, debating—in which all can participate and be benefited. These exercises will discipline and train the minds of the young men for leaders in the prayer meeting, the Sunday-school, the Consistory, yea, and the Classis and the Synod, later in life. Meanwhile, however, the members of the Brotherhood may be set to work in behalf of a congregation in a more direct way. The pastor can from time to time suggest to them what they may do. At one time it may be raising money for some particular object in the congregation, or for charity; at another time it may be visiting and attending to the sick, especially among the young men of the congregation; and at another, it may be decorating the church for an anniversary or a festival. These may be humble forms of activity; but they will answer the purpose of employing the young man's energies now, and of preparing him for more important work in the future.

But it may be asked: Can not these objects be secured without the machinery of a society or brotherhood? Can not the pastor lay hold of his young men directly, and set them to work in places where he wants them to work, and in forms in which he wants them to work? Yes, he can, in some measure at least; although we have already referred to the difficulty of direct approach between the pastor and the young men of the Church, which makes such direct use of them far from easy. Still, there have been successful pastors in the past, who without any organization, fraternity, or society, have led their congregations to victory in the battle for the kingdom of God. But all pastors are not equally good generals, and most of them could lead their hosts more successfully in small regiments at a time, than they could lead the whole of them in one grand corps. Besides, what has been accomplished in the past, is not an entirely safe guide for the present. The circumstances of the present time are different from those of the past. The past did not have the societies, the lodges, the orders, the associations outside of the Church, which we find existing at present, and which offer their attractions to the young in rivalry with the Church. This is an age of organization. Every important interest or cause presents itself in the form of an organization. Trades are organizing themselves; the laboring men are organizing; and the women have caught the same spirit, and they are organizing for various purposes and for various forms of work. While the spirit of combination and association is thus in the air, there can be little doubt of the helpfulness of special organization among the young men of the Church for Christian objects and aims.

And such organizations, we observe, in the third place, may serve a useful purpose by exercising a special religious guardianship over their members. The young men may thus be made largely to do the work of the pastor for each other. A jealous feeling for the integrity and purity of their brotherhood, as well as a sense of duty, will lead them to watch, and in case of inconsistency or wrong, to admonish and correct each other. Of course, it may be said that they ought to do this from the simple fact that they are church members. The sense of his church membership ought to be sufficient to keep a young man in the right path; and the sense of the common Christian brotherhood of the Church ought to make each one in some measure his brother's keeper. We cheerfully admit the truth of all this; but we reply that many things are not as they *ought* to be, and that men do not always act from given considerations as they ought to act, and sometimes disregard such considerations altogether, while at the same time they may be influenced by other considerations perhaps intrinsically less strong. The fact that they are church members, and the grace of church membership, do not always serve to restrain young men from wrong practices; and if they can be brought into such relation to each other as will lead them to exercise a watchful care over each other, the pastor will certainly in this relation have a helpful ally to his office.

But, again, the Brotherhood may serve as a means to the pastor for reaching and influencing young men outside of the Church. The members of the Brotherhood may be instructed to be on the watch for outsiders—to welcome them to the Church, to the Sunday-school, and to the prayer meeting—to seek opportunities to introduce them to the pastor, and to other members of the congregation. Such service will make it easier for the pastor to reach those who are without than it would otherwise be. A year ago we requested our chapter to find the names of all persons in town not connected with any church; and then to seek an acquaintance with them and invite them to come to church; and then to secure an introduction to ourself, so that the way might be opened for us naturally to visit them. And this work, although only partially carried out, was fruitful of good results.

There are still other ways in which the Brotherhood may prove itself helpful to the pas-

tor, to which we cannot now refer. They will suggest themselves to different minds. There is one, however, which we consider to be of the utmost importance, and to which we will refer in conclusion. And it is this: the Brotherhood may serve as a means to the pastor to keep in touch with the mind of young men, and thus to keep his own mind fresh, and young, and vigorous. Why is it that ministers wear out so early, and that their services are no longer desired when their heads begin to show signs of gray? In all other professions the experience of age adds value to a man's services. Why should the ministry alone be an exception to this rule? Is it not most likely because a large number of ministers make no more progress after they leave the theological seminary, while the world is constantly moving on?

Every generation is in advance of that which has preceded it. This advancement relates to thought, feeling, and action. The young men of to-day do not think and feel exactly as young men thought and felt fifty or even twenty-five years ago. The difference may be of too subtle a nature to be expressed in words; but it is real and important. And the man who has not kept in touch with the advancing life and thought of the time during which he has lived, is sure to be out of tune with the time in which he is living now. This is the trouble, in fact, with many ministers of the Gospel. They stand just where they stood at the beginning of their life. As for theology, they are convinced that they learned all that is worth knowing when they were in the seminary, and afterwards carried it away with them in black and white. They have no patience with the "young theologians," who cannot repeat old formulas of doctrine precisely with the same emphasis which they were taught to use themselves. And they have no patience with any mode of church work and action different from that to which they have always been accustomed, and to which their fathers before them were accustomed. But the "young theologians" and the "young workers" of the Church have as their own the present and the future; and the older men, who have lost their hold upon the advancing life of the present, are out of tune with their generation, and helpless. This is probably the secret of the fact that the demand is so strong for young men in the pulpit, while older, though it may be better, preachers are no longer wanted. It is a wrong, of course, to many earnest and active men who have not grown old with their years; but the prejudice is a natural one in view of the incompetence of many of the older preachers properly to adapt themselves to the conditions of the present times.

We believe that the remedy for this premature superannuation on the part of ministers is that they keep themselves in constant sympathetic touch with the young men of their congregations. Instead of only finding fault with the ways and manners of the new generation growing up around them, preachers, in order to do this generation any good, must be able not merely to understand it, but to appreciate the good that is in it, and to sympathize with its aims and efforts. And in this view the Brotherhood of Andrew and Philip is capable of serving an important purpose. It affords a convenient medium of intercourse between the pastor and the younger members of his flock. Some pastors perhaps need no such help. They may happily be so constituted by nature that they find no difficulty in keeping their minds fresh and their spirits buoyant, and they may consequently experience no trouble in keeping themselves in the most friendly and sympathetic relations with the young. But with the majority, we believe, it is not so; and these will gratefully accept the help which the Brotherhood of Andrew and Philip is capable of affording them.

For Reformed Church Messenger.

CHAMBERSBURG, PA.

Chambersburg, in which the Synod of the Potomac holds its annual meeting for the present year, commencing on the evening of the 13th instant, is the capital of Franklin county, and has been denominated the queen city of the beautiful and fruitful Cumberland Valley, extending from the Susquehanna to the Potomac River. It is pleasantly and healthfully situated at the confluence of two fine streams, the Falling Spring and the East Conococheague creeks, and contains nearly ten thousand inhabitants, including those of its suburbs. Its origin dates from the pioneer settlement formed by Col. Benjamin Chambers, 1730. Originally, the place was known as Falling Spring, Chambers' Fort, or simply as Chambers'. It was not regularly laid out as a town until 1764, when it was named Chambers' Town. The place retained this name until the formation of Franklin county, twenty years later, in 1784, when it was changed to Chambersburg.

The town was burnt by the Confederates under Gen. Early, July 30th, 1864. Since then it has been rebuilt and considerably enlarged and extended, the buildings generally being finer than those that were destroyed by the ruthless and cruel hand of war.

Chambersburg was the headquarters of the Publication interests of the Reformed Church for twenty-nine years, from July 1835 to July 1864, when the Printing Establishment was destroyed in the burning of the town, and the publication of the periodicals of the Church was transferred to Philadelphia.

Synodical meetings of our Church have been frequently held in Chambersburg, as follows: Synod in the United States in 1835, 1855, 1862, and a special meeting held January 29th and 30th, 1840, at which Rev. Dr. J. W. Nevin was elected Professor in the Theological Seminary. The Synod of the Potomac held its annual meetings of 1873 and 1885 here.

THE REFORMED CHURCH.

There are two Reformed congregations in the place, namely, the First or Zion's Reformed church, and the Second or St. John's Reformed church, respectively numbering 430 members and 216 members. The First church, of which Rev. W. C. Cremer is pastor, and in which the Synod is to hold its sessions, was gathered and organized in 1784 or 1785, by the Rev. Jacob Weymer, who resided at Hagerstown, Md. The congregation at first worshiped in a private house near the Diamond or Public Square of the town. Between 1785 and 1787, the Reformed and Lutheran congregations built a union church edifice on the site now occupied by the First Lutheran church, in which the Reformed congregation worshiped until the present excellent church building was erected in 1811, which has been repeatedly repaired and beautified, and extensively remodeled in 1883–84.

The following is the pastoral roll of this venerable congregation. Rev. Jacob Weymer was the first pastor, but he did not remain such very long. Rev. John C. Faber succeeded him in the pastoral office, but remained only for a brief period of time, leaving in April, 1789. In 1791 or 1792, the Rev. John Philip Stock became the next regular pastor of the congregation, serving it and the Shippensburg congregation at the same time, and residing at the latter place. He continued pastor some ten, or a dozen years at least. At what time he resigned and left is not known. Rev. James Hoffman was called to the pastorate in 1806, and remained such until 1818. He served four or more other congregations at least part of the time—in 1813 he reported five congregations in his field of labor. The other pastors of the congregation have been: Rev. Frederick A. Rahauser, 1819–1833; Rev. Henry L. Rice, 1834–1837; Rev. Jacob Helffenstein, 1838–1842; Rev. W. Wilson Bonnel, 1842–1845; Rev. Alfred Nevin, D.D., 1845–1852; Rev. Samuel N. Callender, D.D., 1852–1856; Rev. Samuel Philips, 1857–1861; Rev. Benjamin Bausman, D.D., 1861–1863; Rev. P. Seibert Davis, D.D., 1864–1876; Rev. W. C. Cremer became pastor November 1st, 1876.

The Second or St. John's Reformed church, grew out of a division in the German Lutheran congregation some forty years ago, and remained Lutheran for about ten years; then having become too weak to call a pastor, they prevailed upon the Rev. Dr. B. S. Schneck, who resided not far from their church, to serve them, and the congregation became Reformed from that time on. Dr. Schneck served the church until his death in the spring of 1874. Rev. Henry Hanhart followed with a pastorate of about two years. He was succeeded by the Rev. Carl Gundlach, who remained three years. From that time on till the summer of 1886, Rev. W. C. Cremer, pastor of the First church, supplied the congregation. In 1886 the services were changed to English in part, and the Rev. Morris Z. Hittel became pastor, and served the congregation with great acceptance until his early death in the summer of 1887, his pastorate lasting less than one year. In the early part of 1888, the Rev. Jonas B. Shontz became the pastor and continues such. The services became entirely English, the small brick church has given place to a fine, large church edifice on the same location, and the congregation has prospered greatly.

CUMBERLAND VALLEY RAILROAD.

The Cumberland Valley Railroad, over which many of the delegates to the Synod will have to pass, is the oldest railroad in this section of our country, and indeed one of the pioneers of its kind. The railroad track consisted of cross ties laid four and a half feet apart upon the ground without ballast, upon which were laid oak stringers five by nine inches, on which bar iron five-eighths of an inch thick and two and a quarter inches wide were spiked. The ends of these iron bars were mitred, and the bar which extended on the inside of the track would not unfrequently become pressed away from its connection, so as to be caught on the flanges of the wheels going in an oppositive direction, causing them to turn up against the bottom of the car, and occasionally through into the car, producing what were called "snake heads," and sometimes killing a passenger. As a protection against this turning up of the bars, the bottoms of the cars were covered with two inch plank, inside of which was a lining of boiler plate. The passenger cars were like the old stage coaches, and would seat, inside and out, fourteen passengers each. It is claimed, that the first sleeping-car ever used on any railroad was put in use on the Cumberland Valley Railroad, in the spring of 1839, a historical fact of great importance, because it was the first of the kind in the world. The berths were upholstered boards, in three rows, one above the other, held by leather straps, and in the day-time were folded back against the walls or sides of the cars—very simple and plain in construction, but comfortable, it is said, and in all essential features the germ of the luxurious sleeping car of the present day. It took four or five hours, when all things went well, to go from Chambersburg to Harrisburg, some fifty-two miles. The writer of this remembers very well a trip that he made over the railroad from Greencastle to Chambersburg, then called the Franklin Railroad, but now a part of the Cumberland Valley's line, about forty-five years ago, the distance being eleven miles and consuming two hours or more to make the trip. Horse power was the motive power used then on that line.

Members of Synod going to Chambersburg over the well equipped Cumberland Valley Railroad can try to contrast the wonderful advance in railroad traveling, made during the fifty-four years, since the Cumberland Valley Railroad was opened for travel in 1837. S. C.

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

Wanted a cook. As our present cook, who has been with us nearly two years, intends to leave in a short time to rejoin her family in Centre county, we will need some one to take her place. A middle-aged widow lady would be preferred. We have plenty of work and pay fair wages. For full information address the Superintendent.

A few evenings ago, while enjoying a romp with the little girls on the play-ground, one of them suddenly looked up and asked, "Mr. Y—, why are you not always as happy as you are to-night?" Ah yes, why not? Such a remark naturally arrests one's attention and gives food for reflection. Is it possible that our proverbial good nature of former years is changing and that a sour disposition is taking its place? Are our years so many that we are already growing beyond the children and is the change so marked that even the little ones see and feel it? Or do the cares of the family at times so pre-occupy the mind that the little ones are not always noticed as they pass by? Or again, on administering reproof and correction, do the children only see the stern law with no other motive behind it than that of anger against them, not realizing the fact that such administrations are prompted by a desire for their own highest good and are indeed at times more painful to the one in authority than to those who receive correction? Though the question was a severe reproof and keenly felt at the time we were very thankful for it. One cannot always laugh (nor would that be proper), yet in the presence of such a family how important that one should always show a proper demeanor. The Lord aid us in this with His Spirit.

Chestnut Day. It has been the custom at the Home for some years to take a day off in the fall and go chestnut gathering "on the other side of the mountain." On this day we have no school and as soon as the morning work is done the spring wagon is loaded with eatables, cans and kettles and sent the long way around while the children take a short cut for the other side, to the picnic ground.

This year Wednesday, Sept. 30th, was chosen, and a more perfect day for the purpose could not have been desired. Probably chestnuts were never more plentiful than this year. After dinner, which consisted of bread, butter, summer sausage, apples and plenty of hot coffee, the children separated into parties and went for chestnuts. The ingathering was large indeed. A few days previous the Superintendent suggested that the boys should be taxed for the good of the Home, tax to be paid in chestnuts (the boys having more time to gather them than the girls). The proposition was that each boy under 8 years should pay one quart of chestnuts, those under 11 years 2 quarts and those over 11 years 3 quarts, these to be put away by one of the larger boys, for the good of the whole family in mid-winter. (Individual supplies are generally exhausted before that time). The proposition was cheerfully agreed to and now we will have at least three bushels for family use while the children have many more than that for their own immediate consumption.

For Reformed Church Messenger.

THE PENNSYLVANIA STATE SUNDAY-SCHOOL CONVENTION.

This body, composed of several hundred delegates from the different counties of the State, met this year at Bethlehem, Pa., September 29th, and continued in session three days. Pastor Schwedes of the Reformed Church was the chairman of the committee on entertainment, and discharged the arduous duties of his position in a very acceptable manner. Large audiences crowded the church at the evening sessions. Although most of our pastors in the vicinity of Bethlehem failed to be present at the meeting of the convention the Reformed Church in other parts of the State was well represented. Rev. Rufus W. Miller conducted a Conference of Teachers. Rev. Shontz reported as President of the Fourth District, including the counties of Adams, Cumberland, Dauphin, Franklin, Lancaster, Lebanon, Perry and York. Dr. J. R. Caldwell, a Reformed layman, reported as President of the Eighth District, composed of Crawford, Erie, Lawrence, Mercer, Venango. It was decided that the Reformed Church ought to have the Presidency of the State Convention for the coming year and Rev. J. B. Shontz was promoted to that positton. Rev. Cyrus Cort was appointed President of the Fourth District as designated above in place of Rev. Shontz. Besides the brethren already mentioned Revs. Mackley, Kohler, Wehler, Prof. Stibbits, Prof. Kurzenknabe, Judge Hoover, Miss Clever and others were present as delegates whose names we cannot recall at this moment. The brethren, Rev. N. Z. Snyder, C. Earnest Wagner, etc., attended the sessions of the Convention.

Besides Dr. Morrow, the affable President, many prominent men of different denominations made addresses on important subjects full of practical interest to every Christian and especially to Sunday-school workers.

The address of welcome by Bishop Levering of the Moravian Church was a happy effort. He reminded the visiting brethren that in a little while the Sesqui-Centennial, or 150th anniversary of the founding of Bethlehem, would be celebrated. And it was a fact worthy of note and special gratification that even before dwellings had been erected to shelter the pioneeer settlers from the storms ample provision had been made for the thorough, systematic education of the young in the fundamental principles of the Christian religion. The Sunday-school cause as represented by the Pennsylvania State Convention was not an experiment but had survived opposition and adverse criticism for a century and was now one of the great institutions of Christendom, one of the most potent factors of civilization. The address of Rev. Dr. Chas. S. Deems, of New York, the same evening, ran very much in the same line of thought. It is a prodigious fact that ten million of people meet every Seventh Day to be instructed by over one million teachers out of the Book of books. Apart from the spiritual advantages, there is a quickening of the intellectual powers of any people so engaged. The educational and evangelizing influences of the Sunday-school commend it to every patriot and Christian.

The addresses of Rev. Dr. Max Hark, Rev. Williams, Field Secretary Sprenkle, &c., were also very good. But the most inspiriting speaker was Hon. Wm. Reynolds of Peoria, Ills., Superintendent of Organization for the International Sunday-school Association of the United States and Canada. Within the past 18 months he has traversed 39 States and the Dominion of Canada in behalf of the Sunday-school cause. Mr. Reynolds is a native of Franklin Co., Pa., and with Gov. Pattison, the other day at the Carlisle Fair, he declares there is no finer region of country between the Atlantic and Pacific than the Cumberland Valley.

He is anxious to see his native State occupy the forefront in this great work. Some of the very best Sunday-schools of the world are in Pennsylvania but in point of organization and financial contributions to push the work in destitute sections this State is far behind Illinois and some other Western States. He showed that the Sunday-school was the great evangelizing power in new settlements of our country. It was generally the harbinger of the organized Church on the frontier. This interdenominational Sunday-school work also breaks down the barriers of sectarian bigotry. Once he thought that Presbyterians were about the only good people in the world, that St. Paul and the Lord Jesus were Presbyterians, &c., but since he has been engaged in this Sunday-school work those narrow, sectarian views had vanished and he recognized good Christian men and women in all denominations seeking to glorify God here on earth by helping to save souls that they may enjoy Him forever in heaven above. Bethlehem proved itself a veritable "House of Bread" and extended a generous hospitality to the Keystone Sunday-school workers. The Lehigh University, with its magnificent buildings and especially its chapel costing $200,000, the Moravian Female Seminary, the grand old church where we met with sittings for 1400 people, the splendid choir, the immense iron factories, &c., are worthy of special mention did time and space permit.

It was the privilege of the writer to be the guest of pastor Schwedes and his excellent wife during the sessions of the Sunday-school convention. Also to spend a few hours with Dr. Reily and wife at the Allentown Female Seminary which is now attended by upwards of 80 young ladies. Along with President Shontz and Rev. Mackley we had quite a time getting home on Thursday night owing to the immense throngs attending the dedication of the Soldiers' Monument at Pottsville and the annual Fair at Allentown. But finally we got on a special train with Governor Pattison and staff with whom we had a pleasant chat as we sped swiftly through the Lebanon Valley. At Harrisburg we were fortunate again in catching another special train containing two companies of soldiers returning from Pottsville with whom we dashed from the State Capital to Chambersburg in little over an hour. We close this article with the hope that next year our Reformed pastors and people generally will be present in greater force at the State Sunday-school Convention to represent the grand old Reformation Church which is the mother of us all. C. C.

Missions.

For Reformed Church Messenger.

REV. J. P. MOORE'S RETURN.

It was our highly esteemed privilege to meet our beloved Brother Moore and his estimable wife, at the house, (it might almost be called the missionary's home) of Elder R. F. Kelker of Harrisburg. They had reached Lancaster, where for the present they will make their home, on Saturday, 26th ult. But desiring to make the acquaintance of Miss Mary C. Hollowell, who about the 10th or 12th inst., will start for her Japanese destination, they hastened to Harrisburg where a meeting was arranged. We hastened to obey a summons to make one of the happy group, though somewhat demoralized physically by over work during the late heated term, and was thus enabled to arrange with Bro. Moore for our expected visits to the several Synods yet to convene. We expect to visit them all, except the Synod of the Interior, which

meeting simultaneously with the Potomac, the great distance forbids us that pleasure. In consequence of our slight illness, Bro. Moore will go in advance to the Pittsburgh Synod, when, Providence permitting, we will join him at Pittsburgh on Oct. 8, to proceed to the Synod of the North-West at Fort Wayne, Ind., thence to return to the Ohio Synod at Bellevue, O., on the 10th. This will enable us to return in time for the meetings at Chambersburg and Harrisburg. We exceedingly regret that Bro. Moore cannot meet with the Central, Eastern German and Interior Synods, and say to them also the encouraging and stirring words with which his soul is filled.

He informs us that our work in Sendai has passed its tentative stage, and is now recognized in Japan as fully established. The missionaries of the American Board, which Board is not included in the United Church of Japan, are all, with perhaps one exception about to retire from that place; that the coolness and almost opposition recently exhibited towards the foreign missionaries, has happily in large measure passed away, and that new hopes and fairer prospects are inciting to redoubled activity, that the open doors may be crowded with a zealous entrance.

We learn that the encouraging results which have accrued from his entrance into the Higher Middle (Government) School, have been hitherto but half-stated. Not only did he win the confidence of some of the scholars, and form among them a private class for Bible study, but that a Christian association has been formed among them, while some of the teachers who have given up their prejudices against Christianity, with the Principal among them, have sought to cultivate social relations with our missionaries. He is more than sorry that it is out of the power of the Board to send out a man to take his place. And the Board deplores the restraining necessity more deeply than can well be uttered in words. Is it possible that our Church will compel the Board to stand idly by, and see a missionary of another Board, not in the United Church, step in and occupy that most promising place? Such is the present likelihood; and yet it is better that the place be so occupied, rather than the Christian leaven be withdrawn from that school. Oh, that the Church would furnish the Board with the means, how hastily would it call aloud to the whole Church for one to hasten forth to enter upon that service.

Brethren of the Reformed Church in the United States, the Heavenly Leader has again sounded along the whole line His marching orders, *Forward!* Who will dare disobey?

Bro. Moore has provided himself with a number of beautiful illustrations, which will add much to the force of his stirring lectures. His soul is brim full of his glorious work, and we trust that the zeal and enthusiasm and efficiency which find their admirable illustrations in the results which have crowned his labors, may prove contagious, and the sluggish and largely dormant energies of our Church hitherto, may be quickened to an activity which first of all, glorifying God, will awaken new joys in heaven over repenting and converted souls in Japan.

After visiting the meeting of the several Synods, Bro. Moore will spend a few weeks in visiting his and Mrs. Moore's kindred and friends, and to gain that rest which a succession of months of labor and preparation and travel have made imperatively necessary, when he will devote himself to visiting the churches to awaken a new spirit of missions among our people. No definite order of procedure in visiting and lectures has yet been decided upon. S. N. C.

The resurrection of Jesus Christ is the pivotal fact of Christianity. It certifies beyond peradventure His Religion.

The Family.

WORKING AND WAITING.

BY MRS. P. E. KIPP.

There are hands that are weary with working,
That are toil-worn and marked with care;
There are eyes that are dim with weeping
O'er the burdens too hard to bear;
There are feet that are tired with walking
Life's pathway with none to cheer;
For sad voices are often saying,
"There's no rest, alas! for us here!"

There are hands so weary with waiting,
That are languid and weak with pain:
There are eyes that are veiled—no glimmering
Of sunshine shall greet them again;
There are feet so helpless and walking
Earth's pathway for them is all o'er;
Poor souls! they are only just lingering
Till called to the beautiful shore.

But patience! dear heart, oh! quit mourning
That life is thus filled with hard care:
Perform thy task well till the gloaming,
A crown shall be thine rich and rare.
Far surpassing all earthly longing,
Heaven's rest shall be thy reward.
Thy sighs shall be changed into singing:
"Oh! great is the goodness of God."

And thou, too, oh weary with suffering,
Look up to the home that is waiting
Over there for you "In His Name."
Thy moan shall be changed into praising,
Thy sorrow to infinite peace;
Peace, ageless, eternal, unchanging,
Where "Working and Waiting" shall cease.

—*Christian Intelligencer.*

THE HOUSE OF PHARAOH'S DAUGHTER.

BY MILDRED C. WATKINS.

It was Sabbath evening, and the Bible readings had been upon Solomon.

"He is the most incomprehensible character of history," said Will; "the wisest man, a man loved and especially honored by God, and yet a miserable failure. I know the lessons drawn from this failure. Ecclesiastes is the best sermon on the subject, preached by his own pen, but it seems to me it would do us good to know the cause of this failure—where the weak spot was."

"Why, the Bible tells that it was his marrying those heathen women; it is explicitly laid down that 'they turned away his heart,'" chimed in several voices.

"That is just the question—how could a man as wise and good as Solomon so directly disobey God and commit such folly? When a man commits a crime, a man hitherto esteemed, I always wonder what made him do it—where was the flaw?"

Aunt Mary, who had been quietly listening, waited until all had expressed opinions, none of them being satisfactory to Will, then spoke: "Solomon's mistake is the mistake of the great body of Christians; whenever you see a seemingly *good* man very inconsistent in some one point, you may be sure he has fallen into the error of Solomon."

"We are all attention, Aunt Mary; what was that error?"

"Open your Bibles and read 2 Chronicles viii. 11, and see if you cannot catch the warning of the verse."

Helen found it first, and read it slowly and wonderingly: "And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her; for he said 'My wife shall not dwell in the house of David, king of Israel, because the places are holy whereunto the Ark of the Lord hath come'"; then exclaimed "I don't think that was wrong; that shows his reverence for sacred things."

"Ought he to have had a wife who was too *unholy* to come where the Ark of God had been? If the Ark of God was too sacred to be near his home, could he ask God to come and take up His abode in his house—for the Ark was here a symbol of the presence of God? Do you not perceive that Solomon separated his life into two parts; from the family part, from his life as a husband, he excluded his religion; 'his heart was not perfect with the Lord his God,' he had one corner of it bolted off from God under the excuse that it was not holy enough for God's presence."

"Well auntie, it wasn't; if God had been allowed to enter, those heathen wives would have been driven out," replied one of the children.

"Exactly—whenever we do not wish Jesus to enter any room of our thoughts, any part of our life, and department of our business, it is because those thoughts, that department, is unfit for Him to see; those rooms would be swept cleam by Him, and we know it. Ruskin says we are willing for Christ to occupy the parlor and chief rooms, but wish to keep a stool in the kitchen upon which the Devil can sit and lick the pots; but, my children, our Master demands the keys to every room and closet. He will enter, He will throw open the doors and the windows to heaven's air and sunlight, and keep your house clean for you. He will not dwell there with another owner."

Theresa inquired, thoughtfully, "Is nothing too trifling to be laid before God? Suppose I was worried about how my dress should be made, and had thought about it all day, I think it would be wicked to pray about that."

"According to your own statement, then, there is a whole day of thoughts from which Christ is excluded; those thoughts, you say, were too insignificant to lay before Him—does not that fact stamp them as too insignificant to have filled your mind all day? Not that I would condemn thinking of your dress when necessary, but let the command 'Whatsoever you do, do all to the glory of God,' cover the whole matter. What is done for His glory is certainly of interest to Him; if not done for His glory, you need to ask forgiveness for the act, word or thought."

"Why, you would have to be a real saint, perfect, if you did that."

"'Be ye therefore perfect, as my Father in heaven is perfect;' and now have you not yourselves confirmed the truth of my statement, that whatever is not fit for close contact with your religion is unfit to exist in your life? Divorce your business, your love affairs, your amusements, your social life, your school life your home life, from your religious life, and they will eventually do just as Solomon's wives did, divorce you from God."

"Love affairs!" blushed Alice. "It would be sacrilegious to pray over foolish flirtations."

"Why?"

Alice twisted her face. "Because, because—" The crowd laughed, and Alice hung her head, and whispered softly, "Because we know flirtations are sinful," and she slipped out of the room.

Aunt Mary sighed. "If our girls consulted the Saviour about their lovers, we would not hear of so many unhappy marriages. If they did not make a Pharaoh's daughter of their love affairs, of their beauty, of their attractiveness, all 'whatsoever' to be used for God, love would take the place the Lord meant for it, the 'Holy of Holies' in the heart, and what a difference there would be!"

"That's so," assented Will heartily; "a pretty woman can make a man all over again."

"There is no distinction of sex in the commands of God; every word that I just said about love is true about man as well as woman; but your especial danger, Will, is that your money-making will be your Pharaoh's daughter—it is the danger with the men of America."

Will stared into the outside darkness. "I have decided not to go into booming Grandville; there is lots of money in it, but a good many may get hurt," and Will had gone too.

Helen added earnestly: "It is just like our bed-time hour with mamma; whatever we cannot tell her is something we are ashamed to tell, but we won't be happy until we do confess and promise not to do it again; isn't it just that way about talking it all over with Jesus?"

Aunt Mary stroked the brown hair: "Yes, darling, and don't forget the *morning* talk, too. Ask Him not to let you plan a separate house for Pharaoh's daughter for the day, then there will not be such sad confessions to make at the bedtime hour."

When the children were in bed the preacher, who had been listening though they thought he was asleep, said to Aunt Mary "Sister, with Christian workers the chief danger is that our *home* life will be our 'separate house'—we pray for our work and forget the other. My last sermon was to the *un*converted, on 'Behold I stand at the door and knock.' I am going to continue it to the *converted* next Sabbath."—*Christian at Work.*

SABBATH-SCHOOL LIBRARIES.

The library is very properly looked upon as a most important adjunct to the Sabbath-school and also to the Church. The character of the books is supposed to be consistent with the aim of both the Church and the school, which is to teach the doctrines and duties of religion as set forth in the Bible. Not only are the books expected to be good as distinguished from bad, but religious as distinct from secular. The selection of a Sabbath-school library is no easy task, notwithstanding the many books published especially for this purpose. But the number and variety of such books are so great that there can be no excuse for making choice of what is merely secular or even more objectionable.

Yet there are so-called Sabbath-school libraries which are veritable curiosities, because of the wide range of their contents. A catalogue of one of these is now before us. Along with a considerable number of suitable books we find such as these: George Eliot's "Adam Bede" and "The Mill on the Floss;" Dickens' "Dombey and Son," "Child's History of England," "Tales of Two Cities" and "David Copperfield;" Walter Scott's "Ivanhoe" and "Waverly;" "Josiah Allen's Wife;" E. P. Roe's "He Fell in Love with His Wife," "From Jest to Earnest," "Barriers Burned Away," "A Knight of the Nineteenth Century," "Opening a Chestnut Burr," "His Sombre Rivals," "An Original Belle," "Near to Nature's Heart," "Driven Back to Eden," "What Can She Do," "A Face Illumined;" Bulwer's "Last Days of Pompeii;" Wilkie Collins's "Luck of Alden Farm;" Louisa Alcott's "Little Men," "Jo's Boys" and "Little Women;" and Victor Hugo's "Les Miserables." And what is still more remarkable, we have been informed that the books we have mentioned and others of kindred character were selected by the pastor.

Too little care and study are given to the selection of Sabbath-school libraries. The wants of different ages, differences in intelligence and variety in tastes, are to be taken into account and met. Publications of a proper character and suitable for all are abundant. Such books as those we have mentioned ought to have no place in a Sabbath-school library.—*Presbyterian Banner.*

Youth's Department.

THE SWING.

Out in the yard, beneath the trees,
Where blithely blows the autumn breeze,
And where betwixt the leaves on high
There glimmer little strips of sky,
My sturdy swing is hung, and there
I make swift voyages far in air.

Now up and down I gaily go
Upon my journeys to and fro.
Whene'er I rise, upon my sight
Dawn meadows bathed in golden light;
Whene'er I dip, my eye perceives
A rustling bower of yellowing leaves.

The birds around me chirp and sing
As merrily I swing and swing;
But soon the birds will all be gone,
And snow will lie along the lawn;
So, if I tread, my steps will show
Like Crusoe's Friday's long ago.

When winter winds in chorus call,
I do not use my swing at all,
But patiently I try to wait
Until returning robins mate;
And when they cry to greet the spring,
Oh, how I join them from my swing!

—*Harper's Young People.*

THE LITTLE HOUSEHOLDER.

"Oh, yes; I have all kinds of tenants," said a kind-faced old gentleman; "but the one I like best is a child not more than ten years of age. A few years ago I got a chance to buy a piece of land over on the west side and did so. I noticed that there was an old coop with a house on it, but I paid no attention to it. After awhile a man came to me and wanted to know if I would rent it to him.

"'What do you want it for?' said I.

"'To live in,' he replied.

"'Well,' I said, 'you can have it. Pay me what you think it is worth to you.'

"The first month he brought me two dollars, and the second month a little boy, who said he was the man's son, came with three dollars. After that I saw the man once in a while, but in the course of time the boy paid the rent regularly, sometimes two dollars and sometimes three dollars. One day I asked the boy what had become of his father.

"'He's dead, sir,' was the reply.

"'Is that so?' said I. 'How long since?'

"'More'n a year,' was the reply.

"I took his money, but I made up my mind that I would go over and investigate, and the next day I drove over there. The old shed looked quite decent. I knocked at the door, and a little girl let me in. I asked for her mother. She said she did not have any.

"'Where is she?' said I.

"'We don't know, sir. She went away after my father died, and we've never seen her since.'

"Just then a little girl about three years old came in, and I learned that these three children had been keeping house together a year and a half the boy supporting his little sisters by blacking boots and selling newspapers, and the elder girl managing the house and taking care of the baby. Well, I just had my daughter call on them, and we keep an eye on them. I thought I wouldn't disturb them while they were getting along. The next time the boy came with the rent, I talked with him a little, and then I said, 'My boy, you are a hero. Keep on as you have begun, and you will never be sorry. Keep your little sisters together and never leave them. Now look at this.'

"I showed him a ledger in which I had entered all the money that he had paid me for rent, and I told him it was all his with interest. 'You keep right on,' said I, 'and I'll be your banker, and when this amounts to a little more I'll see that you get a house somewhere of your own.' That is the kind of a tenant to have."—*Chicago Herald.*

"PAYING OFF MOTHER."

"Mother," said a little black-eyed boy of seven years, "when you get old and want some one to read to you, I will pay you off."

Little Alexander's mother had been in the habit of reading to him a good deal, and on this Sabbath day she read to him for a long time out of the Bible and a Sabbath-school book. The child was just able to read a little himself, and the progress he was making doubtless suggested to him how he might, at some future time, return in kind all his mother's care. "I will pay you off, mother," said he, looking up into her face with childish satisfaction, as if a new thought from heaven had been sent down to light up the little world of his soul. His mother pressed him to her heart with a delight that seemed to say: "My dear son, I am more than paid off already."

But, children, you can never pay off your mother. Her thoughts of love and acts of affection are more in number than the days of life. How often has she nourished you, dressed you, kissed you, rocked you on her knee and in the cradle, carried you in her tender arms, watched over you in sleep, guided your infant steps, corrected at times your misdemeanors, thought of you in absence, and guarded your life in the unvarying remembrance of a mother's solicitude and the free-will offerings of a mother's devotion! Ah, dear child, you can never "pay off mother."

Yes, there is one way—there is one way in which you can more than pay off mother. It is by loving Jesus Christ and His work, and preparing for heaven. There Jesus dwells in glory, which He communicates to the saints of all generations; that same Jesus who said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Come, little children, come to Jesus Christ! Come, my child, and pay off mother, by praising God with her in heaven.—*Christian Guardian.*

BETH AND THE KITTY.

Beth could not go out to play one day when it rained, and she felt a little cross about it.

By and by she walked over from the window, where she had been watching the rain, to where her great gray Maltese kitty was asleep on the rug, and she picked up kitty rather roughly. Kitty did not enjoy this at all, so she growled and spit at Beth.

When mamma came into the room presently, Beth had kitty tucked into her dolls' crib so tight she could not get out, and poor kitty looked very unhappy indeed.

"What's the trouble with kitty?" asked mamma.

"She is a most distempered cat, mamma, and I put her to bed to cure her," said Beth, who loved big words.

Mamma laughed. "Is it the kitty or you that is cross, I wonder,' she said, taking her sewing.

Beth thought about it for awhile, and by and by she took kitty up, and kissing her, put her down on her own rug in front of the grate fire.

"Please do excuse me, kitty. I felt cross, and I thought it was you, and I am a pretty mean thing, I think," she said.

Kitty only yawned and purred, as she curled up before the fire, but Beth went to singing and playing with her dolls very happily.

Pleasantries.

"Was your watchman recommended?" "Oh, not directly. I used to see him in church, and as he stayed awake all through Dr. Sonora's sermons, I concluded he was the man I wanted."

NOTICE.

☞ *Editorial Correspondence address to* The Reformed Church Messenger, *907 Arch Street, Philadelphia.*

☞ *Letters pertaining to subscriptions and other business, address* Reformed Church Publication House, *907 Arch Street, Philadelphia.*

☞ *No notice taken of anonymous communications.*

For Terms, see page 11.

THE REFORMED CHURCH MESSENGER,
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THURSDAY, OCTOBER 8, 1891.

The forthcoming number of the *Reformed Quarterly Review* in October promises to be one of more than ordinary interest and value, as we infer from a glance which we have had of its contents in advance sheets. The article by Dr. Schaff on the *Renaissance and the Reformation*, read before the Evangelical Alliance last April at Florence, Italy, published partly in this country at the time, and now published in full in the *Review*, is one of masterly ability, well calculated to instruct thoughtful Protestants and Roman Catholics, both alike, on the question of the Church. To some of our readers at least the views just lately advanced by the greatest church historian in this country, are not new, for we heard them as he gave them utterance a long time ago in our own Church ; but here they are invested with new strength and life. The Doctor in this address shows that he still holds a firm grasp on the truth of history, and that he still has the power of writing out his thoughts with his old-time vigor, clearness, and perspicuity. We would advise those who are not subscribers to secure a copy of the forthcoming number. The article referred to is worth much more than the cost of the number itself.

When Lieutenant Peary was left behind in a high latitude, to spend a winter of nine months with his party in their north Greenland home, it was thought that his wife should return in the Kite to a more congenial clime among her friends. She, however, declined to do so, and concluded that it was her duty to remain with her husband. Was she right in doing so, when it was apparent that she would thus endanger her life —perhaps die in the cold ? Who lives a year or two longer will see. Many persons will think of this solitary woman in the cold north during the coming winter, no doubt, and we should not be surprised if her heroism should be one of the strongest incitements to send out a relief expedition next year. There may be some difference of opinion in regard to the propriety of sending out any more expeditions to reach the North Pole, but it seems there is no way of stopping them, and most persons like to read accounts of adventures in the cold regions of ice and snow. They increase our knowledge, enlarge our views of the world, and that is something useful.

AUTUMN.

The summer has passed away, the sun has crossed the line without the usual equinoctial storm at this writing, the harvest moon in its glorious beauty has declined, and autumn has come to us once more, for which we thank the Lord, who hath safely brought us thus far on our way.—It is not necessary for us here to remind our readers of the fruitful season which is just coming to a close. It was general throughout our land, although not throughout the world. We have seen it with our own eyes. But it may be well for us to be reminded of that part of the spiritual year through which we are now passing. It brought with it as it were in our panoramic view those great facts of redemption, which were best illustrated in that grand symbolism of nature which we witnessed during the spring and summer. After we had looked up, gazing upon the Lord as He ascended on high, we were there taught the vital influences of the descent of the Spirit on the Day of Pentecost, not only by the Word of God, but by all nature around us, teeming with the new life of another year of grace. With His presence and power the revelation of God to man was complete, as Father, Son and the Holy Ghost, something not yet fully and clearly revealed before. In this sacred Three, as in a mirror, we behold the love of God, the grace of the Lord Jesus Christ, and the powerful help of the Spirit, by which we are livingly united to the Father and the Son in one everlasting communion. We now know that our humanity in Christ has gained the victory over the world, that He is also the Son of God, and that the final and universal victory over all opposition is only a question of time. We, therefore, have the best guaranty that the Church shall at last triumph over the nations of the earth, and that we as individuals, each one for himself, shall gain the crown of glory—provided we are found faithful unto the end.

DIE DEUTSCHE IN AMERIKA.

We have been much interested in reading Dr. Ruetenik's book on *Die Vernehmte Deutsche in Amerika, Illustrirt*. It contains sketches or short biographies of some 150 foreign Germans who have distinguished themselves in the land of their adoption as *Vorkaempfer fuer Freiheit, Friede und Fortschritt*. The number of such is much larger than we had supposed, and, as we *can now see*, it might have been made still larger. We look in vain through the book for the name of the distinguished author, who speaks of himself simply as *Ein Deutsche-Amerikaner*—something which has the right ring about it. From the list of heroes it appears that the first Governor of New York or New Netherlands, as it was then called, Peter Minnewit, and one of his successors, Jacob Leisler, were of German and not of Dutch extraction, an interesting fact which everybody does not know.

Are there, however, no Germans born in America who have distinguished themselves in their country's history ? The number, we say, is considerable, and if some one would undertake the task of writing out sketches of their lives, he could fill a volume as large as Dr. Ruetenik's. During the Revolution we had such men as General Muehlenberg and General Hiester ; and in more recent times, such eminent physicians and professors as Dr. Gross and Dr. Leidy, to represent the Americans of German ances try. Still it must be admitted they have not had such an array of names in the higher places of the nation as might have been expected, and the question has sometimes been asked, Why has it been so? This may be answered in various ways. American Germans for a long time were very much isolated from the rest of the world by their language, and their natural diffidence prevented them from asserting themselves or claiming positions of influence to which they were as fairly entitled as their neighbors. But as we look at it, the main cause that so few of them have attained to a higher rank in this country in literature, the arts, the sciences, or in civil affairs, was the want of a higher education. They were from the beginning sincere advocates of education, but this seldom went any further than a High School, if it even reached that point. Colleges as a general thing were not in high repute. Quite naturally, they felt that in the race of distinction, they could not compete with men superior to them in culture and literary training. But in the course of time they established for themselves higher institutions of learning, such as colleges, and began to give their sons the advantages which other young men enjoyed. The result has been such as might have been expected, and we find that they are gradually coming to the front, in the army, the navy, in Congress, in our legislative halls, in judiciary departments and, we may say, also in literature, in theology and philosophy. As the progress in these directions has been slow, we may hope it will be only so much the more solid and permanent in the end. There is now probably as much German blood in the veins of this nation as there is in that of any other single nationality—if not more ; Germany, therefore, here in America has a mission, and with that a heavy responsibility that ought not to be ignored by its own representatives, nor by others. Old Germany for many years stood back, now it has come to the front in Europe, and its better life and tendencies ought also to come out in this cosmopolitan land of ours.

Synodical Editors.

(Elected by the Synods.)

Eastern, ... Rev. Jonathan H. Pannebecker.
Pittsburgh, ... " David B. Lady.
Potomac, ... " J. Spangler Kieffer, D. D.

THE WAY TO BE SOMEBODY.

Every body would like to be somebody more than just any body. This is right. God put that ambition into the human breast, and He desires that all men should strive to rise above what they are now. It is God's will that this should be so in Church and State, and He has made a way by which every one can attain to a position of important usefulness. It is strange how ambitious people miss this way so often. Not only do they fail to attain to greatness, but they bring disgrace upon themselves and involve others in great trouble.

It is, of course, among their fellow-men that people wish to stand high. In order to accomplish this quickly and effectually they proceed to place themselves above all around them, and to do this by the shortest route, they put others down. Now is it at all likely that a person who pursues this course will win the esteem and applause of those whom he has put down ? They may accept their inferior place, but only to curse their oppressor. There are those whose ambition it is to stand high in favor with God, who take this same way to accomplish their end, by, in a measure, assuming prerogatives which belong to Deity. Is it at all likely that God will regard such with favor ?

God's way, and it is the only way, to rise to important usefulness, is an entirely different route. " Whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant." " He that humbleth himself shall be exalted." Our blessed Master chose this way when He humbled Himself, even to death on the cross, having come not to be ministered unto, but to minister, to become a servant of servants even. And in what did His matchless greatness consist, but in this humility. By what does He now save, but by ministering unto sinners. This is the way to find one's true place in life in which one can naturally only excel. Let each one then, who would be somebody useful and great, plunge into the stream of human life around him. Let him sink beneath its surface to be lost out of his own and other's sight, and there let him be the servant of others.

But who ever did this ? Every one who has received praise both from God and men, and all the praise which rises daily from men comes to those who serve from those whom they served.

How can one make this plunge? Only by faith in the just God who promises that He will in due time raise such an one up.

Here is a practical lesson for those who aspire to prominence in their congregations, who are so often disappointed because they are not acknowledged, because others will not go down, who do so much mischief by their complaints. Plunge into the work of your church, plunge in hard, to sink deep into it and there in obscurity begin your work in love serving your fellow-members. If they heap abuse upon you, as most likely they will, remember it is greatness you are after. This is not attained without heroism. Here is your opportunity. Hold on in your service.

Young men go out from our Theological Seminaries into obscure corners of the Church. They are lost to sight, but they serve, and from these places they are lifted up to higher positions. Others leave the parental roof and are swallowed up by large commercial establishments as clerks, there they serve faithfully until they are lifted up and their names appear over the doors as part of the firms. "Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time." J. H. P.

DR. NEVIN'S "COLLEGE CHAPEL SERMONS."

We welcome this volume; and write these words, not for the purpose of reviewing, but simply for the purpose of welcoming it. It was eagerly expected by many, and will be gladly received by many, as a volume of no small significance and importance. For it contains all that has hitherto been published, all (it is safe to say) that may be expected to be given at any time to the world, of a certain particularly interesting class of the sermons of Dr. John Williamson Nevin, the sermons preached by him, namely, from Sunday to Sunday, to a congregation of professors and students, in the Chapel of Franklin and Marshall College.

The circumstances under which these sermons were preached invest them with a special and characteristic interest. Can there be found anywhere a more interesting congregation for a preacher to preach to than a company of college students, gathered from many homes, enlisted in a noble cause, passing through a most critical period in the history of their lives? Such congregations have tended to develop, both in this and in other countries, in the chapels of schools and colleges, a peculiar and powerful kind of preaching. But the chief interest of these sermons is, of course, derived from the personality of the man by whom they were preached. All the utterances of a great man are memorable and precious. His spoken words, his writings, his sermons or addresses, his conversation, his casual remarks,—all these are interesting and valuable to us, as serving to reveal, and bring us into contact with, the soul of the man himself. Everything proceeding from such a man possesses a certain importance; there is something of the man in it. "The king's chaff," as the proverb says, "is as good as other men's wheat." Precious are all the words of the king. Happy are they who hear them from the king's own lips; happy they, also, in their degree, to whom some genuine and trustworthy report of them is brought.

The sermons contained in this volume do not profess to be the sermons themselves, word for word, as they were delivered by Dr. Nevin. Confessedly, as is stated on the title-page, they have been "compiled from the editor's notes of these sermons taken at the time of their delivery." This circumstance, of course, makes their value inferior, as compared with those few occasional sermons which were published in full, and word for word, during the life-time of Dr. Nevin. But every one who examines the work must acknowledge that it has been well done. The ideas are all there. The words, as it is easy for one familiar with Dr. Nevin's style to see, are often the exact words of the master himself. There is even some compensation for the loss which the sermons have sustained, in the peculiar quality imparted to them by the process of intelligent condensation through which they were compelled to pass. This combination of reported thought and exact phraseology is unique and very interesting. It is something to be thankful for that there was at Franklin and Marshall College, in the class of 1870, a student who felt the desire, and who possessed the necessary intelligence and ability, to take such notes of these Chapel Sermons of Dr. Nevin.

It was a happy thought of the Editor to include in the volume, as the conclusion of it, a sermon of Dr. Nevin's, given in full, "in order that those readers who are not familiar with his style may have some opportunity of seeing what kind of work came from Dr. Nevin's pen when he wrote out a sermon with his own hand." This is the noble sermon on "Nature and Grace," delivered as a Baccalaureate Sermon before the graduating class of 1872. It serves to show what the sermons reported in this volume were like in their full and proper form. It may well stand here as an example of Dr. Nevin's preaching, with the solemnity of its spirit; the depth, earnestness and nobility of its thought; the rhythm and rugged eloquence of its style. With no pretensions to eloquence, there was yet in the preaching of this man, at times, as was felt by persons not incapable of judging, an eloquence powerful beyond the most of what passes for eloquence in preaching. There is not wanting a certain charm in the very largeness and extendedness of the preaching of which this sermon is an example; a largeness and extendedness born of opulence of thought and depth and earnestness of spirit. There has been a not unwholesome reaction against long sermons. It is well, no doubt, that sermons should be short. Yet, in these days of dainty "little bits" of sermons, the intellect and the soul cannot but long sometimes for the hearing occasionally of a sermon like this, large, opulent, extended, profound in thought and noble in diction.

There are many old students of Franklin and Marshall College, who will find a special interest in the words of the editor's preface, describing the untoward outward circumstances in which these sermons were preached: "The chapel in our days at college was rather a cold, bare and uninviting-looking room. There rises before the mind, as we think of it, the plain, gray, rough-cast walls; the long, narrow windows of clear glass (afterwards frosted, indeed, but not much improved by the process), without ornament or decoration other than shades of uncertain material, and age equally uncertain; old-fashioned settees, painted yellow; a cabinet organ in the choir-loft; a small, white painted altar in front of the pulpit, the pulpit itself being also white in color," &c. How the whole scene rises up before the memory, at these words! We see it all. Certainly, it seems incongruous that such sermons should have been delivered under such outward conditions. Yet, what did it matter? The glory of the institution lay, not in its buildings, nor in any external ornamentation, but in the presence of a great, powerful, dominant personality. One cannot help thinking of President Garfield's saying to the effect that "Mark Hopkins seated on one end of a log in the backwoods and a young man on the other end would make a college." It is personalities, more than anything else, that make colleges. The best and most that a boy obtains from his college course comes oftentimes not so much from any of the studies there pursued by him as from his there coming in contract with, and under the influence of, the strong, noble and quickening personality of the President of the college. Such Presidents it has been the glory of some American Colleges to possess. Dr. Hopkins, already referred to, was of this class; so, likewise was Dr. Nevin. Soon after the death of the former, Bishop F. D. Huntington made incidental reference to him, in a sermon, as follows: "Great teachers inspire as well as instruct their pupils. Scattered over this country, in no very great numbers, are educated men, from sixty years old downward, who trace what they are, as scholars and men, chiefly to the President of a New England College, who died only a few weeks ago crowned with tributes of affectionate honor. It was not a great or an old institution that Mark Hopkins governed. But he governed it with a singularly even, and almost undivided mastery. His learning was not diversified or his speech eloquent. His successive baccalaureate sermons are published in a book; they are full of nourishment for brain and spirit; but they in nowise account for the extraordinary answer that came up to him from the classes of young men that he taught. Because it was more than teaching—it was influence. He sent the graduates out, not stamped with a system or stocked with knowledge merely, but kindled by a new conception of life and impelled by the strength of a strong personality." We quote these words because they are so entirely appropriate to Dr. Nevin and his relation to the pupils who came under his influence at college.

The writer has always considered it as one of his misfortunes and losses that Dr. Nevin had severed his connection with Franklin and Marshall College some time before he became an undergraduate in that institution. Yet he was not far off; we reverenced him at a distance; we lived under the shadow of his great name; occasionally we too heard a sermon by him in the College Chapel. More fortunate was that younger brother, who, entering College a few years afterwards, (Dr. Nevin having meanwhile resumed the Presidency of the institution) came directly and fully under the influence of this great teacher and preacher, and to whose lot it fell to take the notes out of which has grown the present volume, giving us all we shall ever have of those memorable College Chapel sermons. It was an honorable work to perform; a labor of love; a tribute of gratitude and affection from a pupil to a revered and beloved master.

This volume has already been noticed in the columns of this paper. It is published in very handsome and convenient form by the Reformed Church Publication House. It contains an interesting preface by the editor, Henry M. Kieffer, D.D., and an appropriate and valuable introduction by Rev. Wm. M. Reliy, Ph. D. As for the contents themselves of the volume, we do not refer to them here further than to say that such titles as the following, "The Law of Spiritual Vision," "The Glorious Prince of Salvation," "Obedience the Way to a Knowledge of the Truth," "The Knowledge of God through Christ Alone," "Christ the Only Satisfying Portion of the Soul," indicate the high l nes along which these noble sermons move. J. S. K.

Extract from the Contract between the Publication Board of the Reformed Church in the U. S., and the Proprietor of the Reformed Church Publication House.

"It being distinctly understood and agreed between the parties that the Synods of the United States, Pittsburgh and Potomac in consideration of the terms of this lease agree that they jointly or any one of them will not establish or themselves conduct or have conducted for them a publishing house or houses, nor publish any books or periodicals, nor endorse any periodicals that may be published by any private party or individuals either within or without their respective bounds."—Minutes of Synod, 1888.

Poetry.

WAITING UPON GOD.

Sometimes I'm in a fearful strait!
When that which fills me with amaze
And tries my faith I can but wait
For God to justify His ways.

The hardest problem to my mind,
The mysteries of life untold,
For which I no solution find
In the hereafter shall unfold.

When He shall show me by His hand,
When light and love make manifest
His purpose I shall understand,
That all He does is for the best.

"Shall not the Judge of earth do right?"
To all His creatures He is just;
'Tis hard to cling to hands that smite,
But, though He slay me, I will trust.

O, learn, my heart, to acquiesce
In God the Father's righteous will,
Grieve for Thy loss and crosses less,
And find Thy peace in waiting still.

—*The Christian Herald.*

Selections.

Great works are performed, not by strength, but perseverance.—*Steele.*

Circumstances are like skeins of thread or silk; when taken by the good end, they are easily disentangled.—*Mme. Swetchine.*

Glories, like glow-worms, afar off shine bright,
But looked at near have neither heart nor light.

—*John Webster.*

In putting man to struggle against misfortune, God purifies him from his past faults, puts him on his guard against future ones, and ripens him for heaven.—*J. de Maistre.*

Good thoughts are blessed guests, and should be heartily welcomed, well fed and much sought after. Like rose leaves, they give out a sweet smell if laid up in the jar of memory.—*Spurgeon.*

Art thou longing for a mission
In the earth?
For a noble, high endeavor
Springing into birth?
Let thy dreams be wrought in living,
And thy God, He richly giving,
Will thy needs supply.

—*Mrs. H. E. Brown.*

No man is born into the world whose work is not born with him. There is always work, and tools to work withal, for those who will, and blessed are the horny hands of toil.—*Lowell.*

Let youth, the morning of your days, be cheered with the light and joy of religion, and though life may be somewhat a cloudy day, its progress will be pleasant, and its close delightful as a summer evening.—*Cushing.*

There can be no real fear or reverence or seriousness of heart, until a man has come to understand, at least in some measure, what he is, that is, to realize his own awful structure and destiny.—*Manning.*

A soul which enjoys the serenity of a pure conscience preserves all its beauty, all its sensibility, all its freshness; it has in everything the clearest ideas, the most exalted views, and the most noble sentiments.—*Dupanloup.*

Unbelief does nothing but darken and destroy. It makes the world a moral desert, where no divine footsteps are heard, where no angels ascend and descend, where no living hand adorns the fields, feeds the birds of heaven, or regulates events.—*Krummacher.*

Though the trifler does not chronicle his own vain words and wasted hours, they chronicle themselves. They find their indelible place in that book of remembrance with which human hand cannot tamper, and from which no being save One can blot them. They are noted in the memory of God.—*Rev. G. Hamilton.*

Science and Art.

An aluminum steamboat is now running on the Lake of Zurich, Switzerland. It weighs only about half a ton, or half the weight of an ordinary boat of the same size. The vessel carries eight persons, and with a two horse-power petroleum engine, easily makes six miles an hour.

A TEST FOR SEWER GAS.—Saturate unglazed paper with a solution of one ounce acetate of lead in eight ounces of rain-water, let it partially dry, and then suspend in a room suspected of containing sewer-gas. Its presence in any quantity soon blackens the test paper.—*Christian at Work.*

The latest plan to improve the draft of the furnaces of ocean steamers is to increase the height of the smoke pipes. The new steamer Scot, of the Cape Mail Line, is provided with smoke pipes 120 feet high above the grates, being the loftiest pipes ever put into a steamer. A draft of three quarter-inch water pressure is thus obtained, all the steam needed is easily secured, and the use of fans is dispensed with. Her speed is nineteen knots.

At a recent meeting of the Chemists' Assistants' Association, of London, Mr. J. J. Smith described a little microphone which would render audible the footsteps of a fly. The apparatus, says *The English Mechanic*, consists of a box with a sheet of straw paper stretched on its upper part. Two carbons, separated by a mor sel of wood, and connected with the two circuits, are fastened to it, and a carbon pencil, placed crosswise between the two, is kept in this position by a groove made in the latter. A very weak battery is then sufficient to set the instrument at work, and when the fly walks over the sheet of paper it produces vibrations strong enough to re act energetically on an ordinary telephone.

Items of Interest.

The opening of the great tunnel under the St. Clair River between the United States and Canada, at Sarnia, Ontario, and Port Huron, Mich., took place September 19.

America, through the American Board, expended in fifty years a million and a quarter dollars to evangelize Hawaii, and has during that time received about four million dollars a year in trade. Christianity means a demand for clothing and utensils.

Public Opinion states that absolutely pure sugar is manufactured only in Germany, whence chemists and druggists get their supplies. This fact does not compromise the value of our sugar for use in food. Absolutely pure sugar, like absolutely pure alcohol, is not a commercial necessity.

Mr. Robert Garrett has presented to the Johns Hopkins University a valuable collection of works on early American history, including a nearly complete set of the Baltimore City Ordinances, a valuable collection of legislative documents and pamphlets, and several volumes of the Baltimore *American* covering the period of the war of 1812–14, and later years.

The second Ecumenical Methodist Conference is to meet in the city of Washington in the early part of this month. "Ecumenical" is a dignified and churchly word for universal, and the gathering is to consist of delegates from all the Methodist churches of the world. This is the second Conference of the kind, the first having been held in the year 1881 in the city of London.

It was stated from Washington on Friday that the number of acres of ceded Indian lands opened to settlement under the President's proclamation of that date was 266,242. This was based on data furnished by a Department official, but it was erroneous. It represented the number of acres to be opened in the Pottawatomie reservation alone. The whole number to be opened under the proclamation is 839.406.

Hints and Recipes.

If sheets or tablecloths are wrung by putting the selvage through the wringer, the edges will not curl up, and they will iron much easier.

When the ankle has been severely sprained, immerse it immediately in hot water, keeping it there for fifteen or twenty minutes. After it has been taken out of the water, keep it bandaged with cloths wrung out of hot water.

TWITCHING OF THE EYE.—There are few people who are not at times annoyed by an aggravating twitching of the muscles of the eye. This is a danger signal indicating abuse of the organs or extreme fatigue of the whole system, and the remedy is at once the simplest and most difficult to apply—perfect rest. If this fails to restore, an oculist should be consulted.

STAINS ON WHITE GOODS.—To remove mildew or stains from white cloth pour a tablespoonful of chloride of lime in half a pail of water and let it stand half an hour; then dip the cloth in, wet thoroughly, and spread in the sun. Repeat this until entirely out, then wash thoroughly and rinse, and the lime will not injure the cloth. To leave the cloth over night without washing the lime will rot it. Yellowed or unbleached clothes may be bleached in the same way.

SARATOGA BISCUITS. — The following breakfast cakes are great favorites at a certain Saratoga hotel: Heat a pint of new milk over the fire, and when hot enough to melt butter, remove, add butter the size of a walnut, three beaten eggs, three tablespoonfuls of good yeast, a little salt, and flour enough to make a soft dough. Let them rise in a warm place for two or three hours. Make up into small biscuit of bun-shaped cakes, lay close together on a well-buttered tin, and bake for fifteen minutes in a quick oven.

Any squint or cast in the eye can be cured without the expense of going to a physician or an oculist. It is only necessary to get a pair of spectacles with plain glass in and to color the center of one of the lenses black. The eye will naturally make an effort to look straight ahead all the time, and after a few days the effort will be imperceptible. With a child a cure can be effected in a week, and with a grown person a month will suffice to remedy the worst case. Wearing smoked glasses is the best possible safeguard for weak eyes when in a strong light, and even these will help to get rid of a "cast" by strengthening the eyes and relieving them from unnecessary exertion.—*Detroit Free Press.*

TREATMENT OF BURNS.—For slight burns cover all the injured parts with a layer of powdered soda. For deeper burns, but where the skin is not broken, dip linen rags in a solution made by dissolving about one-third of an ounce of the soda in a pint of water; lay the rags on and keep them moist with the solution. For very severe burns, followed by suppuration (formation of pus), apply the rags in the same way, keeping them moist, but frequently exchange them when dry for fresh ones, and carefully wash off with the soda solution any matter that has accumulated underneath, so that it may not be absorbed into and poison the blood. Leading European journals give numerous instances in which, by the above treatment, extensive burns of very severe character have healed speedily, leaving little scar.

Farm and Garden.

At Swedesboro, N. J., a truck grower named Henry Mitchell, has just realized one thousand dollars more than the land cost him from the yield of eight acres which he planted in sweet potatoes, his crop having netted him two hundred and fifty dollars to the acre.

CAUSE OF POTATO SCAB.—This long-mooted question appears to have been settled at last. It is said that the cause of potato scab has been found to be a species of bacteria. These bacteria are of two kinds—the surface and the deep, the latter being most common in New England. This variety has been isolated by Dr. Roland Thaxter, of the Connecticut Experiment Station, and it has been satisfactorily proved that this peculiar fungus is invariably found accompanying the disease when examined in that region. The scab has been found to be propagated by means of its spores when deposited upon young potato tubers with great certainty, and Dr. Thaxter has an interesting series of photographs showing its growth. In connection with this the Doctor is studying an organism which appears to be almost identical in form, but different in growth, which is a common form upon rubbish, old hay, straw, and manurial substances in the barn-yard. Dr. Thaxter states that no remedy has been found, but this will be his study in the future. The surface scab, which is found more in the West, has been located by Professor Bolley.

SAVE THE BEST FOR SEED.—October is the seasou for saving most kinds of field and garden seeds, and all wise cultivators will attend to the important matter carefully. So much depends upon the quality of the seed sown, that no farmer or gardener can afford to be careless in making his selection. Every one who has a superior variety of grain or vegetable specially adapted to his locality, should save for seed the very best product thereof. This is far preferable to purchasing, for there can be no question as to quality, or genuineness of variety. Be assured that when seed, soil, climate, and cultivation are right, farm and garden products will neither "run out" nor deteriorate. True, it is some trouble to save seeds, but it pays in both the quality and quantity of the crops produced. In this connection we may appropriately republish a highly approved process for saving melon, pumpkin, squash and cucumber seeds, as follows: Place the seeds in a basin of water; wash and cleanse them thoroughly; then take a skimmer and lift out and throw away all those that float, as they are useless. Sometimes half the seed in a melon will float, and, of course, they should be rejected, as they will not germinate. Put the good seed on a board and dry them in the shade—never in the sun. After they are thor-

oughly dry, store them away in a place where they will be safe from mice and insects.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch St.

College Chapel Sermons. By the late John Williamson Nevin, D.D., LL.D., President of Franklin and Marshall College, Pennsylvania. Edited by Henry M. Kieffer, D.D., with an introduction by W. M. Reily, Ph.D. Reformed Church Publication House, Philadelphia, Pa.

This volume is composed of twenty-four short sermons, preached at different times in the college chapel at Lancaster, Pa. They are both doctrinal and practical. Of them, Dr. Reily in his introduction says, "These sermons fall in what may be called a transition period. They are characterized by marked moderation and clearness. They are free from the polemical, the speculative, and the mystical elements elsewhere to be found. The topics are varied. The plain facts of Scripture and the truths of the Gospel are presented in a practical way. They are helps to devotion, supports to faith, and words of comfort to heavy hearts." An excellent steel portrait of the eminent author serves as a frontispiece to lhe volume.

Harper's Magazine for October. Analysis of Contents. Frontispiece:—Street in the New Quarter of Cairo; Cairo in 1890, Thy Will be Done, Letters of Charles Dickens to Wilkie Collins, A Legend of Sonora, The Art Students' League of New York, Peter Ibbetson, Interpreted, An Unfinished Story, Glimpses of Western Architecture—St. Paul and Minneapolis, A Courier's Ride, An Impossible Lady, Contemporaries in Surgery, London—Plantagenet, Trials of a Painter's Wife, Editorial Departments. Monthly Record of Current Events.

Harper Bros., New York.

The Atlantic Monthly for October. Contents—The House of Martha. XLVIII.–LII., Emily Dickinson's Letters, The Hawkbit, Gran'ther Hill's Patridge, The Ascetic Ideal, Deep-Sea Springs, In London with Doctor Swift, The Lady of Fort St. John, XIII.–XV., General George H. Thomas, The Cave Dwellers of the Confederacy, The Equinoctial on the Ipswich Dunes, The Bubble, The Late Sir John Macdonald, A People without Law, I., James Russell Lowell, 1819–1891, Ignatius von Dollinger, Mr. Howells' Literary Creed, Mr. Lowell and the Atlantic, Comments on New Books, The Contributors' Club.

Houghton, Mifflin & Company, Boston, Mass.

In the October Magazine of American History is to be found—A Group of Columbus Portraits, The St. Croix of the Northeastern Boundary, Hugh McCulloch on Daniel Webster, Cabot's Landfall, The Sultan of Turkey and the Chicago Exhibition, Philadelphia in 1778 through Foreign Eyes, Napoleon Bonaparte and Peace with America, Good Things from Dr. Johnson. The frontispiece this month is a picture of Bonaparte about the time he made peace with America.

Subscription price $5.00 a year. Published at 743 Broadway, New York City.

Littell's Living Age. The number of The Living Age for October 3 contains—Memoirs of Prince Talleyrand, Edinburgh Review; Letiy Coe, Temple Bar; Private Life in France in the Fourteenth Century, Fortnightly Review; A Real Tartarian, Macmillan's Magazine; The American Tramp, Contemporary Review; Some Recent Studies on the Solar Spectrum, Month; The Dutchman at Home, Macmillan's Magazine; Sir John Macdonald, Blackwood's Magazine; Poetry and Miscellany.

$8.00 per year. Littell & Co., Boston, are the publishers.

Marriages.

On September 16, 1891, in St. Paul's Reformed church, Baltimore, Md., by the Rev. Warren J. Johnson, Mr. Edward G. Nnatz to Miss S. Rebecca Hoffman, all of Baltimore, Md.

At Shenandoah, Pa., September 7, 1891, by the Rev. Robert O'Boyle, at his residence, 107 N. Line street, Mr. Robert Stewart to Miss Lillie M. Shoemaker, both of Shenandoah.

At Mahanoy Plane, September 17, 1891, by the same, Mr. William W. Davies of Shenandoah, to Miss Lillie H. Richeldifer of Mahanoy Plane.

On September 22d, 1891, at the residence of the bride's parents, at Keefer's, Pa., by Rev. J. F. Mackley, M.D., assisted by Rev. J. Spangler Kieffer, D.D., and Revs. Jacob Hassler and W. I. Stewart, Ambrose W. Thrush, M.D., of Greenvillage, Pa., to Miss Mary J. Keefer, daughter of Hon. Cyrus T. Keefer.

Deaths.

Obituaries to be inserted free of charge must contain only *two hundred* words, and all words above that number, verses of poetry and resolutions, will be charged for at the rate of *one cent* a word. Money must accompany obituary to insure insertion. Memoirs of ministers, their wives, and of prominent laymen are exempt from this rule.

Died.—Entered into rest, at Winchester, Va., on the 23rd ult., Mrs. Mary M. Snapp, widow of the late Joseph Snapp, aged 71 years.

The deceased leaves five daughters and three sons. She was a consistent member of the Reformed church for many years, was a kind, affectionate wife, a devoted mother, and a most excellent neighbor. The funeral took place on the 25th ult., from the Reformed church and was largely attended, attesting the worth and esteem in which she was held by a large circle of friends. Rev. Dr. H. M. White, pastor of Loudoun street Presbyterian church, preached a very impressive sermon in which he spoke of the many Christian virtues of the departed mother. Rev. L. M. G. Miller, pastor of Grace Lutheran church, made a very touching prayer. Interment in Mount Hebron.

Died.—In Hanover, Pa., September 25, 1891, after an illness of one week, David S., second son of Mr. and Mrs. John C. Tauger, aged 3 years, 6 months and 29 days.

In this death the First Reformed Sunday school is deeply sympathetic with the parents in their loss. Little David was somewhat peculiar in his disposition. He endeared himself to all who knew him, by a loveliness of temperament which is not usual in one of his age. This makes it specially trying for us to give him up, but we would not withhold him from the arms of that tender Shepherd who is abundantly able to keep him safe and pure until the day of our reunion. R. B. J.

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Miscellaneous.

SOME OF THE ADDRESSES DELIVERED AT THE FAREWELL SERVICES TENDERED MISS MARY C. HOLLOWELL.



Through the favor of the proprietor of the *Public Opinion*, of Chambersburg, Pa., we are enabled to give the accompanying likeness of Miss Hollowell, and from the columns of the *Public Opinion* the addresses of Miss Schively and Miss Hollowell. Miss Rebecca H. Schively, as representative of Woman's Missionary Society of General Synod, said:

"Owing to the fact that the occasion which brings us together is the result of the labors of the Woman's Missionary Society of General Synod, the Secretary of the Board of Foreign Missions has thought proper that a representative of that society should be heard here. The President of the Woman's Society has designated me; and I thank the President and brethren of the Board for this opportunity to say one word for woman's work. Representing the women of the Reformed Church in the United States, and especially of those four Synods which have synodical societies, and from which the General Synod's society draws its support, I would say, that we find here reason for deep thankfulness, and at the same time read encouraging lessons for the future. We are thankful, because we cannot help believing that in this success we see the sign of God's blessing upon our endeavors.

"Four years ago, when the W. M. S. G. S. was organized, it sought the guidance of the missionary boards for its efforts. The response of the B. F. M. was, 'Take care of the Girls' School at Sendai.' The sending of this new teacher, to relieve the over-burdened ones already there, is the outcome of that care. The W. M. S. G. S., as I learn from its treasurer, has, during these four years, contributed more than a thousand dollars to Home and Foreign Missions. But the W. M. S. G. S. is not what it shall be. It is not what it will be when the sleeping women of Potomac Synod shall have awakened to the full knowledge of their responsibilities and their powers; it is not what it will be when the other Synods shall have found out that they have a place for women's work. The question will shortly come before the Potomac Synod, whether it will permit such an organization; and I entreat you, pastors and elders of that Synod, that you will encourage and help us. And sisters, women of Mercersburg Classis, women of Potomac Synod, let this night be a new starting-point for us; let not the feelings that are stirred within us to-night remain mere dead sentiment, but let them work in us renewed zeal in the cause of missions. Be faithful to your classical society; be faithful to your synodical society, when you have one; and let us never give over our work for the cause, until death shall end our labors.

"It only remains for me, in the name of the Reformed women of the United States, to say a few parting words to our young missionary. I will not say *farewell*, for to some ears, the word has a mournful sound, and I think that when God's child goes forth to do his work, no note of sadness should be breathed. But I will bid you a homely 'Good-bye,' in all the rich fulness of its meaning, 'God be with you;' the Mizpeh benediction of our everyday life. It may be that some night, far out upon the sea, or in your new home, far away amid strange scenes, your eye will seek something familiar to rest upon. You will look up to the sky, and the Pointers will speak to you of faith and constancy; and brave Orion will look down with cheerful courage; and the silver netted Pleiades will rain 'sweet influences' upon you; and the Harp and the Crown will be there, with their suggestions of praise. I think the night will come, when you will be glad that not only the same sun and moon light you as at home, but that the same kindly stars bend over you that you have known from childhood. But how much deeper and richer your joy in the truths which those heavenly lights symbolize! To feel that the same God whom you have learned to know, will be your guide forever; the same Saviour, who has promised to be with you all days! So then, although it may not be your privilege to live where your fathers have served the Lord, or to worship in this church, where your mother's sweet voice helped to lead His praises, and where you were baptized and confirmed, all the best things which have been yours here will be yours always, wherever you may be. Go then, young teacher, child of many prayers—teach English, teach German, teach all wholesome knowledge, all pleasant and womanly ways; but above all, in word and in life, teach Christ. Our loving sympathies and our prayers will go with you; and the substance of those prayers lies in that word 'Good-bye!'—God be with you."

Miss Hollowell said:

"As I know so little about the work in Japan I will not have much to say, but I want to thank the church for the honor it has conferred upon me by selecting me to fill the position of teacher in our school at Sendai, Japan, and although I feel my insignificance in comparison with the great work there is to be done I can only try to do my best.

"As you know, we have a girls' seminary at Sendai which has been in existence some five or six years. In this the Japanese girls, some as beneficiaries, others supported by their parents, are collected to study the Bible as well as secular studies. There I expect to teach, probably only a few classes at first, as there is, on my part, the language to be studied, which will require great labor.

"By some persons going to Japan, as a teacher, is looked upon as quite a sacrifice. There is sacrifice connected with it, of course, but there are in this case, as in almost all cases, two sides to the question; this has its dark covering but also its bright side. It is very hard, of course, to leave the home and friends we have known and loved so long, and to live in a country so entirely different in all respects from our own. This is the dark side. But then where do we find a quicker, brighter people? a people more eager and willing to learn than the Japanese? They have thrown open their whole country to civilization, and now we ought to do our part to help not only to civilize but to Christianize.

"I am glad that it is my privilege to go to help in this grand work. When we think of the great work there is to be done and so few to do it, no wonder we feel weak-hearted, that it is too much, but we never accomplish anything worth doing at a single stroke. Steady, persistent effort is what is needed. Doing to day what our hands and hearts find to do and trusting the rest to the dear Father who rules all.

"Not all of us can go to foreign fields. Indeed, it is well ordered that we cannot, for there is a wide field for those at home. We who go to foreign fields must have the support of those at home, for without their prayers and aid we could do nothing.

"I know how interested you all are in missions and I feel that your interest and prayers will follow me in my new work, and, God helping me, you will not be disappointed. I hope at some future time to be privileged to give you some account of the interesting work to which I am going:"

For Reformed Church Messenger.

THE BROTHERHOOD CONVENTION.

Have you ever attended an annual convention of the Brotherhood of Andrew and Philip? If so, you will be able to appreciate, in some measure, the joy experienced by the writer in meeting recently with the brethren in the city of Baltimore.

Leaving Norristown on Friday morning, in company with the pastor of Trinity Reformed church and three delegates, young men from the Reformed Church of the Ascension (albeit one of the number was Elder Abram Schwenk), and meeting in Philadelphia a number of representatives from the active chapters of our churches there, we were borne rapidly along by an express train of the P. R. R. to the city of Baltimore. As we step from the car a group of young men approach and, extending the hand, give us a most cordial greeting. We had never seen them before. They had not seen us. Yet they know at a glance that we are of the Reformed church and of the Brotherhood of Andrew and Philip. Why the quick recognition? Is there anything in the appearance of our delegates that seems to assure these young men that here have come their brethren? It may be so. But, see in the lapel of each coat the Brotherhood Badge containing the star and the red, orange and black of the Reformation, the significant colors of the Reformed church. By this shall they know we are of the same body.

Soon we are at the First Reformed church. How delightful the reception! The genial pastor, Rossiter, is ably assisted by the Brethren Clever, Johnson, Deatrick, Weber and Schmidt, of the other (English) Reformed congregations. Committees of young men from each Brotherhood Chapter are here and vie with one another in showing attention to the visitors. Ladies of the congregation have prepared a sumptuous dinner which they serve in the lecture room of the church. In the evening a largely increased number of delegates partake of supper in the same room. Who can forget the sight—the beautiful flowers, the luscious fruits, the rich viands, and the noble ladies, who, like veritable Marthas, minister to the needs of all present?

On the following day, at noon, a similar repast is served by the ladies of the Third Reformed church, and in the evening by those of St. Paul's congregation. We have known of Maryland hospitality, have enjoyed it on previous occasions, and are, in a sense, prepared for this manifestation of it.

Equally cordial is the treatment we receive in the homes of the members. Each delegate thinks his host and hostess the most charming. The writer thinks himself most highly favored in being entertained at the pleasant home of Mr. Edwin H. Shafer.

It was our privilege to attend four sessions of the Convention, each one preceded by a half hour fervent devotional meeting. Interesting to us are the brief reports made, during the first by a representative from each of the chapters, giving an account of the work done throughout the year. We are surprised at the extent of it and at the good results attained. At the same session Dr. Wm. Rupp, of Meyersdale, Pa., reads an interesting paper on "How the Brotherhood aids the Pastor."* Do not fail to read it. After the reading of Dr. Rupp's able address, pastors are invited to give short talks on the same subject. We listen eagerly to the experience of the brethren. Has any pastor failed to find his Brotherhood Chapter helpful? Not one. It has not been a panacea for all the apathy that characterizes so many congregations; but all acknowledge that as an organization it has awakened in many young men an interest in the real work of the church and that through it many souls have been brought to Christ.

At the evening session beautiful and

*The address will be found on the second page of this issue.—ED.

Continued on Page 13.

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

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most pleasing welcome addresses are delivered by the Pastors Rossiter and Clever, which meet a happy response by the President of the Council and father of the Brotherhood, Rev. Rufus W. Miller. Dr. E. R. Eschbach then favors the Convention with an able address on "Young Men's Work in the light of the Heidelberg Catechism."

The sessions of Saturday morning and afternoon are occupied chiefly by the young men of the different chapters in discussion of various topics related to Brotherhood work. We listen to an inspiring address by Rev. Dr. J. A. Worden of the Presbyterian church, and then hasten to take the train for home that we may be in our pulpit on the Lord's Day. Others remain to enjoy the feast of good things on Sunday; to hear the sermons and addresses; to attend the men's mass meeting; and to share in the impressive services at the closing meeting on Sunday evening in the Academy of Music when, we are informed, 2000 people were in attendance.

It was a good Convention. We believe that good results will soon be apparent, not only in the renewed life and activity of the chapters already organized but also in an increased interest on the part of pastors and congregations as yet without such organization. Progress has been made. An evidence of this is seen in the roll of fifty-six chapters with nearly two thousand members. The future is bright with promise. We believe the Lord will bless an organization whose object is "the spread of Christ's kingdom among young men." S. R. B.

For Reformed Church Messenger.

DEDICATION OF ZWINGLI REFORMED CHURCH AT EAST BERLIN, PA.

The Reformed congregation in the beautiful borough of East Berlin has long felt the need of a more suitable worshipping place. The exterior, as well as the interior view of the old building, was unsightly, and showed striking marks of decay, having stood since the year 1812. Accordingly a congregational meeting convened early in the spring of 1890, when it was decided to level the old structure to the ground and utilize the best material in the erection of another, on Main street, in the heart of the town. As early as the 29th day of March of the same year ground was broken, and on June 15th the corner stone was laid according to the beautiful form of the Reformed church, Rev. W. E. Krebs, of Littlestown, preaching the sermon. On Sunday, September 20th, of the present year, the completed structure was dedicated, having cost nearly $6,000. The dedicatory sermon was preached by the Rev. Geo. B. Resser of the First Reformed charge, Hanover, Pa.

Bro. Resser's discourse was very appropriate for the occasion, and commanded the close attention of a large audience; his style is plain and practical, and his delivery earnest and impressive. At the conclusion of the sermon Rev. W. R. H. Deatrich, of Newport, Perry county, commenced to make the appeal to liquidate a debt of $1500, and so well did he succeed that before 12 M. the money was raised in subscriptions and cash to within $200.

At 1.30 P. M. was held a children's service, when an address was made by Rev. Deatrich, who, in his usual pleasant manner, delighted not only the "little ones," but the whole audience.

At 2.30 Rev. Dr. I. S. Weisz, of York, Pa., officiated, and preached a highly interesting and edifying sermon in the German language, much to the satisfaction of the German hearers. At this service the remaining arrearage was made up, with a small surplus, which is to be devoted to the heating apparatus.

At 7.30 P. M. Rev. W. R. H. Deatrich preached in the English language to another large and appreciative audience, when the church was consecrated by the pastor, Rev. O. F. Schaeffer, according to the beautiful form of the Reformed church.

The choir connected with the church rendered excellent music on the occasion, and their new organ, purchased from the Weaver Organ Co., is quite an ornament, and excellent in tone. The congregation, although weak in number, and none in affluent circumstances, are a band of united worshippers, and evinced much sacrifice and earnest self-denial. Six thousand dollars is no small sum for 75 members to raise, and here we must not forget to mention the Ladies' Mite Society, which made up nearly $1000.

The church is Gothic in style, harmonious in all its proportions, grand and imposing without, hospitable and spacious within. The walls are of brick, with trimmings of granite; the windows are of Gothic style, and those in the auditorium are memorial, and of cathedral glass, rich in design. The seating capacity of the auditorium is 400; and when the sliding doors are raised between it and the Sunday-school rooms, 600 can be seated. The ceiling of the auditorium is of wood finish, and the side walls frescoed with a beautiful tint of pink, with exquisite borders; it is lighted with a double reflecting chandelier, which gracefully sheds its rays from the center to all parts of the auditorium. The pews are of ash and walnut. The entire floor is carpeted, so as to harmonize with the rest of the furniture. The chancel and choir are surrounded with a neat railing; the furniture of chancel and pulpit was donated. The auditorium is entered through a vestibule in the tower from Main street.

The members of Zwingli Reformed church cannot sufficiently thank their very efficient building committee, composed of the following gentlemen: Michael Rebert, president and treasurer; F. C. Wolf, M.D, secretary; R. B. Gladfelter, G. W. Baugher and Chas. E. Butt. Much praise do they merit for their untiring zeal and supervision. On the whole the members of the congregation as well as the citizens have reason to congratulate themselves on the beautiful edifice, which is indeed attractive and an ornament to the town.

For Reformed Church Messenger.

PROCEEDINGS OF THE PITTSBURGH SYNOD OF THE REFORMED CHURCH.

The twenty-second annual session of Pittsburgh Synod of the Reformed Church in the United States convened in Christ Reformed church, Latrobe, on Wednesday evening, September 30, 1890.

The session was opened with religious services. The sermon was preached by the retiring President, Rev. J. F. Wiant, of Troutville, Pa. After the sermon, the Synod entered upon the election of officers for the ensuing year. Rev. A. J. Heller was elected president; Rev. T. S. Land, vice president; Elder C. M. Boush, treasurer; Rev. H. S. Garner, corresponding secretary.

The following are chairmen of the several standing committees: Religious Services, Rev. C. M. Hartzell; Minutes of Synod, Rev. S. S. Miller; Minutes of Classis, Rev. A. E. Truxal; Overtures, Rev. H. S. Garner; Examination, Licensure and Ordination, Rev. A. R. Kremer, D.D.; State of the Church, Rev. J. F. Wiant; Missions, Rev. D. B. Lady; Theological Seminary, Rev. D. H. Leader, Institutions of Learning, Rev. D. N. Dittmar; Minutes of Synod, Rev. Wm. Rupp, D.D.; Overtures, Rev. J. F. Snyder; Education, Rev. E. H. Dieffenbacher; Publication, Rev. Wm. Rupp, D.D.; Finance, Rev. C. R. Ferner; Nominations, Rev. H. D. Darbaker.

The remainder of Thursday morning's session was occupied in hearing the report of the General Board of Missions. The report speaks of commendable progress and asks for continued and increased liberality of the members of the church.

The Sunday-school Board and Board of Church Extension made short reports.

A full outline of an educational policy was presented by a committee appointed last year, and somewhat discussed, but referred without action to a committee to formulate action thereon.

The Board of Managers of the Orphans' Home made a full report of the condition of the Home, and the fact that the soldiers' orphans had been removed by the State authorities dwelt upon.

But as all these matters have been put into hands of committees we cannot at this writing (Friday evening) report any action of Synod on these matters and this information must be deferred to next week.

STATED CLERK.

DEDICATION OF THE HOUGH AVENUE REFORMED CHURCH, CLEVELAND, OHIO.

From the Cleveland *Leader and Herald* we learn that upon the 27th ult. the doors of the beautiful new Reformed church, the first English church of that city, threw open its doors for worship for the first time. The little flock that in faith and hope entered upon the enterprise of erecting a house for itself, and after much trial and many discouragements it had the joy of seeing their ardent labors crowned with success. We have already published an account of the plan and a picture of the new church.

On Sunday, 27th ult,, the sermon was preached by Rev. E. R. Eschbach, D.D., of Frederick, Md. In the evening the sermon was preached by the pastor, Rev. W. R. Stearley from the text Joshua iv. 6, "What mean ye by these stones?"

Rev. H. J. Ruetenik, D.D., who more than thirty years ago organized the first Reformed church among the Germans in Cleveland, followed in a short address, in which he recounted the history of the Reformed church in that city, from one struggling congregation to eleven healthy organizations. He said that only one-fifth of the Reformed churches in America were German and there was plenty of room for more English speaking ones. He was glad to see a church in Cleveland in which the English language would be used, hoped it would grow and prosper.

Rev. A. Chalmers of the Disciple church next spoke a few words of congratulation.

On Tuesday evening the dedicatory services took place. The sermon was preached by Rev. Dr. Dowling, of Albany, N. Y., who chose for his text Psalm 122: 7. The sermon was an appropriate one and delivered in the preacher's well-known eloquent manner. We hope to lay it before our readers in our next issue. After the delivery of the sermon the church was formally dedicated to the service of the Triune God by J. A. Peters, D.D., President of Heidelberg University. The benediction was pronounced by Rev. Dr. Dowling.

Church News.

☞Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

PENNSYLVANIA.

Jeannette.—Children's day and harvest services were held in Grace Reformed church, Sunday, September the 20th. Flowers, grains, fruits and vegetables were brought from gardens, fields and orchards, and skilfully arranged to beautify the house of God. The attendance was large both at morning and evening services, and seemed to be highly appreciated by all present.

Numidia Charge.—On or about the 10th of August the pastor of the Numidia charge, Rev. Geo. B. Dechant, received the programme of the Church Work Convention of East Susquehanna Classis. Hence great preparations were made to entertain the brethren. The churches were beautifully decorated with the first of the harvest, fruits and flowers, and the finest of the corn. The children tried to get their vocal organs into the best of trim, in order that they might intersperse the addresses with sweet melody of song.

On the 25th of August at 9.30 A.M., the pastor, Rev. G. B. Dechant, opened the convention at Emanuel's Reformed church, *all alone*, with his congregation; nay, not alone, for the Lord was surely there. At 2.30 P.M., Rev. S. P. Brown, the chairman, put in an appearance. He with the pastor and people tried to make the best of the occasion, several of the Sunday-school workers taking part in the discussions. At 7.30 P.M., Rev. N. W. Sechler reinforced them by his appearance, but only to leave them by the first train next morning. The singing by the little folks and also by the choir added much to the interest. The addresses were listened to with marked attention. We think we are safe in saying that all could say, "It was good that we were here, for we have been with Jesus and have learned of Him." The offerings amounted to $73, which is also in harmony with God's word, "Give as the Lord hath prospered you," this being more than double that of last year for this little congregation.

On the 26th of August at 9.30 A.M., the convention was continued in Grace Reformed church at Mill Grove, Pa., by Bro. Brown, the pastor, and several of the Sunday-school workers, Rev. Brown taking the place of Father Duenger, and was listened to with marked interest. The decorations were beautiful, and the Sunday-school and choir did well their part. Offerings, $34.

August 27th broke in with a rainy morning, but after Bro. Brown and the pastor got to the St. Paul's church at Numidia, quite a congregation gathered, and services were held morning and afternoon, in both German and English. The convention was then adjourned to September 20th, when the pastor was assisted by Rev. W. G. Engle of Wyoming Classis, which closed the convention, and nothwithstanding the absence of the brethren, was a grand success, and was enjoyed by all present. Offerings, $50. Total $157.

Lebanon.—St. Mark's. Rev. O. P. Steckel. This church has lately been renovated and beautified. It is now one of the finest churches in Lebanon. On Sunday, September 20th, it was reconsecrated with appropriate services to the worship of the Triune God. Professor J. Calvin Bowman, of Lancaster, was present and preached two eloquent and edifying sermons. The offerings amounted to $55.

Lehighton.—Rev. Abraham Bartholomew. The harvest home collections in Mahoning charge were in each congregation as follows: West Penn, $21; St. John's, $13; East Penn, $21.58; Pennsville, $8.25; St. Peter's, $9.75.

Rimersburg.—Clarion Collegiate Institute. The contest for the Demorest medal held in the Reformed church, Wednesday evening, 23rd ult., was one of the best and most enjoyable entertainments given in Rimersburg for a long time. All the performances were fine and the judges had indeed a difficult task in deciding which was best. The participants were: Charlie Arner, Blanda Mohney, Mary Stewart, Florence Snyder, Ila Hosey, Ida Bosworth, Ada Boyles, and Jessie Lewis.

ORIGINAL. No. 67.

Flannel Cakes.

BY NELLIE CAMPBELL BEDFORD.

Four cups flour; one-half cup white corn meal; four eggs; one tablespoonful butter, melted; two cups milk; one teaspoonful salt; two level teaspoonfuls Cleveland's Baking Powder. Beat the yolks and whites of the eggs separately. Mix the flour, meal, salt and baking powder, add the milk, egg yolks and melted butter and beat hard. Stir in the stiffly beaten whites and bake on a hot griddle.

Use only Cleveland's baking powder, the proportions are made for that.

If cake dries out, gets husky, crumbly, or tasteless like bakers' bread, it isn't bad luck but bad baking powder.



Cake *keeps* moist, *keeps* its natural flavor when made with Cleveland's Baking Powder. One special excellence of Cleveland's.

The judges were Prof. A. J. Davis and County Superintendent McNutt, of Clarion, and Rev. W. G. Warner, of Cincinnati. After deliberation the silver medal was awarded to Florence Snyder. All the performances were excellent. The music for the evening was also very good.—*Rimersburg Courier.*

Danville Charge.—Rev. D. S. Dieffenbacher. The harvest thanksgiving and children's day services have been celebrated during the months of August and September. The offerings were as follows—Danville, children's day, $38.63; harvest thanksgiving, $51 62. St. John's, children's day, $24.15; harvest thanksgiving, $50. St. James', harvest thanksgiving, $11.12. The churches were all beautifully decorated with flowers, cereals and fruits, and all crowded with attentive worshipers at these different services.

Trappe.—Rev. E. C. Hibshman. By the will of James Heyser, late of Collegeville, Pa., which was admitted to probate on Saturday morning, the St. Luke's Reformed church, Trappe, Pa., receives a legacy of $1000, which is to be invested in a good real estate mortgage at five per cent., and the income applied to the support of the church.

Sharpsville.—This mission was fortunate in securing the services of Mr. U. O. H. Kershner, a student of the Theological Seminary at Lancaster, for his vacation there. Mr. Kershner is a young man of much promise and entered upon the work with a devotion and zeal which are commendable and which God blessed abundantly, as may be seen from the fact that during the time of his service 68 members were added to the congregation, and at the same time the beautiful church at Sharpsville was frescoed and the windows tastefully decorated with a very fine imitation of stained glass, and all the expenses for improvements provided for. Mr. Kershner is a fine musician and the choir of the congregation was much improved by his help. At the consecratory services, on the last Sunday in September, Rev. J. S. Stahr, D.D., preached an appropriate and acceptable sermon, and the occasion made one of great pleasure.

Mr. Kershner returned to his studies at the Seminary, and the people who have loved him rejoice in the promise that at the end of his course next May he will return to accept a call as pastor. Both are to be congratulated. May the Lord prosper the work in this mission and continue to it His favor.

Du Bois.—Rev. R. E. Crum. At the recent communions held in the Du Bois charge ten were added to the church—seven by confirmation, two by certificate, and one by renewal of profession. Two were also received by certificate a short time ago, making twelve within two months. The offerings, amounting to $14.38, were for classical apportionment. The steeple of St. Peter's Reformed church of Du Bois has lately been repaired and the entire church repainted, giving it a fine appearance. The membership is now eighty-seven. In the past five years this congregation has had the best percentage of increase of any of the churches in Du Bois.

Lykens.—Rev. L. D. Steckel has accepted the appointment by Bi-Synodic Board as Missionary at this place. He has already entered upon his duties.

Reading.—St. Andrew's, Rev. Stanley L. Krebs. A reading-room was opened in connection with this congregation on Friday evening, September 25th. The programme included addresses by Messrs. R. P. Snyder, C. H. Leinbach, J. B. Fricker, and J. H. Edwards, General Secretary Y. M. C. A. The exercises throughout were interesting and inspiring. A number of the best periodicals, religious and secular, are on file for the use of visitors. The room is open every evening except Tuesday, that evening being reserved for the ladies.

Harvest home services were held which proved to be interesting The infant department of the Sunday-school had the decorations in charge, which were novel and universally admired.

Freeland.—Rev. E. D. Miller, pastor. Harvest home and children's day was celebrated in this charge September 13. A German service was held in the morning. Rev. A. P. Horn preached the sermon, followed by the pastor in English. The day was fine, the surroundings beautiful, the audience appreciative. The afternoon was spent in holding a service at Eckley.

In the evening the large and prosperous Sunday-school, assisted by the choir, took the service in hand, rendering "Sowing and Reaping" in an appropriate manner, to the delight and we believe benefit of themselves and the large audience present. The occasion showed painstaking work by Bro. Miller and his assistants, among whom Prof. Edmonds, who had charge of the music, and leaving valuable impressions upon all who participated. The offerings amounted to about $20.

Plainfield.—Rev. George J. Lisberger has lately been installed as pastor of the Plainfield charge of East Pennsylvania Classis, by a committee consisting of Revs. S. F. Laury, S. A. Hitner and J. E. Smith.

At the harvest home festivals celebrated recently in the two congregations of the charge the collections for classical apportionment were as follows: Plainfield congregation, $59; Union, $11; total, $70, an increase of about $30 over former collections on similar occasions.

OHIO.

Tiffin.—Grace Church, Rev. H. H. W. Hibshman, D.D. The annual harvest festivities were appropriately celebrated at Grace church, Sunday morning and evening, and to this end the church was more than usually attractive. Extensive decorations were made, which made it appear very beautiful in the midst of a garden of flowers, fruits and grain, for such did the chancel indeed appear. The design of the decorations was elaborate and unique. The exercises of the day began in the morning, when the pastor delivered an address appropriate to the occasion. In the evening the children's day proper was celebrated, the house was far too small to accommodate the large audience which was present. At least two hundred people could not gain admission to the church. The children's day service consisted of anthems by the choirs, songs, addresses and exercises by the infant department, all of which were well rendered. The addresses of Dr. Peters and Professor Lowe were excellent and highly appreciated by all. The offering which was taken amounted to $50, and will be devoted to home missions.—*Tiffin Advertiser.*

Apple Creek.—Rev. George P. Hartzell, who has been called to the pastorate of the Apple Creek Reformed church, arrived with his family on September 16th. His household goods had arrived previously and were in the parsonage. About 50 members and friends came in on the new pastor and gave him and his a regular "house warming." The thermometer registered in the nineties and therefore not much fire was needed, but there was manifest good warm heartedness and a desire to make it pleasant for pastor and family. A good dinner was served up by the ladies. In this public way Rev. Hartzell would express thanks to his parishioners and others who contributed to the giving of so pleasant a reception to the incoming pastor and family. Already they feel very much at home in their new surroundings.

Millville.—Licentiate Adolph Krampe was ordained and installed at this place on the 24th ult. Revs. F. O. Zesch, Ph.D., W. H. Fenneman and B. S. Stern, committee, of Cincinnati Classis.

Springfield Charge.—Rev. B. H. Roth. Children's day services were held in the Springfield congregation of this charge on Sunday, September 20th, both morning and evening. The church was beautifully decorated with flowers, fruit, grain and vegetables, making the house of God pleasing and attractive. The seating capacity of the church was well tested. Many came from far and near to take part in the programme prepared for the occasion.

On Sunday, September 27th, similar services were held in the Salem congregation. The audience was so large that many had to stand during the services and some witnessed the exercises from the outside. Here also the fruits of the field, orchard and garden greeted the eye. At the top of the arch was the word "Welcome;" on the rear of the stage was a beautiful mound of blooming geraniums. The exercises at both churches were interesting and instructive. The children acquitted themselves well. Rev. D. S. Fouse, home missionary superintendent, was present during the services at Salem. He made a short address and preached in the evening. The collection which will be applied towards the classical apportionment amounted to $33.84.

IOWA.

Lisbon.—Rev. F. M. Shultz held communion services in St. John's congregation Sunday, 6th ult. Rev. G. D. Gurley of Tipton preached two able sermons.

The annual harvest home and children's day services were held Sunday, the 13th. The church was suitably decorated with fruits, grain, flowers and vines. The harvest home service was held in the morning, the pastor, Rev. Shultz, preaching a sermon suitable for the occasion. The children's service was held in the evening. The programme was rendered mostly by the children and was very instructive and interesting. The meetings were a success. The collection in the evening amounted to $24.57.

S. D. F.

KANSAS.

Wichita.—Rev. J. W. Love. At a communion held the last Sunday in September five persons were added to the membership—four by certificate and one by confirmation. A young man was also confirmed six weeks ago midway between communions. This makes all told thirty-two added thus far in 1891. There have also been considerable losses by removals this year. Still the congregation is more than holding its own.

Wichita congregation recently held very interesting harvest home, missionary and children's day services on three successive Sundays. Both on the first and last occasions the church was beautifully decorated, the attendance large and the offerings liberal.

The University is in full blast, with a splendid lot of young people as students, and more coming in each week. The prospects for church and school were never more encouraging. Our great need is money to carry on the work to best advantage.

NEBRASKA.

Lincoln.—Rev. T. F. Stauffer. The harvest home services in the Reformed church chapel, Lincoln, Nebraska, were held on Sunday, September 13th, in which the Sunday-school and congregation united. The chapel was beautifully decorated with fruits, grain and vegetables grown in Lancaster and Boxbutte counties, Neb., and contributed from their exhibit at the State Fair in Lincoln, from September 4 to 11. The services were wholly thanksgiving in their character—the pastor preaching a suitable sermon. Rev. E. Erb assisted in the services and delivered the address at the evening service. Thus the services began with the Sunday-school in the morning and closed with the evening service. All present enjoyed the services throughout. Our humble chapel has found a warm place in our hearts. Indeed, our hearts were as full of gratitude to God for His many blessings as they could have been in the most beautiful temple. The offerings of both the Sunday school and congregation were given to the cause of missions in the west.

PERSONAL.

We regret to hear of continued inability of Rev. Jacob Dahlman, D.D., of Akron, O., to fill his appointments. It is to be hoped he may soon be restored to his wonted health.

MISCELLANEOUS.

The Schwenkfelders.—The 157th anniversary of the landing of the first colony of Schwenkfelders in this country was celebrated on the 24th ult. This year the celebration took place in Washington township, Berks county, Pa. There are only five fully organized congregations in the United States. One in Berks county, another near the line of Montgomery and Lehigh, and the other three in Montgomery county. Others in small numbers are in other States, but they are declining. They are followers of Caspar Schwenkfeld of Silesia, a Protestant mystic of the 16th century. Though raised a Catholic he became a Protestant, and actively engaged in the Reformation of Silesia. Differing from Luther he was persecuted by both Protestants and Catholics. He died at Ulm in 1561, in the 72d year of his age.

CROUPY SOUNDS

At night, from baby's crib, are distracting to parents who are at a loss for a medicine equal to the emergency. Not so with those who have Ayer's Cherry Pectoral in the house. A dose of this medicine affords certain and speedy relief. To cure colds, coughs, sore throat, asthma, bronchitis, hoarseness, and the various disorders of the breathing apparatus, Ayer's Cherry Pectoral has no equal. It soothes the inflamed tissue, promotes expectoration, and induces repose. Cap. U. Carley, Brooklyn, N. Y., writes: "I have used Ayer's Cherry Pectoral in my family for thirty years and have always found it the best remedy for croup, to which complaint my children were subject."

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Ayer's Cherry Pectoral

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Change of Address.

Rev. E. D. Shoemaker from Bedford, Pa., to *1850 Van Pelt Street, Philadelphia, Pa.*

Rev. C. Brunnohler, *80 William Street, Freeport, Ills.*

Rev. J. Christ, *Fountain City, Minn.*

Rev. H. Teichreib, *Scotland, S. D.*

Rev. Valentine Retting, *502 Stryker avenue, St. Paul, Minn.*

Rev. G. Haken, *New Holstein, Wis.*

Rev. A. S. Weber from 332 S. Patterson Park avenue to *2434 Baltimore street, E. Baltimore, Md.*

The address of Rev. J. P. Moore is *541 W. Chestnut St., Lancaster, Pa.*

DELEGATES TO EASTERN SYNOD.

October 21st, 1891, in Salem's Reformed Church, Harrisburg, Pa.

East Pennsylvania Classis—Primarii, Revs. Thos. C. Porter, D.D., T. O. Stem, W. F. More, H. M. Kieffer, D.D., Thos. A. Huber; *secundi*, Revs. S. P. Mauger, S. F. Laury, S. U. Mitman, C. W. Levan, G. A. Schwedes. Elders, *primarii*, M. L. Cortright, M. J. Riegel, Isaac Levan, John Gemmel, David Kern; *secundi*, Aaron Ruch, Frank Hester, Owen Odenwelder, John Remaly, Linford Huffsmith.

East Susquehanna Classis—Primarii, Revs. J. Cal Leinbach, C. H. Mutschler, George B. Dechant; *secundi*, Revs. J. A. Danner, John J. Stauffer, and C. W. E. Siegel. Elders, *primarii*, D. B. Fetterolf, N. N. Conrad, C. C. Leader; *secundi*, Adam M. Snyder, N. W. Stroup and S. S. Long.

Goshenhoppen Classis—Primarii, Revs. J. L. Roush and C. S. Wieand; *secundi*, Revs. J. E. Freeman and C. H. Herbst. Elders, *primarii*, Reuben Riegner, Jeremiah Sweinhart; *secundi*, Henry Oberholtzer and Jonathan Kehl.

Lancaster Classis—Primarii, Revs. E. V. Gerhart, D.D., J. M. Souder, J. H. Dubbs, D.D., J. F. Moyer, J. P. Stein; *secundi*, Revs. S. Schweitzer, J. M. Titzel, D.D., D. W. Gerhard, I. E. Graeff, D.D., S. M. Roeder. Elders, *primarii*, Isaac Lefevre, Henry Shirk, G. W. Hensel, J. B. Kieffer, J. Rudy; *secundi*, W. A. Heitshu, A. G. Sheibly, G. W. Baker, H. C. Boyd, Daniel Irvin.

Lebanon Classis—Primarii, Revs. T. C. Leinbach, W. J. Kershner, D. E. Klopp, D.D., J. E. Hiester, D.D.; *secundi*, Revs. S. A. Leinbach, J. A. Wickert, T. M. Yundt, D. B. Albright. Elders, *primarii*, George D. Fahrenbach, Jacob K. Funck, J. L. J. Stoudt, Harrison P. Epler; *secundi*, J. Adam Becker, William E. Brunner, Daniel Brendle and Aaron L. Stoudt.

Lehigh Classis—Primarii, Revs. S. G. Wagner, D.D., P. J. Hacker, Wm. M. Reily, Ph.D., W. R. Hofford, D.D., and F. B. Hahn; *secundi*, Revs. J. Alvin Reber, Tobias Kessler, M. H. Diefenderfer, G. W. Richards and T. N. Reber. Elders, *primarii*, R. H. Kramm, W. R. Lawfer, Samuel Moyer, A. W. Delong, and Henry Knauss; *secundi*, Edwin Delong, Lewis B. Butz, Jonas Schollenberger, John Moyer and Calvin Weiler.

Philadelphia Classis—Primarii, Revs. John H. Sechler, G. W. Williard, D.D., LL.D., F. C. Yost, H. T. Spangler, R. C. Zartman; *secundi*, Revs. J. B. Henry. J. A. Mertz, C. H. Coon, S. R. Bridenbaugh, J. D. Detrich. Elders, *primarii*, Robert Patterson, John W. Bickel, Esq., Hon. H. C. Hoover, Andrew J. Baker, Isaiah C. Gerhart; *secundi*, A. D. Simpson, Henry Francis, Wm. Carl, Abr. B. Fry, Jacob Y. Dietz.

Schuylkill Classis—Primarii, Revs. H. Y. Stoner, C. S. Gerhard, D.D., James I. Good, D.D., R. W. Miller; *secundi*, Revs. O. H. Strunk, J. J. Fisher, S. L. Krebs, H. A. Frantz. Elders, *primarii*, D. Miller, Daniel Shepp, W. Van Reed, P. A. Roth; *secundi*, F. B. Wagner, S. H. Lenhart, H. W. Hibschman, Wm. McKinney.

Tohickon Classis—Primarii, Revs. L. C. Sheip, Jacob Kehm, B. B. Ferer; *secundi*, Revs. F. J. Mohr, J. G. Dengler and J. J. Rothtrock. Elders, *primarii*, M. D. Althouse, Tobias Scholl, Wm. B. Fluck; *secundi*, J. R. Weber, Richard Deemer, Francis Sellers.

West Susquehanna Classis—Primarii, Revs. W. A. Haas, S. H. Eisenberg, Geo. W. Gerhard; *secundi*, Revs. A. A. Black, Miles O. Noll, and L. D. Steckel. Elders, *primarii*, C. M. Bower, Esq., Isaac F. Brown and Jos. Neagley; *secundi*, Prof. William Moyer, E. B. Kram and D. K. Miller.

Wyoming Classis—Primarii, Revs. D. E. Schoedler, D. W. Ebbert, George S. Sorber; *secundi*, Revs. G. W. Kerschner, A. M. Masonheimer and W. T. Auman. Elders, *primarii*, Daniel Clinger, M. F. Koenig, and D. R. Williams; *secundi*, U. P. Getz, Alem Mauser and Henry Fornwald.

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stimulates the torpid liver, strengthens the digestive organs, regulates the bowels, and are unequaled as an

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For Reformed Church Messenger.

CONVENTION OF MISSIONARY SOCIETY OF WEST SUSQUEHANNA CLASSIS.

The Sixth Annual Convention of the Missionary Society of West Susquehanna Classis of the Reformed Church convened in St. Peter's Church, Rebersburg, Pa., Tuesday evening, September 22d. The opening sermon was preached by Rev. Irvin W. Hendricks. Wednesday morning was devoted to discussing the subject, "How to Consider Classical Apportionments for Missions," opened by Col. D. S. Keller, after which Rev. W. A. Haas and Rev. W. W. Clouser gave "The History of Benevolence in West Susquehanna Classis." In the afternoon the subjects, "The Mission of the Country Churches in the Evangelization of the World," and "Should Foreign Missions be Supported by Apportionments on Classis?" were opened by Rev. S. H. Eisenburg and Rev. Geo. E. Addams, respectively: after which Rev. M. O. Noll conducted a Missionary Bible Reading. The reports of the different societies represented were then read and showed a healthy state of activity.

On Wednesday evening Rev. S. N. Callender, D.D., addressed the convention in his pleasing and forcible manner on "Our Foreign Missions.

Mrs. Irvin W. Hendricks was elected delegate to the W. M. S.

For Reformed Church Messenger.

BELL FUND OF ST. LUKE'S REFORMED CHURCH, BRADDOCK, PA.

The following contributions have been received in addition to the others noticed. We earnestly hope that others will respond and have their names placed upon the list. In the near future the bell will be dedicated and the names of contributors read from the pulpit. This mission is deserving of your prayers and alms. Prayers and alms go up as a memorial.

Rev. S. C. Stover, Cessna, Pa.,	$1 00
Huntingdon Ref. S. S., L. H. Smith, treasurer,	1 00
Rev. J. M. Schick, D.D., Greenville,	1 00
Rev. J. H. Prugh, Pittsburgh, Pa.,	1 00
" E. S. Hassler, Turtle Creek, Pa.,	1 00
" D. N. Harnish, Butler, Pa.,	1 00
" S. T. Wagner, Eddyville, Pa.,	1 00

Gratefully yours,

S. C. LONG, Pastor.

SYNOD OF THE POTOMAC.

The nineteenth annual meeting of the Synod of the Potomac will convene in the First Reformed church, of Chambersburg, Pa., on Tuesday evening, October 13th, 1891, at 7.30 o'clock.

The Stated Clerks of the several Classes will please observe Synod's Rule to furnish the undersigned with the credentials of their delegates and also certified copies of their clerical rolls, as they stand ten days before the assembling of the Synod.

Railroad Arrangements.

The Cumberland Valley and Western Maryland Railroad Companies have supplied the undersigned with orders for excursion rates, which can be obtained on application, by enclosing a stamped envelope in which to send them.

WM. M. DEATRICK, *Stated Clerk.*
Mercersburg, Pa., Sept. 18, '91.

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NOTICE.

Harbor Missions at New York: 30 State Street.

All those who may expect relatives or friends from Europe to arrive at the port of New York, and those departing from here to Europe should communicate with our Harbor Missionary, Mr. Paul Somerlatte, No. 30 State Street, New York City, and he will gladly give them all the advice and assistance possible without any charge. The names of the parties expected from Europe and the name of the ship they will arrive in, should be given to the missionary in time, and steerage passengers should be advised to carry the name of the missionary in sight while landing at New York, because the missionary is always present upon the arrival of steerage passengers in the Barge Office, and will take care of those directed to him.

Convenient lodging, good transportation, railroad and steamship tickets, passes, etc., can also be secured through the aid of our missionary. Address,

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New York City, N. Y.

EASTERN SYNOD.

One Hundred and Forty-fifth Annual Sessions at Harrisburg, Pa.

The Eastern Synod of the Reformed Church in the United States will convene in Annual Sessions on Wednesday, October 21, 1891, at 7.30 P.M., in the Salem's Reformed church, Harrisburg, Pa.

The clerks of Classes are hereby reminded that the list of delegates to Synod from the respective Classes be sent to the Stated Clerk at least ten days before the time appointed for its opening.

Railroad Arrangements.

Orders may be obtained of the undersigned to secure round trip tickets at reduced rates on the Philadelphia and Reading Railroad; also on the Central Railroad of New Jersey, including the Lehigh and Susquehanna Division.

Card orders can also be had for tickets at excursion rates on Pa. R.R., and on Phila. & Erie Division.

The ladies of the congregation and their families, to the members of the Women's Synodical Missionary Society and to all members who desire to attend the sessions of Synod.

Applicants for orders will please send the names of persons for whom orders are desired. To facilitate the application send your address on a stamped envelope. The Stated Clerk must return to R.R. office a list of the orders issued.

JNO. PHIL. STEIN, *Stated Clerk.*
Millersville, Lan. Co., Pa., Sept. 17, '91.

NOTICE.

The regularly quarterly meeting of the Women's Missionary Society of the Philadelphia Classis, will be held on Tuesday, October 13th, 1891, in St. John's Reformed church, Phœnixville, Pa., at 10.30 A.M. and 2 P.M.

All members and delegates are earnestly requested to attend as business of importance will be transacted.

SECRETARY.

MINISTERIAL RELIEF SOCIETY.

"The Society for the Relief of Ministers and their Widows of the Reformed Church in the United States" will hold its annual meeting for 1891 in the Lecture Room of the First Reformed church of Chambersburg, Pa., on Tuesday afternoon, October 13, 1891, at 2.30 o'clock. The members of the Society are urgently requested to attend punctually, so that the business claiming their attention may be carefully discharged.

WM. M. DEATRICK, *President.*

NOTICE.

The Synod of the Interior will meet at Coneville, Iowa, on Thursday, October 15, 1891, at 7.30 P.M. The Synod meets in general convention. All persons purposing to attend will please inform Rev. J. C. Beade, Columbus Junction, Iowa, or Elder Irvin Idle, Coneville, Iowa. Coneville is on the main line of the B. C. R. & N., and easy of access from all the trunk lines east and west.

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NOTICE.

Ministers and elders who expect to attend the Eastern Synod, to be convened in Harrisburg, Pa., will please notify the undersigned not later than October 12th. Entertainment cannot be promised to those who fail to heed this notice.

ELLIS N. KREMER,
117 South St., Harrisburg, Pa.

NOTICE.

Ministers and elders who expect to attend the sessions of the Potomac Synod, convening in Zion's Reformed church, Chambersburg, Pa., Oct. 13th, 1891, will please notify the undersigned of their intention at least ten days before the time of meeting, so that places of entertainment may be secured for them.

W. C. CREMER, Chambersburg, Pa.

NOTICE.

The Annual meeting of the W. S. M. Society of the Synod of the Interior will be held in Coneville, Iowa, on Friday, Oct. 16th, 1891, at 2.30 P. M. Public meeting, 7.30 P. M.

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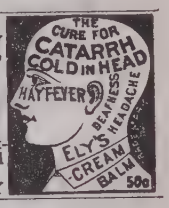
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Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

VOL. LIX.—No. 42. PHILADELPHIA, THURSDAY, OCTOBER 15, 1891. WHOLE No. 2962.

Entered at the Post-Office, Philadelphia, as second-class matter.

The Reformed Church Messenger.

ISSUED WEEKLY

IN THE INTERESTS OF THE

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BY THE

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CHAS. G. FISHER, Proprietor,

Office: 907 Arch Street, Philadelphia, Pa.

(For Terms, see page 11.)

Editorial Notes.

—The monument erected to the memory of Dr. Higbee by the Schools of Pennsylvania will be dedicated with appropriate exercises at Emmittsburg, Md., on October 31st, next.

—Rev. A. Lobach, pastor of St. Paul's Reformed church, Bethlehem, Pa., was married on the 6th inst to Miss Ada M. daughter of Edward Breinig, Egypt, Lehigh county, Pa. Rev. W. R. Hofford, D.D., officiated. The MESSENGER extends congratulations and well wishes.

—On Monday evening, the 5th inst., a reception was given by Prof. and Mrs. J. H. Dubbs, to the students of F. and M. College. The occasion was the fifty-third anniversary of the birth-day of Dr. Dubbs. A large number were present and extended the Professor hearty congratulations and wishes for many happy returns. The students presented him with a handsome oak arm chair, upholstered in leather. It was a pleasant occasion.

—Another of our bachelor ministers has come to the conclusion that it is not good to be alone, Rev. A. S. Weber of Baltimore, Md., who was united in marriage on the 7th inst., to Miss Lora, daughter of Dr. M. Jefferson of Cambridge, Ohio. The MESSENGER wishes them a "bon voyage" through life.

—Rev. C. Earnest Wagner of Allentown, Pa., sailed from New York in the steamer Majestic, on the 7th inst., for England, to take an advanced course in Oxford University. He tendered his resignation as assistant pastor of St. John's church, but the consistory declined to accept it and granted him a vacation of one year. Before leaving Allentown the congregation presented him with a purse containing $215 in gold.

—The Pennsylvania German Society will hold its annual meeting and banquet at Harrisburg, Pa., on Wednesday, 14th, next. An address will be delivered by the President, Dr. W. H. Egle, and papers upon the Pennsylvania Germans will be read by Hon. S. W. Pennypacker, Dr. A. R. Horne, L. E. Grumbine and others. The banquet will be held in the evening. The Society is growing in numbers and interest.

—The Church will extend sympathy and condolence to the venerable Geo. W. Williard, D.D., in the death of his estimable wife, which sad event occurred on Friday night, 12 o'clock, October 9th, at her residence, Collegeville, Pa. Mrs. Williard had been in ill health and confined to her room for some time. She was married to Dr. Williard in 1865. The Dr.'s sons, Dr. E. P. and Rev. E. R. Williard were with him the few days past and were a consolation to him in his affliction. Services were held in the Ladies' Boarding Hall on Saturday at 3 P.M., which were conducted by Rev. J. I. Good, D. D., and Rev. H. W. Super, D.D. The remains accompanied by the family were conveyed to Xenia, O., the place of interment, where services were held on Monday, 12th inst. The Lord comfort and sustain the bereaved!

—The Proceedings of the late meeting of the Pittsburgh Synod, given in this issue, show that it was an interesting and important meeting. We would simply call attention to the conclusions reached as to its educational policy and the strong resolutions in reference to the publications of the Church. Every one should rejoice that this vigorous Synod stands faithfully by the regularly organized institutions of the Church. The schools and publications go hand in hand and play important parts in the work of the Church. Around these all must rally would the Church progress. Disintegration means division, and division a weakening of forces. The action of the Synod, if faithfully followed, will result in putting the College and Seminary and the publications in a position to do most effective work.

—*Reformed Church Visitor* is the title of a congregational paper published and edited by Rev. J. A. Hoffheins, D.D., pastor of Reformed church, Martinsburg, W.Va. It presents a neat appearance and its columns are ladened with matters of interest to the members of the congregation. There is a good subscription list for the REFORMED CHURCH MESSENGER in the Martinsburg congregation, and yet, as the pastor editor says, there should be a still larger number of families receiving it. If every congregation had in proportion the number the one at Martinsburg has, the whole list could be set down in five figures.

—Rev. A. H. Kremer, D.D., of Carlisle, Pa., on Sunday, October 4th, entered on the *fifteenth* year of his present pastorate and closed the fifty-second year of his service in the ministry. In referring to the fact of his commencing another year's service at the close of his sermon, the morning of the 4th inst., he stated he had been absent only four times from his pulpit on account of bodily indisposition during the fourteen years. Dr. Kremer has been twice pastor at Carlisle, first time from 1845 to 1861, when he became pastor of First Church, Lancaster, Pa.; second time from Oct. 1st, 1877 to the present. The past year has been a prosperous one for the congregation. A new organ is now being placed in the church, which will be quite an addition to the already handsome edifice. May the venerable pastor be permitted to labor many more years in the service of the Master!

—The Second Ecumenical Methodist Council assembled in Washington, D. C., on the 7th inst., and will continue in session until the 20th of this month. Delegates from the different branches of the Methodist Church in the world are present. The purpose of the Council is to discuss questions of common interest to all Methodists, to manifest the unity of Methodism and to hold a social and friendly reunion of the denomination. The Council is of the same character as the Alliance of Reformed Churches holding the Presbyterial system. A number of distinguished ministers of this and other countries are present and will take part in the proceedings. Bishop Hurst delivered the address of welcome and was elected President of the Council.

—At the meeting of the New York Presbytery on the 5th inst., by a vote of 64 to 62 it was decided to prefer charges against Dr. Chas. A. Briggs. The vote was divided as follows: Ministers, 50 to 44 against; Elders, 20 to 12. The Committee on Prosecution formulated two charges, each with a number of specifications, based upon quotations from Dr. B's Inaugural Address. The first charge accuses him of teaching and promulgating "doctrines which conflict irreconcilably with" the cardinal doctrine in the Scriptures and the Confession of Faith, that the Scriptures are the only infallible rule of faith and practice. The second accuses him as teaching a doctrine concerning the character, state and sanctification of believers after death which is in irreconcilable conflict with the Scriptures and Standard. The trial will take place, Nov. 8th next, in Grace church, New York city. This undoubtedly will be one of the most exciting ecclesiastical trials that has taken place since the trial of Dr. Swing in Chicago, at which President Patton was the chief prosecutor, and who figures prominently in the war against Dr. Briggs. It will be seen from the vote given that the ministers of the Presbytery are nearly equally divided in sentiment, which is very significant.

—During the past week two General Conferences of the Evangelical Association have been in session, one in this city, the other in Indianopolis, Ind., both claiming to be the regular and legal Conference. In 1887 this outbreak, which threatens to divide the Church into two parties, began. The three bishops elected by the General Conference were deposed by Annual Conferences upon charges made against them. The one, Bishop Dubs, by the party that controls what is called the Majority Conference, and the others, Bishops Esher and Bowman, by those of the Minority Conference, which met in this city. Bishop Dubs ceased to exercise the functions of his office, whilst the other two paid no attention to their deposition, and when not permitted to preside over Conferences at their annual meetings, organized other Conferences composed of their followers in the old ones. The Minority General Conference claims to be the legal and regular one on the ground that the Book of Discipline says that the place of meeting of the General Conference, upon certain conditions, should be named by the oldest Annual Conference, which is the East Pennsylvania. These Conferences will not likely settle their differences before adjourning, and the prospects are that a long series of litigation over church property before the civil courts will follow. It is to be deplored that what claims to be a branch of the Christian Church should be thus racked through the ambition of men who would be leaders of the denomination.

Poetry.

"MY BELOVED IS MINE, AND I AM HIS."

BY A. C.

Cant. i: 16.

Because I am His, I must gladly bear
The cross that He bore below:
Because I am His, I must not tread
Save only where His steps go;
Because He is mine, I have the strength
To endure all earthly shame;
Because He is mine, my strong foes flee
When they hear me breathe His Name.

Because I am His, I must long to help
The children for whom He died;
Because I am His, I must ever show
My face on the Christian side.
Because He is mine, in the Bread and Wine
His Flesh and His Blood I know;
Because He is mine, His cross-shaped sign
My glory and strength shall show.

Because I am His, I live His life,
Yet no, for He lives in me;
Because I am His, 'mid fiercest strife
His pitying Face I see.
Because He is mine, His Church shall be
Mine only home on earth:
Because He is mine, my only strength
I count from my Christian birth.

Because I am His, He loved so well
He laid down His Life for me:
Because I am His, I wait in faith
His glorious Face to see,
Because I am His, He has gone before
To the heavenly home above,
To prepare the place for the ransomed soul
He won for eternal love.

—*The Living Church.*

Communications.

For Reformed Church Messenger.

OUR THEOLOGICAL SEMINARIES:— THOSE WE HAVE AND THOSE WE NEED.

It has been said that when the Lord allows a want to come He also provides the means to meet it. We have perfect faith in the correctness of this statement. It is, however, of the nature of a general proposition, with incidental particulars implied. These lie on the human side, and at times defeat the carrying out of the provision made for the want, or allow it to meet the want in a very slow and inadequate way.

An instructive chapter, or series of chapters, we find in the history of theological training, or the education of men for the Gospel ministry, in the Reformed Church in this country. Let us see.

How long, at the close of the last century, and during the first third of the present, was it that the cry went out for more ministers to gather the scattered people into congregations and minister to them with the Word and the Sacraments? It was a great want and it was but partially, very partially, too, met. Much of our strength was lost, and much of the strength of the Methodist, Presbyterian and Episcopal Churches was gained permanently, by our not meeting as we should our then existing want in the way of a reasonable supply of ministers of the Gospel. Doubtless the means to do our work were at hand. There should be no question about that; for it is plain enough that others found the necessary means to meet their wants in this respect, and to do even more. What we lacked was leading men who comprehended the situation and had the necessary zeal and skill to arouse the people and organize their activities.

Some things were done in the way of supplying a ministry. Everlasting honor to Dr. Herman, Dr. Becker, Helfrich and others, who, taking the lead, did an effective work and set a good example.

During that period the Reformed Church maintained its own and gained somewhat in Pennsylvania, Maryland, Virginia, North Carolina, and projected itself into Ohio; but it lost its foothold in New York, New Jersey, South Carolina and in parts of Virginia. Take it all in all, the gain was far short of the possibilities and the loss stands without excuse. It is a sad chapter, if we rightly look at it. Individual pastors did herculean work, but there was a lack of combination and co-operation, which is guilty of the results.

With the founding of a regular theological school under the care of Dr. Mayer by the Synod, first at Carlisle, then at Mercersburg, a better day began. Drs. Mayer, Helffenstein, Becker, Hendel, Pomp, Wolff and others aroused our home congregations, and Rev. Mr. Reily awoke the sympathy and help of the Church in Germany and Switzerland. This movement was, once for all, broad in its conception and far-reaching in its effect. The whole Reformed Church in the United States is reaping in rich measure, the blessings resulting from it.

The immediate fruit of the movement was the theological seminary, which, after having made for itself a brilliant antecedent history, has now found its permanent home at Lancaster, Pa. With its establishment a sort of new era began. No more territory, once fairly taken possession of by the Church, was lost. Congregations within the old borders were quickened and built up, while many congregations were organized and charges formed in new sections. Difficulties were also overcome. The pulsations of a new and more forceful life began to be felt on all sides. That will always be a remarkable period in the history of our Church. Apart from its theological and liturgical bearings, both of very far-reaching consequence, that period is characterized by the effort to meet existing wants constantly, and to make up for some of the things lost. The effort was not altogether successful, but it gave a strong impulse in the right direction. The very work which was done made enlarged work the more imperative.

First came the establishment of a theological school in Ohio. It had the ups and downs formerly encountered by the mother institution in Pennsylvania. To supply the State of Ohio with Reformed ministers an institution for their education had to be founded within its borders They could not be had in sufficient numbers from parts east of it. Just what happens now in sections further west and in the south, happened there at that time. The like causes naturally bring the like results. The Seminary, finally located at Tiffin, has done wonders for the Ohio Synod, and has been of great service beyond its limits.

We do not overlook the fact, in this connection, that in the east the seminary at Lancaster had to have Franklin and Marshall College, and in Ohio the Seminary at Tiffin had to have Heidelberg College, to support them.

Meanwhile the Church was extending itself westward, and especially toward the northwest. The want for an institution there, literary and theological, became now just as imperative as it had formerly been in Pennsylvania and Ohio. Good men saw it and set themselves about meeting it. Thus it came that the Mission House and the College of the Mission House near Sheboygan, Wisconsin, were founded. They were made predominantly German because the population with which they had to deal was predominantly German. That institution has done a work which could not have been done by the others. It has not interfered to any appreciable extent with the success and the usefulness of the others. It had clearly a work of its own, and it has so far done that work in its own way, governed by a wise insight into the circumstances. What small figure the Reformed Church would cut to-day in the north-west if it were not for that school of the prophets? And how rich it is in promise for the future! The north-west will be saved mainly to the Reformed Church because of the timely founding of the Mission House and College near Sheboygan.

Ursinus College and the theological department connected with it have done great service to the Church. The crying demand has been for more ministers, and those institutions have furnished a comparatively large number, who have done useful service. Our ranks have not become overcrowded in consequence. The fact is this: there is such a rapid internal extension of the Church in the east, owing to the wonderful growth of the general population, that almost any number of ministers we can raise for the present, is immediately absorbed. Charges must be divided, new congregations must be founded, and many of them. In this work Ursinus College and its theological department have efficient helpers.

But what of the increasing demand for German pastors in our eastern towns and cities, and the loud call for pastors in the south, and in the west and the south-west? WYOMING.

For the Reformed Church Messenger.

CALVIN'S CHARACTER.

In his History of Swiss Literature, Philip Godet describes the character and temperament of Calvin in a striking contrast to those caricatures of prejudice that have come to prevail so generally. He represents Calvin as a true friend of peace and rest, full of feeling, thoroughly moved in his whole heart by the earnestness and vivacity of his mind. Mr. Godet declares himself deeply impressed "with the expressions of fraternal intimacy, brought out in the relations of Calvin and Farel." "Calvin's tone in writing to his colleague is tender, almost soft."

Further on he says: "Calvin's true physiognomy is quite different from the traditional idea. . . . One need only read his life as related by Theod. Beza, to recognize in him a person of the most powerful attraction, who would fill men of all kinds not with a kind of veneration bordering on fear, but with deep and almost passionate affection. This characteristic trait of his seems to have been generally overlooked, but it goes very far to explain the immense power of Calvin's mind. One feels his heart under his will and if one did not feel it, one would know at once that he was not sufficiently understood, that he obeyed a powerful conviction, as duty dictated. For those who know him only from a distance, this man of duty is far from attractive, but for those who were intimately acquainted with him, he was a man of great heart, vir cordatus. Such Calvin was to his friends."

Another significant feature in Calvin's character is brought out in his hearty approbation of Viret's vivacity. Calvin, who is generally represented as austere, gloomy and moody, here recognizes the fact that there are people "who must be instructed in a joyful, frolicsome manner. Although he censures those addicted to frivolity, who indulge in jesting without any other object but amusement, nevertheless he declares: "Those persons deserve double praise, who, by amusing others, allure them to receive instruction and admonition." In this connection Calvin also refers to the prophets, of whom he

says that they do "not hesitate to make use of a joke." (Le Christianisme.) H. J. R.

For Reformed Church Messenger.

THE COLLEGIATE DUTCH PULPIT AND THE WORD OF GOD.

"The written and the Incarnate Word stand or fall together. . . . The written and the Incarnate Word go together, each being in complement of the other, and *both together constituting the Word of God.*" See *The Independent* of Sept. 24. In an editorial note attention is directed to the "vigorous" article of Dr. Burrell, "the youngest pastor called to the pastorate of the Collegiate Dutch church in the city," the author of the above, and to the high ground he takes on the infallibility of the sacred Scriptures.

Almost identically the same language was employed in the MESSENGER twelve years ago in a series of 15 articles on the sacred Scripture. But the writer was taken either for an obscurantist, a mystic, or even something worse. At least there is very little evidence of attention being paid to what he said. This was certainly not owing to want of vigor, nor of emphasis, nor of force of convictlon, nor of a sense of the vast and awful solemnity of the subject; in these qualities the articles come behind none of those which adorn the pages of *The Independent*, and of which it may well boast. But the fact is proclaimed from a metropolitan pulpit with scarcely a fear, and in the columns of a metropolitan paper without a rival of its class,—and it is to be supposed people now will listen.

This writer saw the fact of the oneness of the written Word and the Incarnate Word so plainly revealed in the first chapter of St. John's Gospel that he mourned over the unwillingness of commentators to see it. He quotes the first verse and adds: "Only in the going forth of this Word can there be for our thought any reality in the world of nature. And only in the going forth of the same Word again can there be for us any reality in the world of revelation, which holds centrally and fundamentally in the mystery of the Word Incarnate, but includes in its compass then also all that is comprehended in the written Word. Hence the intimate, and at times almost univocal agreement of sense, with which these two forms of the Word meet us in the *usus loquendi* of Holy Scripture. They are one and the same divine revelation in fact, neither of them real, and neither of them therefore at all comprehensible, without the other."

He then quotes Revelation xix., where the glorified God-man is called at one time "*The Word* of *God*," and at another "*King* of *kings*, *and* Lord of lords." "The general sense of this is plain. It joins the Incarnate Word with the written Word in a way that makes them mysteriously and awfully one. They are two sides of one and the same divine revelation; neither of which can have reality or power or life apart from the other."

Hengstenberg in commenting on the passage in the Apocalypse significantly quotes Bengel who says: "It is not said here, His name is called Jesus; but He is called by a name which is older than that of Jesus. The name of Jesus indicates His grace, but that of *The Word of God*, His majesty."—Bengel says further, "How deep must that which is signified by this name lie in the unfathomable Godhead! A man's word is not merely that which is uttered by his tongue and is heard by the ear, but what he has in his mind by himself and what he cherishes in his thoughts. If this inner word were not, it could not be put into any language or find expression. If such word is so inward with man, how incomprehensibly inward must God's Word be to Himself, and how active and effective must then that Word be when in the case of creation and all the works and testimonies of God it is said: God spake, the Lord said, &c. As opposed to Him whose name is the Word of God, all His enemies and especially the beast are like stubble against the fire. With the spirit or *breath of His lips* He will slay the ungodly. Isa. 11:4. No liar or sinner can stand before Him." Hengstenberg goes on to say: "By the Word of God is not to be understood with De Wette 'He who has revealed the Word of God, first as doctrine and then as prophecy.' For then the name would be appropriate to Christ only as the most perfect of teachers. But this is contrary to the character of the entire passage, to what immediately precedes, and to St. John's Gospel 1:1 et sqq." The closing words of Hengstenberg our author would regard as deserving of careful consideration: "If Christ is the incorporate (*leibhaftiges*) Word of God, then all single words of God are to be thought of as spoken through His mediation, and there can be no word of God which is not at the same time a testimony of Jesus Christ, just as there can be no testimony of Jesus Christ which is not a word of God."

The strong point made by the writer of these articles is that the disclosure of the divine in both forms of revelation is conditioned by faith. When the glory of the Messiah shone upon St. Peter's soul, he was informed: "Flesh and blood hath not revealed it unto thee, but my Father, which is in heaven." So the love of God in Jesus Christ shines forth from the sacred page into that mind alone in which believing susceptibility is at hand. And just as the Apostle by the eye of faith saw more than the human form, so we by the same organ for the supernatural must look beyond the letter of the word, between which and the merely human side of our Saviour's person there is the closest analogy, and apprehend the spiritual and eternal substance which through it is revealed. This must of necessity be the case if Hengstenberg's apothegm holds good: "*There can be no word of God which is not at the same time a testimony of Jesus*, and *no testimony of Jesus which is not a word of God.*" Whether Dr. Burrell would accept Hengstenberg's "cryptogram method of criticism" we know not, but the difference between it and that of the higher critics is like that between heaven and earth.

The principle holds of course with the written Word throughout, with the Old Testament as well as the New. And hence what is said at the close of the following quotation is strictly and emphatically true. It is taken from an article in the same number of "*The Independent*," written by Dr. Talbot W. Chambers, a colleague of the above quoted pastor of the Collegiate Dutch Church of New York.

"It was no part of Christ's object, in the Sermon on the Mount, to correct the morality of the Mosaic law; but He did seek to expose and condemn the corrupt glosses fastened upon it by His degenerate countrymen. Take away these incrustations, and the moral code of Sinai shines out as conspicuously pure and elevated as the utterances of our Lord.

"The foregoing is not set forth as in any sense novel. The true bearing of the Sermon on the Mount has been understood almost from the beginning. But this fact only exposes in a brighter light the folly, not to say wickedness, of those who, disregarding all the teachings of the ages, seek to throw a cloud over the moral integrity of the Old Testament, and represent our Lord as impeaching not the words or actions of mere men, but the express message that came from heaven. Hardly a worse injury can be done to any man than to shake his confidence in those writings which the Apostle called 'the oracles of God.' And yet nowadays it is not uncommon to find Christian men of position and character taking up the objections which open enemies of the truth have circulated, and repeating them without taking the least notice of the answers that have been made, and so giving the impression that they are unanswerable. Christianity is a historic religion inextricably bound up with actual facts. Weaken the evidence of those facts, or find flaws in the record from which we learn them, and the underpinning of faith begins to tremble. Nor is it possible to sacrifice the Old Testament and keep the New. Both stand or fall together as component parts of one and the same revelation, and the experience of the last century confirms the deduction of reason that to surrender one is sure in the end to secure the surrender of the other."

W. M. R.

For Reformed Church Messenger.

"AS IT WAS AND IS."

When three weeks ago was published our kindly criticism on the above topic, which appeared in the MESSENGER, Aug. 6th, we did not dream of eliciting from the worthy author, so severe a brow-beating, as appeared in the same paper, Sept. 24th; nor did we intend to impress so forcibly that the world is "growing worse instead of better," as was so graphically illustrated by the author of the article in question. We hardly expected more than a passing notice of endorsement, or at most a clean-cut contradiction of our "pessimistic notions." But instead, our worthy friend gives us a real sound, though good-natured pummeling, in vindication of his superior method, of assuaging the conscience of the cruel, inhuman, modern Herod; and by so doing in a measure hoodwinks our effort, and his own as well, thus yielding to the enemy the vantage ground for which both are contending. It is this, that makes us feel sad—*men*, *strong* and *vigorous*, too cowardly to meet the enemy face to face—to own the facts, but seek rather to conceal the real state of affairs under the rubbish of a dark by-gone barbaric age. It is this that should bring the blush of shame to every honest Christian—the trailing in the dust of honest convictions. We meant to draw the brother's attention to the notorious and intensely wicked rule, which like a tyrant, has invaded every nook and corner of this fair land, and like a vampire, ceasing not, day nor night, is feasting upon our very vitals, and upon those of our offspring, while many of the great, strong and good men, are sitting heedlessly by.

I. E. G. takes high ground when he presumes that he alone is guided by the unerring one, in the discussion of this topic (Providence delaying the publication of his paper until the broken arm is healed). Mysterious providence; how as to the breaking, was it providential, or accidental? Hold, brother, we too claim *sonship*, and as well Fatherly guidance. We are also "inclined to think that delay was providential;" for hardly then would we have undertaken the task of "criticising" so great and ripe scholar—our "pessimistic notions" not having fully matured. Now, however, we do so with deep convictions, that we are doing a God-service raising our voice against an evil so appalling and universal. We do not, therefore, repudiate or in the least undervalue true Christianity, but on the contrary hold, that it is the only touchstone to true liberty and civilization; and as such, cannot at any point be in league with a rule, akin to that of darkness.

Neither did we make any "complaint," simply a plain unvarnished statement of facts, which I. E. G. could not deny, but with a mighty effort endeavored to conceal under the guise of *wilful surrender to the rule of king Alcohol*, whereas the innocents slain by Herod was without consent. But let us examine his logic and see how shallow and superficial is such reasoning. Are children that are born and reared in a community of inebriates, responsible for the nature they inherit? Are babes nursed by mothers whose only desire and passion is *grog*, and upon which they subsist, responsible

for their innate thirst for the same? Are children responsible for the sins of iniquitous parents thus visited upon them? If so, then that part of the Decalogue relating to the "iniquity of parents visited upon their children even to the third and fourth generation," is a monstrous absurdity. Not so, however; such children are not willing victims, not any more so than those slain by Herod, but all under the same diabolical power. Hence this guise is too flimsy, the meshes of the fabric too ill-woven to shut out the light of honest scrutiny. We grant, however, with I. E. G., and for the same reason he gives, that many seemingly of their own choice go down to the pit. "The liquor traffic is an evil and the abuse connected with it a constant menace to the personal welfare of Christian men and women." What more did we assert? For once then our statement is openly granted. Yea more, for if the liquor traffic "*is an evil*, and a constant menace to *Christian* men and women," what must it be to the world at large? Evil, and evil only. I. E. G. did certainly not mean to make so bold and sweeping declaration—to brand the business as a demon of darkness, whose sole aim is the destruction of the human race—for that is the design of all evil, yes, but that is what he did, and his pen bears testimony. Was he divinely inspired? To that, he lays claim in the outstart. We freely grant that the good spirit moved him thus to speak. But we are sorry to see our good brother retract so soon, and to drop this point so suddenly, as though he had burnt his fingers! Did conscience prick him? For he no sooner takes up another sophism, in order to hide or becloud his own statement. This is done by paraphrasing king Herod's act as a "*dark, diabolical game, brutal, and open for the gratification* of *selfish motives*." Indeed; as though a modern brewer or distiller, or trust, or combination of them, were not a selfish set of men; and as though the crimes committed by them—the yearly slaughtering of thousands, men, women and children, behind a screen—their U. S. A. *bonded plant*, was less a crime, and sin, than king Herod's open assault. Shame; what logic is that from a master in Israel.

The brother abounds in sophisms. Still another, under the head of "*Irresponsible power.*" "Parents destroyed their children, husbands their wives, masters their slaves." Does I. E. G. mean to say no crimes similar to these are committed in this age? Nay, he cannot mean that, for the daily papers are full of just such crimes. Does the brother then mean to say that he, or somebody else is responsible for these daily crimes? No, not that exactly, that is too individual. But he does say, that the "*Christian civilization*" which the Gospel brought about by the uprooting of the Herodian system, is responsible. "*Christian civilization*" *responsible!* That too is a revelation that the brother did not intend; but all the same he made it quite plain.

We want to catechize just a little at this point. Since "Christian civilization" is responsible, is sin for that reason less criminal? Can a man who, in a fit of drunkenness, slays his wife be shielded by such Christian cloak? And is such crime less heinous in the sight of God, because the drink that crazed his brain was gotten at a gilded saloon? Is the mother who slays the innocent babe nestling upon its pillow in slumber guiltless, for the reason that that which threw her into this drunken frenzy was gotten at a low, though licensed groggery? And is she, indeed, less guilty of crime than the heathen mother who casts her offspring into the river Ganges? Again, Is a man who assaults to the death a fellow man in a low *licensed* grogshop, for that reason less guilty of murder than the heathen "master" who, for a trivial offence, slays his slave? Nay, nay; but such is the brother's reasoning. We allow that the Gospel rooted out a great deal of barbaric cruelty which existed in Herod's day, and in its place established "Christian civilization," but that does not prove that men are not any longer under the dominion of sin, or that *sin* has lost its venomous sting—but the contrary; we are responsible for superior light, and will be judged thereby.

Christian civilization carries with it no condoning cordial, or yet a license to sin. All good men bear us out in that. Yet that is the gist of I. E. G.'s argument. The truth, good brother, is this. It was not King Herod's rule that slew the innocents, in the dark ages, but a power more potent and cunning than he. Herod was simply the agent of this power, and his method a crude one, indeed, yet not any more *cruel* than the refined method of King Alcohol in modern times. Was it more cruel for a *King* to slay his subjects as it pleases him, than for a community of enlightened men to dig a pit-fall or to set a deadly snare in which to entrap their own offspring, and to perpetuate the same from generation to generation? Who will say *yea?* This latter is Satan's refined method of to-day, which I. E. G. so strenuously argues is so much superior to Satan's method in Herod's day. Satanic majesty sits higher enthroned to-day than ever before. Think you this great Prince is less alert and subtle than he was in King Herod's day? Not so, for greater men than Herod have become his vassals, and far greater and wider his dominion; and willing servants by the myriads make up the roll of his muster.

Again, Can a *Christian people* cast their ballot in favor of an evil and maintain their integrity? Can a disciple of Jesus deal out to a brother a deadly poison with impunity? Or can a man be a true servant of the Master who, for a little of the filthy lucre betrays his Lord—opens not his lips against an evil antagonistic to his Lord? Proffered "sympathy," so long as you answer these questions in the affirmative, is of little worth. Of what avail is a "firm belief in the progress of the human race?" Belief is not progress, neither in itself a force, unless harnessed to action. It is not unlike the great Niagara, a dead force, but a force indeed it would prove if harnessed to the mills of our land. So belief in progress, if coupled with *action*, would raze even with the ground many of our thriving gin-mills. Unfortunately for our friend's argument, Christianity is not belief, or yet a dead force bound by the hills to a locality. Christianity *is life;* life-giving and life quickening; and does not only "believe in progress," but *is* progress, and cannot be antagonistic to itself (as, for instance, I. E. G. and his "belief in progress"), for that would be retrogression and not progress—death, not life. And for that reason no man believing in Christianity, can be a votary to an evil that is antagonistic to his belief, without becoming enthralled thereby.

Is that, too, a "pessimistic notion?" If so, it did not originate with us; and it must, indeed, be true that you "read the *history of Christianity* with different glasses from those through which we looked when we wrote our criticism on "As It Was and Is." Yes, the truth is, we wrote our criticism without the aid of any "glasses" or lens of any description—with the naked optic, pure and simple; and for that reason our statements are not over-drawn, or exaggerated or magnified in the least, and yet they baffled contradiction. "Glasses" are deceptive and misleading, and only in that way can we account for our differences. Now why do you seek by ridicule to discomfit and discommode a truth, not answerable by fair, reasonable argument, a statement, indeed, acknowledged by you to be true now. "Put to the blush at every point of contact with 'Christian civilzation.'." Nothing wider the mark could be said; Christian civilization, as it holds to-day in our social, civil and political economy, is little better than a dead letter. The morals of the "Christian civilization" barely fall within the line of the elastic stretch of the letter of the law; and never were there so many various devices to defeat justice. We grant, however, that the question of licensing an evil such as the liquor traffic, belongs not to this age, but to an age far remote—like that of King Herod, of unbounded brutality and wickedness.—Such as our brother decries and disowns, as that of this age; yet the system obtains to-day without doubt in *Christian America*, and by the sanction of "*Christian civilization.*" And so long as it is entrenched behind a bulwark so strong as this, Satan is satisfied and the evil will go on; and no amount of sophistical assertions will dislodge it. Would that so gigantic an evil could be so easily gotten rid of. Then a single stroke of a *master* pen would extirpate all the evils which so sorely afflict us. But alas, such efforts on the part of I. E. G., or any other stronger than he, must prove futile. Evil can not be so easily eradicated, but must be met squarely upon the arena of *manly contest*, and dealt with according to the maxims of *honest rule and Christian legislation.*

W. P. Z.

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

On Sunday, October 4th, Bethany congregation (in the Home) celebrated the fall communion. There were 23 communicants. Collection for benevolence $7.55. On the afternoon of the same day the family, in a body, attended the Children's Day service at Zion's Union Church, Womelsdorf.

On account of the rain on Wednesday, October 7th, Farmers' Donation and Picnic was a failure. A few contributions were brought on the following day. One of our neighboring pastors, well known for his energetic interest in the Home, brought over $100 worth of money and goods contributed by himself and his people. For all these gifts we are truly thankful.

Now what shall be done? Bethany Day, on account of the rain, was not a success such as we had fondly hoped it would be. Farmers' Day also, on account of the rain, was a failure. How shall we make up that which we expected to receive but failed to get on these two days? Let the friends of the Home seriously ask themselves the question and permit the Superintendent to make a few suggestions. We do not complain that the rain interfered with the success of these two days. The Lord is the ruler of the elements and all His ways are good. But are we not admonished by this experience that we ought not to depend upon local, special efforts for the support of this work? The real burden must be borne upon the hearts and in the homes of the people, and contributions must come in a more systematic way. The Church, through the Synods and Classes, has again and again directed how this work should be supported, viz., by lifting collections for the cause at Christmas. The Superintendent would therefore most earnestly suggest that every effort be made to enlist every congregation and Sunday-school to make larger contributions than ever before. Let every other collection during the year be devoted to other objects but give the Christmas collection to the orphans.

Now brethren *and sisters*, let us constitute ourselves a committee of the whole to raise means to pay for the new building and for the support of the family. Begin *now* and begin *right*. In order to do this let me kindly suggest that you

do not waste your energies in devising means how you may get money out of your neighbors, but first of all sit down, have a consultation with yourself and see how much *you* can do, then enlist the interest of others. There will be a large number of collection envelopes and circulars ready for distribution in due time. The Superintendent will also cheerfully talk to the people about the work, where it is desired, on Sunday when he has time or on week day evenings.

Now we have spoken very plainly because the pressure is upon us. Let us all go to work and may the Father of the Fatherless direct us to do His will in this work.

Missions.

For Reformed Church Messenger.

MISSIONARY NOTES.

BY REV. A. C. WHITMER, SUPERINTENDENT OF MISSIONS.

SEND FOR IT.

The tract on *Our Church-building Funds* is for free distribution; and it will be sent either to pastors for use as they find occasion, or to the addresses they may send to the Superintendent. Only send for it and make good use of it. One pastor says: "The tract will do good if placed in the right hands." About 500 copies are left. Call them out to work.

HOW MANY DO YOU WANT?

For several years our Board has published for free distribution a large number of copies of the Yearly Report of the Board, and we will do so this year again. We want our people to know where their money is going and how the work is prospering. We want those who pray for our work to watch for the fruits of their giving.

Accordingly, we again ask our pastors and others to order as many copies of the Report as they can wisely use in a careful and general distribution; *but please send in the order at once*, so that the Superintendent may know how many to have printed.

TO AND FROM ROANOKE, VA.

He who travels to-day may start with a feeling of safety, for trains have very few mishaps; but a godly man will, nevertheless, pray for safety of journey, for a blessing on those left behind and for a blessing on the work before him.

Rev. Lewis Reiter and I lately started together for Roanoke, Va., to study our interests there, near Greencastle. I pointed out the spot where I was born, and waved my love to a dear sister who barely had time to see the passing train. At the station I stepped from the car, but saw not a single familiar face, even at the old white corner store, where, forty years ago, I was errand boy.

We spent the night at Hagerstown with a friend, and left next morning on a journey of 239 miles. Here is the battle-field of Antietam. How different its peaceful acres now! We cross the Potomac; how different the crossing was twenty-five years ago! Here is Shepherdstown (blessings on you, Bro. Everhart); and we skirt along by Charlestown, so noted for the trial and execution of John Brown, but just now noted for some investments which some people are making in "real estate. In fact, all the way down the valley ("up" they commonly say, for it is rising ground), the well-understood sign, "Free sites for manufactures," is seen on many a bare field where somebody's hopes are centred, if not buried. For miles the country is laid out in sections of great expectations.

A pouring rain cools the air, and the large number of colored people on the train and at stations shows we are in Virginia. My neighbor (a man so big that I cannot well write) is from Louisiana. "Are there many Northern people there?" I ask.

"Plenty of them," he says.

"And are made welcome?"

"Certainly. The old ugliness is wiped out; and when soldiers shake hands it is time for citzens to do so."

Here we reach Luray, with its great caves. It is high noon, and yet we are 150 miles from Roanoke. Away we go. Look at that sign in the field: "Five acres reserved for a $75,000 hotel." That is modest! Many a town is laid out, with streets marked, scattered houses built, and some grading done, but the market is dull, very dull.

At Grottoes we stop for dinner. This is only a new name for Weyer's Cave, a wonder hardly second to Luray. Off we go. And here 96 miles from Roanoke is Basic City, one of Rev. Reiter's outside points; and Buena Vista, 54 miles from Roanoke, is another. At these two he spends one Sunday a month. The financial outlook is not good, and the future is doubtful, but no man can tell whether shall prosper this or that. Many of these towns are extensively laid out, but thinly populated. Some of them are good places for "permanent" investments; and yet here or there one may come to size.

"Natural Bridge," says the brakeman; and we are two and a half miles from another Virginia wonder, reached by a waiting coach, but we cannot take the pleasure.

Our train is behind time, but we reach Roanoke at 6.30 P. M., going at once to our hotel. "Tired?" Yes, after ten hours on the train, very tired.

Wednesday and Thursday were spent in tramping around over this city of 20,000, examining the available sites for a Reformed church, and getting a general knowledge of the place, crossing the railroad that divides the town, passing along its seven hills and as many valleys (hollows?), studying the various locations, weighing the probabilities for and against each, and at every step wondering how to secure any one of them.

Roanoke, Va., is a second edition of Altoona, Pa., in many things: its railroad shops, its narrow streets, its indescribable mud, its board walks, its frame houses, its low centre with hills around over which the town is creeping, its rapid growth its very mixed population, its financial crises, even its "Whisky Row," and also its possible great future.

And while studying our interests here and what is best to be done, one cannot help but think of what was once done in just such a town. One great difference, however, is that Roanoke is far removed from the body of the Church and has no Reformed community near it, whence to draw people and sympathy (but the dead world is there). It is nearly a hundred miles from the nearest Reformed congregation in Virginia Classis. It is two hundred miles from Martinsburg and Shepherdstown, W. Va.

With the face turned homeward (Rev. Reiter remaining with his people), many questions need to be studied and plans must be laid for this interest.

From Lancaster to Roanoke is 350 miles; and a trip of 700 miles is no small going. Safe home must make a man thankful to the Hand that has led him.

For Reformed Church Messenger.

MEETING OF EXECUTIVE COMMITEE OF W. M. S. OF EAST SUSQUEHANNA CLASSIS.

The Executive Committee of the W. M. S. of East Susquehanna Classis held its quarterly meeting in the Reformed church at Catawissa, Pa., October 1, 1891. The business meeting was held in the afternoon. Reports of the various societies within the bounds of Classis indicated encouraging progress in the work. Three new societies were organized during the last quarter, namely, at Catawissa, Mt. Carmel and Millersburg. The society at Sunbury was re-organized. The Corresponding Secretary reported that communications had been sent to all the pastors of Classis, asking the assistance of the ladies of their congregations in the noble work. Favorable replies with pledges were received from some of the pastors, others refused, or declared inability to assist, whilst five did not reply at all. This last is not as it ought to be and the society hopes that by the time its next meeting is held, these pastors may have been favorably heard from. In the evening a public meeting was held at which the following interesting program was rendered:

1. Anthem, by choir; 2. Invocation, by Rev. C. B. Schneder, Shamokin, Pa.; 3. Hymn, "Nearer, My God to Thee:" 4. Scripture Lesson and Prayer, by Rev. C. B. Schneder, Shamokin, Pa.; 5. Hymn, "Jesus Shall Reign Where'er the Sun;" 6. Address of Welcome, by Mr. E. Ward, Catawissa, Pa.; 7. Response to Address of Welcome, by Miss Annie Hanburger, Ashland, Pa.; 8. Vocal Solo, by Miss Christie Dietz, Sunbury, Pa.; 9. Select Reading, "Nothing for Missions, by Mrs. C. B. Schneder, Shamokin, Pa.; 10. Recitation, "Too Much to Do at Home," by Miss Charlotte Martz, Catawissa, Pa.; 11. Quartette, by Members of Catawissa choir; 12. Address, by Rev. C. B. Schneder, Shamokin, Pa.; 13. Vocal Solo, "The Half Has Not Been Told," by Rev. W. T. Auman, Bloomsburg, Pa.; 14. Collection; 15. Farewell Address, by Rev. George B. Dechant, Catawissa, Pa.; 16. Hymn, "From Greenland's Icy Mountains;" 17. Lord's Prayer; 18. Doxology; 19. Benediction.

The next morning the members of the Committee left for their respective homes well pleased with their kind reception at Catawissa, encouraged in the work to hold their next meeting in the chapel of the Reformed church, at Shamokin, on Thursday, January 7, 1892.

MRS. C. B. SCHNEDER.

For Reformed Church Messenger.

CHURCH DEDICATION.

Sunday, October 4, 1891, the re-constructed Reformed and Presbyterian Union church in Fayetteville, Pa., was dedicated in accordance with the provisions of the Reformed Church Directory. Rev. Cyrus Cort preached the dedication sermon and Pastor Beaver formally set apart the sanctuary to the worship of Almighty God. The Presbyterian clergy failed to appear and take part in the services, according to previous arrangement. Nearly two hundred dollars of indebtedness was cancelled, the full quota of the Reformed congregation being raised by our people and their friends in the community, but two hundred dollars of the Presbyterian quota has not yet been provided for. The church has been greatly enlarged and beautified. Ten or twelve feet were added to its length. A handsome spire with a new bell surmounts the structure, and both externally and internally the old Union church has been completely renovated. To Mrs. Jennie Koser, a faithful member of our Reformed Church in Fayetteville, is largely due the credit of raising funds and pushing forward the laudable enterprise to successful completion.

In addition to the dedication services proper there was an interesting children's service in the afternoon, at which addresses were made by Revs. J. B. Shontz, Cort and Pastor Beaver, of the Reformed Church and Rev. Sproul and Jas. Kennedy, of the Covenanter Church.

Rev. Cort preached again in the evening to a crowded house. Pastor Beaver, Rev. Sproul and Rev. Lentz (Lutheran) assisted in the services. The Lutheran choir of Fayetteville did the singing in good style. It was a day long to be remembered by the good people of Fayetteville and vicinity. It was a great pleasure for the writer to meet Dr. Martsell and other old friends after 23 years absence. May a new era of prosperity dawn upon our Church in Fayetteville. C.

For Reformed Church Messenger.

CHURCH DEDICATION.

The last Sunday in Sept. was one of the brightest in the history of the Reformed Church at South Bend, Pa., Rev. C. Gumbert, Pastor. For the past fifty years or more the Reformed church had been worshiping in a building about three quarters of a mile from the little village of South Bend. For the past twenty years the congregation had been contemplating building a new church, during which time they made many efforts and as many failures. One year ago last June, the corner-stone of the new building was laid, and ever since the congregation, under the efficient leadership of their present pastor, has been a busy band of workers to accomplish their heart's desire. At last the work was accomplished and amidst general rejoicing the newly erected building was dedicated to the service of God.

The dedicatory services were very impressive, and were participated in by Revs. F. E. Lauffer, W. D. Lefever, A. E. Truxal, of the Reformed Church and Rev. N. B. Kelly of the Presbyterian Church. The services began on Thursday evening, Rev. Lauffer filling the pulpit Thursday and Friday evenings, and Rev. Truxal, Saturday afternoon and evening. The dedicatory service took place Sunday morning. The house was crowded to its utmost capacity, fully 500 people being present. Rev. A. E. Truxal preached a very appropriate, elequent and highly edifying sermon, after which the pastor read the report of the building committee.

About $700 indebtedness remained on the building, which the pastor required of the congregation before dedicating it. He placed the matter in the hands of Rev. Truxal, who soon showed by his skill and tact that he could raise money as well as preach. Calling to his assistance the other ministers present and placing them at proper points in the audience, he asked for contributions. The pastor again led his people, his faithful workers quickly followed him and the people swinging into line, the contributions came quick and fast till it was thought sufficient was realized to meet the debt. Then the pastor, with Directory of Worship in hand and joy and gladness in his heart, stepped to their beautiful altar and with the use of the beautiful Reformed service dedicated the building to the service of the Triune God.

On casting up accounts after service it was found that there was yet a deficit of $22. Rev. Truxal again occupied the pulpit in the evening, and after the sermon stated that there was a small deficit, and to cover that and any shrinkage in receipts or expansion in indebtedness he would ask for a round $100. The result was $116.

The new church is a beautiful structure from an architectural standpoint; in the form of a cross, having four gables, three of which contain large triple gothic windows and the fourth the pulpit recess. The main entrance is through two sets of double doors in a tower rising 75 feet above the floor. The interior is handsomely finished with stained and natural wood. The purlins, collar beams, principal and diagonal rafters are exposed and supported by large brackets, all of which are finished with mahogany stain and hard oil. The ceiling, rising to 26 feet in the centre, is beautifully panelled with hard pine and finished in hard oil of the best grade. The auditorium is divided from the lecture-room by glass partition. The floor of auditorium inclines toward the pulpit, and the pews of ash, trimmed with walnut, are set on chords of circles so as to face the pulpit and utilize every foot of space. The chancel furniture consists of three pulpit chairs, two altar chairs, pulpit, altar, lecturn and baptismal font—all of beautiful designs and a high grade of workmanship and finish. The windows are of rolled cathedral glass of beautiful designs, in leaded sash, all being gifts and memorial windows. From the ceiling hangs a 54-inch Bailey Reflector of their best make; and in the tower an 800-pound bell. From what our correspondent can learn, it is the finest country church in the county, and though erected at a modest cost will compare favorably with the more imposing and costlier churches of your large towns. Truly pastor and people are to be congratulated on the successful completion of their work. X.

The Family.

THE JOY OF INCOMPLETENESS.

If all our lives were one broad glare
Of sunlight, clear, unclouded;
If all our paths were smooth and fair,
By no soft gloom enshrouded;
If all life's flowers were fully blown
Without the sweet unfolding,
And happiness were rudely thrown
On hands too weak for holding;
Should we not miss the twilight hours,
The gentle haze and sadness;
Should we not long for storm and showers,
To teach the constant gladness?

If none were sick and none were sad
What service could we render?
I think if we were always glad
We scarcely could be tender.
Did our beloved never need
Our tender ministration;
Earth would grow cold, and miss indeed
Its sweetest consolation,
If sorrow never claimed our heart,
And every wish were granted,
Patience would die and hope depart,
Life would be disenchanted.

And yet in heaven is no more night
In heaven is no more sorrow;
Such unimagined new delight
Fresh grace from pain will borrow—
As the poor seed that underground
Not knowing what will there be found
When sunbeams love and kiss it:
So we in darkness upward grow
And look and long for heaven,
But cannot picture it below
Till more of light is given.

Sunday Magazine.

A POINTER FOR COLLEGE BOYS.

"Home at last," said George Gradgrind, joyously, "my education finished and my college day ended. And yet," he added, "I do not rejoice over that. These years of study have been very pleasant."

"The first year was the hardest, wasn't it, George?" asked his fond mother.

"No; I can't exactly say that it was," replied George. "I didn't take up my studies the first year, because I pulled stoke in the fisherman crew and was training to get into the foot-ball team."

"Oh!" said his sister Jane; "the second year you had to work all the harder then?"

"Well, not at books, because my second year I was president of the Intercollegiate Athletic League, and that kept me busy traveling from college to college, arranging for the various intercollegiate games."

"Then you had to hump yourself the third year," said his brother William confidently.

"Not in the classroom I didn't," replied George: "the boat club fellows took a long yacht voyage that year, winding up with a pedestrian trip through the South. It was grand. I felt like a new man."

"So you had to crowd four years' study into one?" said grandma.

"I don't know; I suppose you might call it that," said George. "My fourth year I was a member of the glee club, and we made a concert tour of all the principal cities in the country, and we didn't get through in time to get back for commencement. Haven't my books and diploma come home yet? I told chum to get them together and send them by express."

George's father said the books hadn't come, but he thought he had seen the diploma hanging up in the barn, and he would go and get it. George looked out of the window and saw him bringing it. It was about three or four feet long and two inches wide, with a buckle at one end and a cross link at the other, and seemed to have been taken from life, from an old plow harness. A stillness of death settled down over the family as father came along with it, bending it in his rough, brown hands, and George drew his breath hard. Oh, very, very hard. (Slow curtain.)—*R. J. Burdett.*

A FIVE MINUTE SERMON ON HABIT.

Isaiah 1: 17, "Learn to do well."

Boys and girls, you can obey this text by trying to do well to-day, and to-morrow, and the next day. It is the same as learning to skate. You fall, and rise again. You fall, but try again. After a little you can stand, and then can push out one foot, and by and by the other, until at last away you go, gliding over the ice like the wind.

Learning to do well is like learning to swim. You wade into the water, but not very far, for fear you will drown. You try to swim, but sink. You try again, and do a little better. You swallow a good deal of water. It gets into your ears and eyes and nose; but you keep on splashing, and finally you can swim. So you must keep on doing well until you learn how, and it has become a habit. A habit is something which we have. That is what the word means. It often becomes something which has us.

A habit is formed the same way that paths or roads are. You often see people "cutting across lots." Where they do this, a narrow strip of grass about a foot, or fourteen inches wide, will be trodden hard; and that is a path. It is made by being walked over again, and again and again. You can soon get into the habit of doing a thing if you will do it over and over many times. The more you do it the easier it will become, just as a path grows wider and plainer the more it is traveled. It is hard to keep people from going across lots after a path is once made; and so it is hard to stop doing what we have fallen into the habit of doing. It will not be easy for you to "do well" after you have once learned to do wrong. Bad habits are like the ruts made by carriage wheels in country roads—they hold people fast. I once read of an old man who had crooked fingers. When a boy, his hand was as limber as yours. He could open it easily, but for fifty years he drove a stage, and his fingers got so in the habit of shutting down on the lines that they finally stayed shut. The old man can never open his hand again.

Boys, if you do not wish to fall into the habit of swearing, refuse to swear at all. If you do not wish to become the slave of tobacco, let ci-

garettes alone. If you do not wish to die drunkards, never begin to tipple. If you do these things only a few times, they may become habits and hold you fast. You would then smoke, and swear and drink almost without knowing it, or knowing why. "Learn to do well," but "abhor that which is evil."—*Christian Advocate.*

Youth's Department.

LITTLE HONORA.

Poor little Honora Mullaly,
At the close of the Thanksgiving Day,
Was standing in front of her alley,
A-watching some children at play—
Her gown was a wonderful garment,
All patches from shoulder to hem,
And her hat and her shoes—well, I beg you'll excuse
Any further remarks about them.

Poor little Honora Mullaly
Had a face just as bright as could be,
And no flower in meadow or valley
Was ever as pretty as she.
And so thought an old woman, who, passing,
Stopped a moment to smilingly say,
"Why bless your dear heart, I am sure you have had
A very good dinner to-day."

"Yis, indade," said Honora Mullaly,
"I did; for my friend, Mrs. Down,
Had a hape of sweet 'taters that Sallie,
Her sister, baked lovely and brown,
Wid—O ma'am, if you could but have seen it!—
The fattest and foinest of hins;
And they give me the gizzard and neck of that hin,
And all of the sweet 'tater skins."

—*Harper's Young People.*

MISSIONARY PIN MONEY.

"O such lovely stories as that missionary lady told us!" cried Belle. "I could have listened all night."

"To think," said Susie, "of those poor little children who haven't anything to make them happy, it seems to me!"

"I did wish I had a million of money," said Belle; "then I could do so much good!"

"I am going to try to earn something myself for the missionaries," said Susie, earnestly. "She told us of so many ways that children took to do it; but somehow I didn't see any that I could do very well. But I mean to find some way. Please think of something for me to do, mamma."

"We shall be disappointed if we try to do anything now, Susie," said Belle; "I know we shall. It will be so little that it will shame us. But when I get big I mean to do something worth the while."

"Despise not the day of small things," said mamma, with a smile.

"Can't you suggest some small things for us to do, then?" asked Susie.

"I've been thinking, my dear. Suppose you pick up pins for me. Make it your business every morning before the sweeping is done to go through the house, and pick up all the pins you can find. I will give you a penny for every twenty-five pins."

"I should think that was the day of small things," said Belle, a trifle scornfully; and Susie looked as she might if her mamma had given her skim-milk when she expected cream.

"Bridget is so near-sighted that she never sees to pick up the pins when she sweeps," said mamma; "so it will really pay to have you to do it."

"We should have to be up in good season in the morning," said Susie.

"Speak for yourself," laughed Belle. "You may have the whole of the pin business; it isn't best to make 'two bites of a cherry.' I want something not quite so slow as that."

"You'll have all the better chance, then, Susie," said her mamma; "and the early rising will be so much additional benefit thrown in without extra charge."

"I mean to try it," said Susie, brightening up. "I'll begin to-morrow morning. I don't suppose I shall make a fortune; but it would be worth something to earn even twenty-five cents to give at the close of the year."

"I'd rather give twenty-five dollars," said Belle.

"So had I; but I must do what I can."

Next morning Susie began her rounds. Over all the occupied rooms of the house she made her search, and found nine pins.

'One third of a penny already!" she said to her mamma. "I don't suppose I shall find as many every morning; yet some mornings I may find more."

When the first penny was earned, her mamma gave her one of the little jug banks to keep her money in; and all the year Susie worked at filling it. Once in a while she overslept herself or forgot to make her rounds, and Bridget's broom got the start of her. On the other hand, after there had been company, or extra rooms had been used, she was sure to find more pins.

The bank grew heavy slowly but surely. Before the year was out it had taken in the very last penny it would hold, and then Susie had the fun of smashing it.

"'Little brown jug don't I love thee?'" she danced and sang when she had counted the money; for there was a dollar and fifteen cents, all earned by picking up pins.

"It doesn't seem possible," said Belle, who had been waiting all this time for some big thing to turn up and make her fortune, but hadn't seen it yet.

Susie carried her money to the next missionary meeting with a very happy face, and after that worked with renewed energy, and picked up pins more diligently than ever, sure that the pin business paid.—*Leaflet.*

WORK AWAY.

Jim was a poor little newsboy. He wanted to buy a cake for his little sister because it was her birthday. But if he sold all his papers, he would not have any money to spare; his mother needed it, for she was poor.

"I wish I could raise three cents extra," he said to Will, his little comrade.

"Work away, then," answered Will, and ran off crying his papers.

Jim ran off shouting his also. He sold a good many of them; and when he was tired, Will's words, "Work away," wsuld come back to him, and he would go on again. It was beginning to grow dark when he went into a horse-car. All the people in it had papers or shook their heads at him except one young lady. She looked at the little boy, and bought a paper of him. It cost one cent. She handed him a five-cent piece. Jim was going to give her the change, when she smiled at him and said:

"The rest is for you"

Then he ran to buy the little frosted cake for his sister. Kitty gave him some of it, and as they were eating it he said:

"I wish that lady knew."

And then he thought how glad he was that he had "worked away" instead of giving up.—*Child's Hour.*

IT MAKES ALL WRONG.

"Please, father, is it wrong to go pleasuring on the Lord's day? My teacher says it is."

"Why, child, perhaps it is not exactly right."

"Then it is wrong, isn't it, father?"

"O, I don't know that—if it is once in a while.

"Father, you know how fond I am of sums!"

"Yes, John; I am glad you are; I want you to do them well, and be quick and clever at figures. But why do you talk of sums just now?"

"Because, father, if there is one little figure put wrong in the sum it makes all wrong, however large the amount is."

"To be sure, child, it does."

"Then, please, father, don't you think that if God's day is put wrong now and then it makes all wrong?"

"Put wrong, child—how?"

"I mean, father, put to a wrong use."

"That brings it very close," said the father, as if speaking to himself, and then added, "John, it is wrong to break God's holy Sabbath. He has forbidden it, and your teacher was quite right."

"Remember the Sabbath day to keep it holy."—*Kind Words.*

HER NOBLEST WORK.

A young girl belonging to a fashionable and exclusive circle in society married not long ago a man whose profession brought him into somewhat close business relations with many worthy but plain people.

Knowing that it would gratify him, she invited them all to her wedding reception. One of her friends, amazed at finding the house filled with these homely guests, asked the bride what it meant. "It means," she answered gayly, "that in my marriage I propose not to advance his pleasure, but his life."

A young girl usually looks forward with delight to the love which is to be given her; or if she is mercenary, to the establishments; or, if she is ambitious, to the social position that she hopes to attain. Some girls look no further than the bridal pomp, the veil, the gifts, the admiring crowd. How many remember that it is not only a ring which the husband puts on the wife's hand, but his honor and his future? She can make his daily life broad and noble, or she can drag it down to base levels and fill it with trivial vulgarity. No rules, no duenna, can keep the thoughts of love and marriage out of a young girl's head. It is right that they should be there; but as the most pure and solemn realities which life can give her, not as material for silly and immodest jesting. God may give to a young girl the ability to paint a picture, to write a poem, to earn a fortune; but if He gives to her as a wife a human soul to strengthen and to bring nearer to him, He has put into her hands the noblest work which a woman can do on earth.—*Youth's Companion.*

Pleasantries.

"How do you read minds?" inquired a dude of a mind reader. "Well," he responded, with great deliberation, "I first get the mind"—then he stopped for breath, and the dude for some reason slipped out.—*Washington Star.*

"Uncle Wilyum, did yo' evah see a star-fish in yo' 'sperience?"

"No. I can't say I ebber did. I nebber scruternized a star froo a telescup of sufficient hoss-powah to detec' anyt'ing dat small."—*Harper's Young People.*

A farmer and his wife, on their first visit to the Capitol at Montpelier, Vermont, paused before the statue of Ethan Allen. They gazed long and thoughtfully at it, till finally the silence was broken by the husband. "Well, mother," he said, "I allus thought Ethan Allen was a hoss."

NOTICE.

☞ *Editorial Correspondence address to* THE REFORMED CHURCH MESSENGER, *907 Arch Street, Philadelphia.*

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THE REFORMED CHURCH MESSENGER,

907 Arch Street, Philadelphia, Pa.

THURSDAY, OCTOBER 15, 1891.

WE have just been reading in the Philadelphia *Times*, September 28th, a very able and exhaustive article on the Farming Glory of this country, of the State of Pennsylvania, and more particularly of the county of Lancaster, from the pen of Mr. David J. Nevin. It is replete with reliable facts and statistics, as we believe, which we should be happy to see preserved in some more permanent form. We here take the liberty of transferring to the columns of the MESSENGER a few out of the many statements that seem to be of a more interesting and instructive character.

It is calculated that nearly 200,000,000 bushels of wheat were grown in this country during the year 1891, in excess of the amount that will be needed for home consumption. For this overplus a steady market has been opened for the year by the crop failures in many parts of Europe. Had this not been the case, this over-production, the price of wheat would have fallen below the price of production in many sections of the Union. It is gratifying to know that we are thus enabled to feed the poor of the world; but if the extremity of others has been our opportunity, it should not lead us to any feelings of pride or vain glory, as if we were dispensing a charity to our fellow-creatures, because we are well paid for all the bread that we send abroad. We are instruments in the hands of Providence, in some sense at least, the almoners of His bounty. And that is enough in the way of honor.

NOTWITHSTANDING Western competition the acreage devoted to wheat, corn and oats growing in Pennsylvania is annually increasing. New land is still constantly brought under cultivation. Partition is going on rapidly in the old farms, and the number of proprietors is growing larger every year. The population of the State is also rapidly increasing. Contrary to the general belief, the average yield of the grain-growing lands in the East, throughout the State is greater than it is in the West, and the farmer receives a much higher price for his produce. The price of a bushel of wheat in Pennsylvania will purchase two calico dresses. The yield of wheat this year in Lancaster county, as far as threshed has been on an average of from 25 to 40 bushels to the acre. Whilst wheat straw is frequently burned as a nuisance in the West, it is here almost as valuable as hay, being sometimes sold as high as $12 per ton on the farm. It is, in fact, difficult to purchase it at any price, as the farmers know how to convert it into a useful fertilizer for their fruitful bearing fields of wheat, corn and tobacco. Everybody has heard of the amount of tobacco raised in this county. With stock-feeding it is a mammoth industry. In 1890 it produced from an area of 18,007 acres 19,217,800 pounds of tobacco, valued at $1,349 079; and the acreage for the present year is still larger. With such an abundance of material near at hand the cigar-manufacturing industry is simply enormous. The amount of tax in 1890 on these cigars was a profitable revenue to the United States Government, being $1,778,082. In this way these cigars have probably been more useful and beneficial than in any other way—as we look at the subject.

MR. NEVIN in his article in the *Times* has done nothing more than justice to Lancaster county. He is also an ardent admirer of this, one of the oldest commonwealths in the State. Although dealing for the most part in statistics, he evinces a fine imagination, in which respect he reminds us of his father, the Rev. Dr. Alfred Nevin, well known to many of our readers. He thus concludes his paper:

"From a high altitude views of cultivated landscape, extending over twenty miles in every direction, may be seen, which cannot be surpassed in America—or the world. There is a golden haze in the atmosphere, and the chirping of the insects all day, and the spider building flimsy laces, tell that the summer is ended, whilst a fragrant breeze wafted from the mountains of cool champagne air, perfectly free from malaria, brings health to the inhaler. Fair Lancaster! we greet thee with the return of autumn. The fairest bride that ever stood at the altar, decked with the choicest raiment, could not excel thee in thy loveliness. Thou art the brightest jewel in the crown of the Republic." We would say she is certainly one of the brightest in the State. We would also say, that, whilst her every prospect pleases, she is making encouraging progress out of her old conservativeness in her schools, her academies, her normal school, her college and her churches, the county does not as yet occupy that position in general intelligence and liberal Christian culture and activity to which she is entitled and which she ought to occupy. As in more than one other county, there is here more room for a higher inward or spiritual progress or advancement than in things outward and worldly. We may hope that the two will in the future come into a full or a more complete harmony.

THE UPRISING IN CHINA.

The mob violence in parts of China towards foreigners which has resulted in a great destruction of property and in numerous murders; among the rest, of the destruction of mission stations and the martyrdom of some Christian missionaries and driving of others to places of refuge, seems to be still raging. England and Germany have addressed a strong joint note to the Imperial Government demanding at its hands the protection of their subjects, under penalty of intervention on their part in the event of its failure to do so. The Emperor has replied, making fair promises of doing so, and furnishing indemnity for the evil already wrought. This reply and promise seem only partially to satisfy the complaining powers, who propose to have their agents to go upon the ground and observe the efficiency with which these promises are fulfilled. They well know the unreliability of the promises of the Chinese Government, and its pitiable, indeed, contemptible weakness in controlling its subjects.

This weakness is attributable to the defective form of its government. The Imperial Government has no power directly to reach the masses, only through the ministry of subordinate rulers. The whole empire is divided into provinces, each one ruled over with absolute power by its governor who is held to equally absolute responsibility, to the power above him, for the proper government of his realm. Each province is again divided into states, and in the same absolute way governed by its ruler, with like responsibility to the governor above him. And thus on to the end of the governmental machinery. The power vested in each ruler over his subordinate rulers, extends to that of life and death. When therefore a disturbance occurs in a given district, the ruler of that district is held personally responsible, by the ruler above him for its suppression. Not going to his aid, but requiring him with his own resources, to restrain his subjects, and if he fails, off goes his official, if not his bodily head, and another takes his place, with like responsibilities and penalties.

The imperial government then will seek to fulfil its promises to the protesting power, not by a direct intervention, but through the succession of subordinate officers and rulers, whom it holds to the severest accountability. Thus is it that the power of the throne is not called into requisition. This England and Germany know, and if the evils are not arrested by the Chinese government, they propose to intervene, and coerce the government itself, despite its oriental constitution.

The fact of the matter is, that the underlying impulse in this mob spirit, is not so much or only, the native anti-foreign prejudice, as a latent spirit of insurrection against the imperial government. The present ruling dynasty is Tartar, established some two centuries ago as a conquest over the then reigning native dynasty. It is the overthrow of the Tartar dynasty and the restoration of the native, which is the bottom cause of the prevailing unrest. Having failed in previous attempts to bring this about, the purpose of these violent assaults upon the subjects of foreign powers, is to involve their reigning house in a war with these foreign powers, and thus furnish an opportunity for a more successful revolution. It is the old exclusive and stolidly conservative spirit of the interior, arresting itself against the relatively liberal and progressive spirit of the Tartar rulers, as exhibited in the adoption of western ideas and improvements, which is the primary cause of the agitation.

Synodical Editors.

(Elected by the Synods.)

Eastern, ... REV. JONATHAN H. PANNEBECKER.
Pittsburgh, ... " DAVID B. LADY.
Potomac, ... " J. SPANGLER KIEFFER, D. D.

AT LATROBE.

The Synod of Pittsburgh is in session in the flourishing town of Latrobe, some forty miles from Pittsburgh. The town seems full of life and activity. There are several manufacturing establishments here. Work is plenty. Everybody has something to do. The town is situated in a rich farming district. Crops have been unusually good. There is an overwhelming abundance of fruit. There is the best of feeling in the community. Those entertaining members of Synod are very hospitable. The writer was assigned to the genial family of Mr. W. H. Slocum—warm friends of long standing. It goes without saying that we feel very much at home, and have some good talks about old times at Manor, when as pastor and parishioners we were thrown into intimate relations with one another and when a friendship was formed which has stood the test of many passing years. The church in which Synod is holding its sessions is neat and cosy. It has been newly frescoed and repainted within and without, and is in every way comfortable and pleasant. There is evidence of prosperity on every hand, in the appearance of the church, in the attendance of the people, in the singing of the choir, in the interest manifested in the work of the Synod and in the large-hearted hospitality with which the members of Synod were received and are being entertained. The church life here is evidently full and strong. It is good to sojourn among a people so prosperous and so devoted to the Church at home and at large.

The Synod is unusually full. Very few of the members are absent. The faces we have long been accustomed to are here. The familiar voices are heard in conversation and in debate on the floor, and the old characteristics appear in all their old force and with their old-time effect. The constitutional brother is just as constitutional as ever. The man who gets out of order and must be set right by the president still gets out of order, and the president still sets him right. The one who talks to the point is as pointed and satisfactory as usual. He who rambled in his remarks in former years is still somewhat rambling. The quiet preacher is quiet still. And the man who goes to Synod only to vote, votes with his accustomed regularity and with his deep bass voice as in former years. New pleasantries, however, are perpetrated. The picture of a kneeling figure with wings, slips from its fastenings on the wall back of the pulpit, which is picked up by a dignified pastor and the president is asked, with solemn mien and face, What is to be done with the fallen angel? This question, as the question, What to do with our ex-presidents, remains, up to the time of writing, unanswered.

In looking over the Synod we also see that changes are taking place from time to time. Some drop out and their places are taken by new men. New forms appear and settle into the stream of workers, and in a year or two they are adopted into the family, and it seems as natural to see them at Synod as though they had been members of it for a long time. They have acquired the peculiarities which characterize the body and are one with it. They also have their influence in changing the character of the body; for, no doubt, such a change is going on—more apparent to those who look in upon it once in five years than to us who meet every year. For a number of years the new material that came to us was mainly made up of young men, either originally from this section of the Church or from the east. Our vacant charges, years ago, were wont to look to the Seminary for men to fill their pulpits. Dieffenbacher, Truxal, Snyder, Bowling, Prugh, Ferner, Wagner, the writer of this article, and many others, came to the Synod fresh from the Seminary, and here they have remained and grown up with the country and with the Church, and have reached years of maturity, and, we trust, of usefulness in the Church. During the last few years a number of men of ripe experience have come to us, men who are an element of strength in our councils from the beginning, who have rendered efficient service elsewhere and are prepared to enter upon such service here immediately. They are such men as Rupp, and Schick, and Heller, and Kremer, and Miller, and King, and Wagoner, and Skyles. We are still getting young men from the Seminary. We look around and see Kiefer, and Mickley, and Weller, and H. G. Snyder, and others. We are glad to get the young men. It helps to keep alive the tradition that Pittsburgh Synod is made up of young men. But we are especially gratified that men of somewhat maturer years and riper experience are coming to us. It gives countenance to the thought upon which we have been laying some stress of late, that we have reached our majority and have come to years of discretion. The bloom and fragrance of springtime are good. It must be remembered, however, that the harvest and the fruits come in mid summer and autumn. It is pleasant and inspiring to have among us the fresh interest and zeal which youth brings. But it is a matter for congratulation to get the wisdom which years of service and a ripe experience alone can confer.

It is remarkable, when one thinks of it, how much there is to do at each succeeding meeting of Synod. Of course there is what is called the routine business. That must be gone through with every year, and it takes up considerable time. But new legislation on vital questions seem to be called for. Some one remarked on the way to this Synod that most likely nothing of much importance would come up at this Synod. There was apparently good ground for such a remark. Important things have been coming up and have been settled at our annual sessions for years, and it was natural to think that we had at last, at least for some time, gotten to the end of them. But when this meeting of Synod is over, it will probably be admitted that it was one of the most interesting and important which we have had so far. For one thing our Educational policy was to be settled here, and the attitude of the Synod towards three of our institutions of learning was to be determined. This is now done, and it was done with great unanimity. The ladies have invited a deliverance on their work. This meeting will, we trust, determine the fate of the Seminary Professorship Endowment enterprise. Some principles of Church government have been called in question and our understanding of them is to be settled. On the whole, it is a pleasant, interesting and important meeting *at Latrobe*.

L.

For Reformed Church Messenger.

THE REFORMED QUARTERLY REVIEW.

Every reader of the *Review* will join us in pronouncing this number, taken as a whole, above the average in excellence. It is rich in thought, and varied in matter. The subjects handled are, in general, handled with an ability that is creditable to the writers.

President J. S. Stahr discusses "The Relation of Humanity to Divinity." He points out at length how nature in its development leads up to man, in whom it finds its crown. But what man is nature cannot teach. He has his proper home and destiny in the spiritual word, and can be understood, therefore, only in the light of revelation. The realization of the idea of man required a process which, continued through the ages, is still going on, and will reach completion only in the glorification of the world. To get an insight into the relation of humanity to divinity, it is necessary carefully to study this process, especially its three chief epochs, viz., the creation of man, the incarnation, involving his redemption, and man's final glorification. This the Dr. does, and in a way that displays long and profound thought. The theme is difficult, for the relation between God and man as this comes to view in the person of the God-man, is the key to all right philosophical and theological thought. When correctly determined, it reduces the whole universe to unity. But difficult as the theme is because of its all comprehensive reach, we are not saying too much when we say that the writer has done it full justice.

Dr. Schaff kindly contributes the full text of a paper on "The Renaissance and the Reformation," prepared for the ninth general Conference of the Evangelical Alliance held in Florence last April. The reader, no doubt, expects a rich treat, nor will he be disappointed. Dr. Schaff is a master of style in historical composition. Mark, for example, at the beginning of the paper, the finely drawn contrast between the Renaissance and the Reformation. An antithesis in a few words suffices to paint a whole picture. Here he sketches grandly the Renaissance as it began with Dante—its newly awakened enthusiasm for classical literature—its discovery and reproduction of classical art—its benefits to the world—its defects revealing all the more clearly the need of the Reformation. With the same glowing rapture he speaks of the Reformation of Italy, and the future of Romanism and Protestantism and of the duties of Protestants in Italy. The whole paper is pervaded by a spirit of enthusiasm and hope.

"A Retrospect—1791–1891," by John Blair Linn, Esq., is full of historical interest, especially to a member of the Reformed Church. It traces a century of political, social and religious progress. And what a marvelous progress it has been! We only begin to realize it when confronted with facts as the writer here brings before us. It is well deserving of a careful perusal.

Extract from the Contract between the Publication Board of the Reformed Church in the U. S., and the Proprietor of the Reformed Church Publication House.

"It being distinctly understood and agreed between the parties that the Synods of the United States, Pittsburgh and Potomac in consideration of the terms of this lease agree that they jointly or any one of them will not establish or themselves conduct or have conducted for them a publishing house or houses, nor publish any books or periodicals, nor endorse any periodicals that may be published by any private party or individuals either within or without their respective bounds."—Minutes of Synod, 1888.

We are glad to welcome another article from the able pen of Rev. William Frederick Faber, who is winning a high reputation for himself as a close thinker as well as a vigorous and courageous writer. We commend his little book, "The Church for the Times," (which can be had for 25 cents in paper cover), for its liberal-mindedness and its ingenuous, earnest, hopeful Christian spirit. It is a veritable tract for the Times. The same qualities display themselves in the present article, which deals with "The Liturgical movement in the Scottish Church." The history of that movement is not much known among us, and the rapid, but graphic sketch here presented will be a revelation to many, as showing how keenly alive the Scottish Church is to all the questions that confront our age.

"Divine Revelation; with special reference to Messianic Prophecy and its Fulfillment," is discussed by Dr. Beam at considerable length and with much ability along the old lines. There is room of course for difference of opinion as to the interpretation of certain Messianic prophecies, but none we think as to his conclusion that "all prophecy centered in Christ and reached its end in Him," and that "accordingly the prophets must have been impelled by divine inspiration when they wrote, and their writings constitute a series of divine revelations."

In his paper on "The Atonement viewed from the Person of Christ," Rev. Hiram King furnishes an elaborate discussion of a most important theme from the correct standpoint; for what Christ does must be determined by what He is, and His atoning death cannot be understood apart from His person.

The present number closes with another installment of the series by Mrs. T. C. Porter on "Simon Bar-Jona: "The Stone and the Rock," and if we are not greatly mistaken it is the best she has yet contributed.

W. C. M. S.

"The Woman's Classical Missionary Society" of Goshenhoppen Classis, held a special meeting in Falkner Swamp Reformed Church, New Hanover, Sept. 30th, 2 o'clock P. M.

It was a very interesting and instructive meeting. The officers and all the delegates representing three Congregational Missionary Societies were present.

The meeting was called to order by the President, Mrs. L. M. Koons. After singing, reading of Scripture by the pastor of the Boyertown Charge, prayer by the President, and singing by the Society, the business on hand was attended to.

The Society in a very flourishing condition, and have renewed courage and faith in God to go forward during the coming year.

During the past year there was collected over $165, in this Classical Society; besides some personal and home work which cannot be mentioned here.

The Society is young in the work (this being its first year as a Classical Society,) but they are not discouraged, and expect to do better, and make progress, year by year, in the good work, as the Lord gives them help.

By vote the offerings were divided, one half to Home and one half to Foreign Missions.

The officers are, President, Mrs. L. M. Koons; Vice President, Mrs. Sallie Hoffman; Rec. Sec., Mrs. C. A. Mory; Cor. Sec., Mrs. Dr. Heffner; Treasurer, Mrs. Wagner; Editress, Mrs. J. E. Freeman. The next meeting will be held in Sassaman's Reformed church, Jan. 1892.

Mrs. J. E. Freeman, Editress.

Poetry.

GIVING AND LIVING.

Forever the sun is pouring its gold
On a hundred worlds that beg and borrow;
His warmth he squanders on summits cold,
His wealth on the homes of want and sorrow;
To withhold his largess to precious light
Is to bury himself in eternal night:
To give
Is to live.

The flower shines not for itself at all,
Its joy is the joy it freely diffuses;
Of beauty and balm it is prodigal,
And it lives in the light it freely loses.
No choice for the rose but glory or doom,
To exhale or smother, to wither or bloom:
To deny
Is to die.

The seas lend silvery rays to the land,
The land its sapphire streams to the ocean;
The heart sends blood to the brain of command;
The brain to the heart its lightning motion;
And over and over we yield our breath,
Till the mirror is dry and images death:
To live
Is to give.

He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the length of his lifelong ride
Who gives his fortunate place to another;
And a thousand million lives are his
Who carries the world in his sympathies:
To deny
Is to die.

—*Selected.*

Selections.

Character is a perfectly educated will.—*Novalis.*

Beware equally of a sudden friend and a slow enemy.—*Home.*

It is as easy to draw back a stone once thrown with force from the hand, as to recall a word once spoken.—*Menander, B. C. 340.*

The sacred Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.—*Flavel.*

The chief end of discipline is high personal character. Character is triumph over temptation. The surest conservative of character is service.—*R. D. Hitchcock, D. D.*

Just as God leads me, I abide
In faith, in hope, in suffering true;
His strength is ever by my side—
Can aught my hold on them undo?
I hold me firm in patience, knowing
That God my life is still bestowing,
The best in kindness sending.

—*Sampurtus, 1735.*

Trust in Christ brings peace amid outward sorrows and conflicts. When the pilot comes on board, the captain does not leave the bridge, but stands by the pilot's side. His responsibility is past, but his duties are not over. And when Christ comes into my heart my effort, my judgment, are not made unnecessary, or put on one side. Let Him take the command, and stand beside Him, and carry out His orders, and you will find rest to your souls. —*Dr. Alexander MacLaren.*

Science and Art.

In the evening sky just now Arcturus is the superb red star low down in the west, its color showing that it is not in its prime, though it is one of the most interesting stars in the heavens, from its enormous magnitude and the fact that it is drifting towards us at the rate of nearly 60 miles a second!

The scientific expeditions under Profs. Scott and Magie, of Princeton College, to the Bad Lands in Western Montana, returned about October 1, and the expedition to investigate the currents of the Gulf Stream, with the view of settling the questions of the migration of fishes, has accomplished its task. Prof. Libbey was at the head of this expedition.

A captive balloon, to seat ten persons, is to be a feature of the forthcoming Frankfort Exhibition. Telephones will enable passengers to converse with friends below. An electric motor will operate the pulley controlling the ascent and descent, and experiments will be made in electric propulsion and in filling the balloon with gas prepared by the electrolysis of water.

Prof. Elihu Thompson, according to *Engineering*, has recently completed some very remarkable experiments on the physiological effects of alternate currents. He finds that the danger of the current diminishes as the number of alternations per second is increased. Thus it took twenty times as strong a current to kill a dog when the alternations were 4,500 per second as when they were 120 per second. When the alternations were 300 per second, the current was only half as dangerous to life as when the alternations were 120.

The average number of American patents issued yearly is about 20,000. Compared with the number issued in any other country this is very large. England, which comes nearest to us, issues only about 4,000 to 5 000 a year, and its system is very much more lax than ours. Patents are issued without any conditions as to novelty or merits, and not two applications in a hundred are rejected. In Prussia the number granted annually is less than 100; in Belgium, 1,500 to 2,000. The American inventive genius has become, it would seem, almost a monopoly.—*N. Y. Independent.*

Items of Interest.

The trial of Dr. Briggs before the New York Presbytery commenced on Monday at the old Scotch Church in Fourteenth Street.

Advices by steamers from China say that all the property of foreigners and the mission at Tchang were burned by rioters.

The Argentine Government, as a measure of economy, has abolished its Legation at Vienna, Berlin, Lisbon, and Mexico, thus saving $100,000 a year.

The effort to open up the Golden Gate and Golden Feather mines by damming up Feather River has proved a success, and the mines, which are the richest river mines, are being successfully worked.

Shibata Junzo, the greatest worker in lacquer that Japan ever produced, has just died, at the age of eighty-five years. He enjoyed the especial protection oi the imperial household, and had won many medals by his skill.

The Schwenkfelders, a quaint religious denomination, held their one hundred and fifty seventh anniversary at Shamokin. The services included a repast in the meeting house among the pews and benches, according to the ancient Schwenkfelder custom.

Rev. Dr. F. E. Clark, President of the United Society of Christian Endeavor, will, at the request of the Trustees of the Society, make a journey around the world in its interests. Dr. Clark has planned to depart on this mission next July, and expects to be absent a year.

A new Lutheran Theological Seminary has recently been established in Chicago, under the auspices of the General Council. The project is not new but has been agitated for many years, chiefly by the veteran and venerable worker, Rev. Dr. W. A. Passavant, who has presented the grounds at Lake View.

The German Catholic Convention, which met at Buffalo, September 22d–24th, was attended by about 400 delegates. It was formally opened by Archbishop Katzer, of Milwaukee, at whose installation Cardinal Gibbons spoke so emphatically in condemnation of those who should bring dissension into the hierarchy of America.

Wheat is beginning to pour into Duluth and Minneapolis in increased quantities. Duluth receives about 600 cars per day and Minneapolis 400. It is estimated that the crop will yield 200,000,000 bushels. The bulk of the wheat is now only beginning to be threshed, and the yield is exceeding the estimate upon which the 175,000,000 limit was based.

Rev. Caspar Wistar Hodge, D.D., LL.D., Professor of New Testament Literature and Exegesis in Princeton Theological Seminary, died as is supposed from a surgical operation to remove a cancer from his throat, on Sunday, September 27th. He was a son of the late Rev. Charles Hodge, D.D., LL.D., and a brother of the late Rev. A. A. Hodge, D.D., LL.D.

The fourteenth meeting of the Episcopal Church Congress, which will meet in Washington, D. C., November 17th, will be presided over by ex Senator Edmunds. Among the topics of discussion are Evolution and Theism, Socialism, Relation of the Clergy to Politics, New and Old Parochial Methods, Catholic and Protestant Tendencies in the Life of the Church, The True Policy of Diocesan Missions, Personal Religion.

Hints and Recipes.

In dwelling houses lighted by gas a frequent renewing of the air is of great importance. A single gas burner will consume far more oxygen and produce more carbonic acid to deteriorate the atmosphere of a room than 6 or 8 candles. If, therefore, when several burners are used, no provision is made for the escape of the corrupted air and for the introduction of pure air from without, the health of those inhabiting such an apartment must necessarily suffer.

PUDDING SAUCES.—*Lemon Sauce:* Boil one cupful of sugar and one cupful of water together ten minutes; when cooled a little add one teaspoonful extract lemon. *Hard Sauce:* Beat one cupful of sugar and one-half cupful of butter to a white cream, add beaten whites of two eggs and beat a few minutes longer. Flavor and set on ice until needed. *Cream Sauce:* Set a bowl containing two-thirds of a pint of cream in a saucepan containing a little boiling water; when the cream nearly boils add one-half cupful of sugar and remove from fire and pour slowly over the whipped whites of two eggs in another bowl. Flavor with vanilla.

Cut flowers are constantly sent through the mails, but seldom in such a fashion as to preserve their bloom and freshness. To effect this, pack in a light wooden box, not using cardboard, line the box with wadding or cotton batting, laying over this a sheet of tissue-paper; then lay the flowers, not on top of each other, but in rows side by side, the blossoms of each row on the stems of their neighbors; pack closely, otherwise the flowers will be displaced and injured in the journey. Before packing they should stand in water for several hours in order to absorb moisture enough to keep them from withering. It is not well to sprinkle them too heavily after they are in the box, for without air this is likely to produce mildew.—*The Christian Union.*

TO REMOVE GREASE FROM WOOD.—Whenever a fixed oil spot is on wood, either hard or soft, the moment you put on hot soapsuds you *fix* it deeply to remain there almost your natural life-time. The pores of the wood are opened by the hot water, and the grease penetrates and is made stationary, while at first it is simply on the outer surface. A little ammonia, or other alkali, diluted with cold water and applied, will at once neutralize the oil, consequently it is changed, and it is no longer a grease spot.

If you have fixed this spot, try and draw it to the surface by applying heat. Put an ordinary sad iron over several thickness of soft brown paper, above the grease spot. Rub the iron over this until you find the paper contains a greasy mark. You may know then it is coming to the surface. Continue until the spot disappears; then cover it with fuller's earth over night, and I think you will have good results.

Farm and Garden.

The days of enormous hogs, except as curiosities, are well-nigh numbered. Young, tender meat, with a minimum of lard and fat, is now in demand, while the huge, overgrown, three or four year old monster is not wanted. It is a change for the better, decidedly.

BEST HAY FOR HORSES.—Timothy is the best hay for horses, says an authority on feeding equines. It should be about one year old, of a greenish color, crisp, clean, fresh and possessing a sweet, pleasant aroma. Even this good hay, if kept for too great a time, loses part of its nourishment; and, while it may not be positively injurious, it is hard, dry, and indigestible. New hay is difficult to digest, produces much salivation, and occasionally purging and irritation of the skin. If fed at all, it should be mixed with old hay.

It is estimated that on the peninsula peach belt, between the Delaware and Chesapeake Bays, there are 6,250,000 peach trees, covering 65,000 acres of land, and having a value of about $8,000,000. The picking of the fruit furnishes employment for 20,000 people at the busy season of the year. They are picked, carried to a packing shed, where they are sorted, the soft ones being sent to the drying house, and the better ones put in crates and boxes and sent to the railroad, where they are stenciled, way-billed, and sent off as rapidly as possible.

KEEP UP THE PASTURES.—At the meeting of the Sagadahoc County (Me.) Grange, the Rev. B. Brunning read a paper on "Farming only for this Generation," some parts of which are applicable to other States than Maine. For example, he criticized what he called an extraordinary waste of pasturage, by allowing so much evergreen second growth to grow in otherwise open ground, and cover land that would otherwise furnish feed for additional stock. This stock would furnish fertilizing material for raising grain so as not to be obliged to buy so much Western feed. "By proper, judicious, and intelligent care and industry

the product of Maine can be doubled at a great percentage of profit and leave the State in a far better condition to hand over to the next generation than it is now in, with an average of less than one ton of hay per acre."

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch St.

THE ANDOVER REVIEW, October, 1891. The present number is above the average of this monthly. The articles are timely and strong. "An Advance Step in Sunday-school Bible Study," by Rev. E. Blakeslee, points out the defects of the International system, and asserts that the new method, in spite of its being a decided innovation, has proved a success. "The Cherokee Outlet," by D. W. C. Duncan, Esq., is a cogent plea for justice and a proper respect for treaty stipulations in dealing with the American Indians. "Criticism versus Ecclesiasticism," by Rev. Stewart Means, traces the reactionary movement of Ireland subsequent to the fall of Napoleon and the death of the Wesleys to its logical outcome in the Oxford Movement. "Is Christ Himself the Sufficient Creed of Christianity," by Prof. Gulliver, pays a high compliment to Rev. Alexander MacKenzie, D.D., the author of the sententious volume "Christ Himself," and this book, judging from the notice given it in this article, rises above the sphere of controversy; it abandons the quest of what we do not and cannot know and seeks the sure possession of what we can and do know. "The Authority of the Pulpit in a Time of Critical Research and Social Confusion," by Prof. Tucker, is full of sage advice to young theologians; and the first editorial note, "The Religious Reason for Biblical Criticism," is along the same line of thought.

Houghton, Mifflin & Co., Boston. Yearly subscription, $4.00; single numbers, 35 cents.

THE CENTURY MAGAZINE for October oontains—Portrait of Rudyard Kipling, My Last Days in Siberia, Was it an Exceptional Case? Aerial Navivation, Besieged by the Utes, On a Blank Leaf in "The Marble Faun," A Water Tournament, In Answer to a Question, The Press and Public Men, An Escapade in Cordova, Masks, Pro Patria, The Story of a Story, The Wood Maid, Who was El Dorado? The Robber, Italian Old Masters, Rudyard Kipling, Love, Tarrying in Nicaragua, Lincoln's Personal Appearance, A Summer Pool, The Faith Doctor, Lowell, Topics of the Time, Open Letters, and Bric-a-Brac.

ST. NICHOLAS for October. Contents: Frontispiece, An Artist who Loves Cats and Dogs, and Paints Them, Cuckoo Clocks, Three Trees, The Fortunes of Toby Trafford, White Marie, A Curious Relic, To Let, Chan Ok, Tee-Wahn Folk-Stories, Confidence, Little Plunkett's "Cousin," An Excellent Reason, A School girl's Recollections of Hans Christian Andersen, The Time o' Night, The Story of Nebraska Allen, Black Art, Books of Olden Times, The Baby Chicks, Jack-in-the-Pulpit, The Letter-box, The Riddle-box.

THE October issue of the COSMOPOLITAN Magazine contains—Three Women of the Comedie Francaise, According to St. John, Modern Women of Turkey, The New Desert Lake.

Price 25 cents, Cosmopolitan Publishing Co., Madison Square, New York,

THE LUTHERAN QUARTERLY. October, 1891. Edited by Philip M. Bikle, with the special co-operation of M. Valentine, D.D., LL.D., E. J. Wolf, D.D., Pres. S. A. Ort, D.D., and W. H. Wynn, Ph.D., D.D. Contents: The Sacred Scriptures, The Bible the World-Book, The General Question, Catechisation and Confirmation in the Lutheran Church, The Joys of the Ministry, The Divine Formula for the Administration of the Lord's Supper, Status and Treatment of the Non-Communing Adult Members, The Christian College, The Evangelical Element in Catechization, "Our Debts"—"Our Trespasses," Review of Recent Literature.

Terms—$3 per annum, in advance.

LITTELL'S LIVING AGE. The number of The Living Age for October 10 contains—St. Paul and the Roman Law, Contemporary Review; Heera Nund, Macmillan's Magazine; Irish Bulls, and Bulls not Irish, Temple Bar; Laurence Oliphant, Scottish Review; A Remembrance, New Review; On the Relation of Painter's "Palace of Pleasure" to the English Romantic Drama, Fortnightly Review; High Life, Cornhill Magazine; Flowers and the Poets, Gentleman's Magazine; Rebecca and her Daughters, Leisure Hour; Persia under the Present Shah, Asiatic Quarterly Review; The Bridge of the Hundred Spans, Good Words; Poetry.

$8.00 per year. Littell & Co., Boston, are the publishers.

Marriages.

At the bride's home, in Bellefonte, Pa., September 22, 1801, by Rev. Miles O. Noll, Mr. Harry E. Jenkins to Miss Jennie Luckenbach, all of Bellefonte, Pa.

At the home of the bride, in Bellefonte, Pa., September 24, 1891, by the same, Mr. Harry E. Johnston, of Altoona, Pa., to Miss Sadie Walky, of Bellefonte, Pa.

Deaths.

Obituaries to be inserted free of charge must contain only *two hundred* words, and all words above that number, verses of poetry and resolutions, will be charged for at the rate of *one cent* a word. Money must accompany obituary to insure insertion. Memoirs of ministers, their wives, and of prominent laymen are exempt from this rule.

DIED.—At Du Bois, Pa., September 11, 1891, Mr. John Schucker, in the 43rd year of his age.

Brother Schucker was brought up in the Reformed church. Baptized in infancy, confirmed early in life, and continued a member until death called him hence. Having given good evidences of faith on down to the last, we can hardly make a mistake by saying that he has joined the church triumphant. He had been a sufferer for years from that dread disease—consumption—and for the last three months of his life had been confined for the most part to the house. But the writer never heard him complain of his lot. So patiently did he bear his affliction and so cheerfully did he speak of his condition that it was a pleasure to visit him. He talked often of dying, and seemed to have no fears of death. A few nights before the summons came he partook of the communion together with a few of the friends of the family. Conscious till near the end, he spoke to his family, urging them to faithfulness in the Christian life. Surely he has realized that "to depart and be with Christ is far better." C.

Hood's Sarsaparilla

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Is the best blood purifier before the public. It eradicates every impurity, and cures Scrofula, Salt Rheum, Boils, Pimples, all Humors, Dyspepsia, Biliousness, Sick Headache, Indigestion, General Debility, Catarrh, Rheumatism, Kidney and Liver Complaints, overcomes that tired feeling, creates an appetite, and builds up the system.

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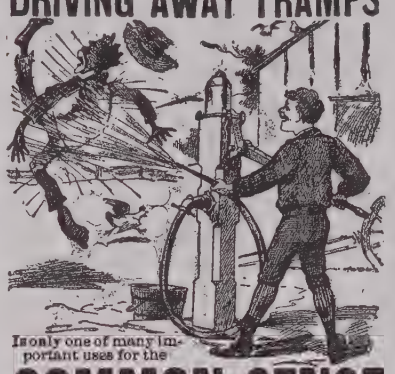
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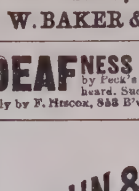
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Miscellaneous.

For Reformed Church Messenger.

BROTHERHOOD OF ANDREW AND PHILIP—THIRD ANNUAL CONVENTION.

The third annual convention of thls organization met in Baltimore on September 25th and continued in session during the two following days.

The sessions were held in the First, Third, and St. Paul's English Reformed churches.

More than a hundred delegates and visitors were in attendance, representing chapters in Massachusetts, Connecticut, New Jersey, Pennsylvania, Maryland, Virginia, and Ohio—and the Reformed, Presbyterian and Congregational denominations.

Friday morning was devoted to receiving and becoming acquainted with the different delegations and strangers.

At the same time the Executive Council met, transacted matters requiring attention, took a survey of the field, gathered facts and statistics, and devised work and plans for the extension of the work during the coming year. From their report which was presented and adopted later on, during the convention, the following interesting facts are gathered. The year has been one of progress, progress indicating a healthy, substantial development. Twenty-two new chapters were established since the last convention—eleven being in our own Church, three in the Reformed Church of America, four in the Presbyterian, and four in the Congregational churches. This is nearly a doubling of chapters, last year there being only 34. The membership of the chapters has grown from 1087 to 1905. The publication of the "Brotherhood Star," the organ of the Brotherhood, was found to be a success after the experiment of the first year. It became necessary to double its size. The Presbyterian and Congregational chapters were given a department in it, and assistant editors from those churches will soon be appointed.

The advisability of placing in the work a "field secretary" was suggested, and carefully considered. Finally it was decided to leave the matter to the chapters for decision. If voluntary offerings sufficient to warrant it are made, a man will be sent out who will devote several months to the work of opening up the work and organizing chapters. Rev. Rufus W. Miller was re-elected president, and H. M. Hall, of Columbia, Pa., treasurer. T. A. Wonder, of Baltimore, was re-elected secretary for 1891 and 1892.

On Friday afternoon the convention assembled in the auditorium of the First Reformed church. After devotional services, Mr. F. E. Weider, of Philadelphia, called the convention to order, and officers were elected. President, Jesse String, Philadelphia; first vice-president, Robert S. Murphy, from Bethany Presbyterian church, Philadelphia; second vice-president, Rev. Wm. S. Kelsey, Berkeley Temple Congregational church, Boston, Mass.; third vice president, Wm. E. Fohl, Cleveland, O.; secretary, Charles Bridenbaugh, Norristown, Pa.

An interesting feature of the convention was the "Reports from the field." The history of the workings of the chapters would be instructive, but space forbids anything but a few facts. A number have established reading-rooms for the congregation. Some have regularly conducted prayer-meetings. Most of them had been active in inviting non-church attendants to service, and a few had sent out thousands of such invitations. Not a few who never heard the Gospel were reached and touched and won.

Rev. Dr. Wm. Rupp read an excellent paper on "How the Brotherhood aids the Pastor," in the afternoon, and Rev. Dr. E. R. Eschbach another in the evening on "Young Men's Work in the Light of the Heidelberg Catechism."

In a newspaper article it would not be possible to give even a brief synopsis of the papers and speeches, and a statement that they were excellent must suffice.

A cordial welcome to the Monumental City was extended by Pastors Rossiter and Clever to the visiting brethren, and a fitting response was uttered by Rev. R. W. Miller, President of the Council.

Saturday morning and afternoon sessions were held in the Third Reformed church, with conferences in the Westminster Presbyterian and First Congregational churches.

Papers were read at these sessions by Mr. Cribbs, from Greensburg, Pa., on Devotional meetings and invitation work; by Mr. Hilliard, of Watsontown, Pa., on Visitation work; Mr. Laubach, Durham, Pa., on Chapter work in the Country; Social work, by Mr. Stokes, from Bethlehem, and the mission, opportunity and work of the Executive Council, by Mr. Fohl, from the English Mission, Grace church, Cleveland, O.

In the afternoon Rev. James A. Worden, D.D., Secretary of Sunday-school Work in the Presbyterian Church, spoke for an hour on "How can I employ my time and talents in extending Christ's kingdom?" It was a treat to hear this address.

At the evening session held in St. Paul's Reformed church, Wm. Reynolds, ex-President of the International Sunday-school Union, addressed the Brotherhood on "The special need of work among young men." This was a fine address also.

On Sunday morning, the various Reformed churches had their pulpits filled by visiting ministers.

At 4 P.M. a meeting for men held in the Third Reformed church, was addressed by Revs. R. C. Zartman, Philadelphia, and F. C. Yost, of Phœnixville.

The convention, which was considered as a great success by all, came to a close in the meeting held in the Academy of Music on Sunday evening. One of the largest and most appreciative Reformed audiences ever assembled in Baltimore, and numbering over 2000, gathered.

The music at this, as well as at the other services, was under the care of Dr. Clever.

Rev. W. J. Johnson spoke on "A Young Man's Fortune." Addresses were also made by Rev. W. S. Kelsey, of Boston, Mass., and Rev. Dr. J. I. Good.

Thus closed a series of services thoroughly enjoyed by both those who came to and those who lived in Baltimore.

On Monday an excursion party of over 50 visited Washington, and spent the day in sight seeing.

A feature of the convention which could not be overlooked was the teas and lunches provided by the three churches in which the convention was held. The ladies of the churches seemed to vie with each other in preparing tempting delicacies for the visitors, and they did them ample justice in turn.

Those of us whose happy privilege it was to be present, separated, feeling it was good for us to be there. D.

For Reformed Church Messenger.

PROCEEDINGS OF THE PITTSBURGH SYNOD OF THE REFORMED CHURCH.

(CONTINUED FROM LAST WEEK.)

The Educational Policy.

One of the important items of business of this meeting of Synod was to define the educational policy. For some years there was a disposition to undertake some positive educational work by the Synod, and those who were anxious to move in the matter were always confronted with a demand for the Synod's policy in educational work. Last year a committee was appointed to define the policy of Synod and the report made by this committee was adopted by this Synod. In brief the policy defined is:

1. The Theological Seminary at Lancaster, Pa., is recognized as the Seminary of the Synod and students of Synod are directed to pursue their studies there.

2. Franklin and Marshall is recognized as the College of Synod, and all the young men of Synod are advised to take their college course at this institution.

3. Clarion Collegiate Institute at Rimersburg, Pa, owned and managed by Clarion Classis, is commended as a church school worthy of the patronage of the whole Synod.

A committee was appointed to confer with the Eastern Synod, which now has sole control of the Theological Seminary and College at Lancaster, with a view to having Pittsburgh Synod recognized in the ownership and given a representation in its management.

Theological Seminary.

Synod learned with great pleasure of the prosperous condition of the Seminary at Lancaster and the interests of the institution were given careful attention by the Synod. The usual interest this year was heightened by the fact that the first half of the endowment of the additional professorship had been completed by the active efforts of the endowment committee under the leadership of Rev. D. B. Lady, and the confident expectation of the Synod is that the chair will be endowed in two years at the farthest. The endowment committee were charged with the investment of all the money collected for the purpose of endowment, and were instructed to elect a treasurer and require bond from him to protect the monies collected.

Beneficiary Education.

The Synod has 13 students preparing for the work of the Gospel ministry; all of whom the Board reported as having been commendable for both conduct and industry during the past year, and the usual appropriation was voted to carry forward the work of the Board for the coming year.

Missions.

The subject of Missions is one which always receives earnest consideration in Pittsburgh Synod. The presence of Rev. J. P. Moore, lately returned from the foreign field, added enthusiasm for the cause in which he is engaged, and Rev. J. Kovacs, the Hungarian missionary of the Home Board, impressed Synod with the importance of the work among the many Hungarians in the territory of the Synod. As a matter of course a Synod on whose floor so many home missionaries are to be found lacked no interest in the general question of home missions.

Enthusiastic missionary meetings were held in the interests of both home and foreign missions, and no one who happened to see the spirit connected with the special contribution to the Hungarian work on Saturday evening would call the Reformed church staid or conservative or slow either.

As to resolutions the Synod resolved that special sermons are to be preached and special offerings to be taken in the interest of foreign missions; that it is gratified with the management of the missions by the general board; that it approves the policy of founding missions in the large and growing cities; that $5000 are to be apportioned, $4500 for mission work and $500 for church extension; that the Hungarian work be presented to the people and that adequate support be raised for the work.

The Women's Missionary Society sent a communication to Synod asking directions as to its work, and the Synod commended the zeal and prudence of the Women's Missionary Society of Synod, and suggested the propriety of concentrating their efforts upon the foreign mission work of the church. At the same time Synod asks pastors to aid and encourage the formation of auxiliary societies wherever practicable and urges pastors not to ask the diversion of the funds of these societies, unless under exceptional circumstances.

Continued on Page 13.



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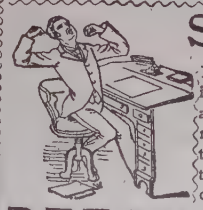


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Publication.

The following resolutions were adopted by Synod on this subject:

1. *Resolved*, That this Synod has heard with pleasure of the prosperous condition of the Board and hopes that this condition may continue to exist in still larger degree in the future.

2. *Resolved*, That this Synod expresses its appreciation of the high character and quality of the various periodicals published under the authority of the Board.

3. *Resolved*, That we earnestly recommend the publications including especially: The Reformed Church Messenger, The Quarterly Review, Sunday-school Treasury, Missionary Guardian, and the various Sunday-school papers to the generous patronage of all our people.

4. *Resolved*, That the Classes be directed to instruct pastors and consistories to bring these publications to the favorable knowledge of all our people, and to make all proper efforts largely to increase their circulation.

5. *Resolved*, That we commend the Reformed Church Publication House to the patronage of our pastors and people.

Chapel Sermons.

A copy of Chapel Sermons of Rev. J. W. Nevin, D.D., LL.D., edited by Rev. H. M. Kieffer, D.D., and published by the Reformed Publication House, was received and referred to a special committee consisting of Revs. J. F. Wiant and R. C. Bowling and Elder Cyrus Thomas, which reported that "We have given the work such examination as we could in the circumstances and think that the circulation of the book is calculated to do good," and Synod accepted the book with thanks to the proprietor of the Publication House.

Relief Society.

The treasurer of the Society for the Relief of Disabled Ministers and their Widows of the Reformed Church communicated to Synod that $1771.61 had been paid to annuitants during the past year, $321.67 of this amount being within the bounds of this Synod. The invested fund of the society is $25,588. The Classes were directed to take such steps as in their judgment will be most efficient, in the various congregations, in developing a cordial sympathy with this cause and in procuring more liberal contributions for the support of this society.

Orphans' Home.

St. Paul's Orphan Home was especially brought to the sympathy of Synod by the fact that on the first of June, 1890, the soldier orphans supported by the State were removed from the institution, and now the church must provide fully for the maintenance of the Home. Forty church orphans are now in the Home, and room for about 200 is provided, so that if the church comes to the support of the institution, much good can be done in the way of sheltering the desolate orphan children there, and the number could be increased.

The institution was again commended to the charity of all our people; and the pastors were instructed to present the cause to all the congregations and Sunday-schools, and collections were ordered to be taken, especially at the Christmas holidays, although these need not be confined to that season.

The attention of the Synods of the Potomac and Ohio was called to the advantages of this home, and they were asked to give their orphans and contributions to this institution; and the Superintendent of the Home was instructed to bring the Home to the notice of these Synods.

Rev. J. S. Wagner.

The death of Rev. J. S. Wagner was brought to the consideration of Synod and the following minute prepared and adopted:

Whereas, Since the last annual meeting of this Synod one of our most efficient and beloved members in the person of Rev. J. S. Wagner has been called from his labors on earth to his reward in heaven, and,

Whereas, Synod feels deeply the loss the church on earth has sustained in the removal of our brother from the ranks of the ministry in the prime of his worthy manhood and high usefulness, therefore,

Resolved, That as a Synod we bear testimony to the sincere piety, earnest zeal and faithful labors of Rev. J. S. Wagner during his ministry within our bounds.

Resolved, Further, that while our faith forbids that we should question the perfect wisdom and goodness of the great Head of the Church in thus calling our brother from our midst, we, nevertheless, record our profound sorrow over his unlooked for death, and hereby extend our sincere sympathies to the bereaved wife and family, and that the Clerk be instructed to send a copy of this minute to the family of our deceased brother.

Election of Members of the several Boards.

The election was held on Monday and the following persons elected:

Trustee of Synod—Prof. J. D. Meese.

Directors of St. Paul's Orphan Home—Elder Robert Jamison, Revs. R. C. Bowling, C. R. Ferner, S. S. Miller.

Trustees of Literary Institutions—Revs. R. F. Gass, D. N. Dittmar.

Board of Beneficiary Education—Rev. A. R. Kremer, D.D.

Board of Home Missions—Elder John M. Conroy.

Sunday-school Board—Five years, Rev. A. M. Kifer; four years, Rev. J. J. Wagoner; three years, Rev. C. M. Hartzell; two years, Rev. E. S. Hassler; one year, Rev. E. E. Weller.

Publication Board—B. Wolff, Jr.

Trustees of Theological Seminary—Three years, Elders Josiah Kern, J. H. Twitmeyer, M.D., W. R. Barnhart.

Board of Visitors—Three years, Revs. Hiram King, A. E. Truxal.

The State of the Church.

The following report on the State of the Church was adopted:

To the Rev. Pittsburgh Synod—It is with devout gratitude to Almighty God, the giver of all good, that we look back over another synodical year with its varied labors, enjoyments and sorrows. As ministers, elders and people, we have not only been defended and preserved, but we have been permitted so largely to share in the loving-kindness and tender mercies of our heavenly Father. The merciful continuation of our lives is evidence that God, upon whom we are so absolutely dependent for all things, has still a further work for us to do in the several spheres in which He has called us to labor. May we all be found faithful in the work of the Lord whilst the day of grace lasts.

From the reports of the several Classes placed in our hands we learn that the word has been preached to the congregations within the bounds of this Synod, Christ is preached as the way, and the truth and the life, as the Alpha and Omega of the whole order of nature and grace, as the only name under heaven given among men whereby we must be saved. The eternal verities of our undoubted Christian faith have been faithfully and fearlessly proclaimed by the servants of Christ.

The sacraments have been administered as the means by which the infinite love and grace of the only Saviour are made to confront fallen sinful men and bring them into living union with Christ the true vine. Children have been engrafted into Him in Holy Baptism and trained in the nurture and admonition of the Lord. Believers have been nourished by the Lord's Supper in the enjoyment of their lives in Him.

A large part of the pastoral work of many of the laborers in this Synod consists in the catechisation of the young, in the doctrines and duties of our holy religion. The success of our work will depend largely on the degree in which we emphasize and practice our time honored educational system of religion. If we are true to the spirit and life of our branch of the Church of Christ, we will see the work of the Lord prosper in our hands. The prophetic teaching office of Christ and His Church is still necessary in catechising as well as in preaching on account of man's ignorance of God and divine things and on account of man's proneness to forget those things needful for our salvation.

Our educational institutions have been in successful operation during the past year, and the outlook for the future is encouraging, but there is still room for great improvement in the work of higher Christian education as the great work of missions, both home and foreign, Beneficiary education, orphans' home cause, Sunday-schools and kindred subjects received due attention and consideration from the proper boards and committees, as also from the whole Synod. It is not necessary to dwell at greater length on these matters in this report.

The comparatively light crops of grain for several years preceding the present year has affected not only the benevolent contributions, but also the payment of pastors' salary in portions of our Synod. In some charges the temporal contract has not been as sacredly fulfilled as it ought to have been, and the offerings for benevolence have also fallen off considerably. Let us hope that in the abundant increase in the crops of God's gift to man there will be found reasons for the abundant increase of man's gifts to the work of the Lord.

One of the reports placed in our hands very appropriately says "We have noticed that the points of greatest growth and promise are the busy towns." The country charges are weakening or but holding their own. Many of their wealthiest families and of their most energetic young people are one by one going out from them. It is simply the law of the present life in the community. People are flocking, and especially the ones above indicated, into the growing towns. The very causes which strengthen and swell the numbers in the more favorably located charges are weakening and causing anxiety to the country charges. If there were less to lament over in these latter there would be less to rejoice over in the former. The country congregations are feeders to those in the town and should be encouraged and aided in their difficult and most important work. They are like the mountain springs, whose sparkling waters are piped away to refresh some thirsty towns.

Affliction and death have come to the pastors and people, and have reminded us that here we have no continuing city, but ought to seek one to come.

The report of Somerset Classis says: "It is our sad and painful duty to note here the death of our beloved brother, the Rev. John S. Wagner. In the prime of life he was suddenly cut down in the midst of his ministerial work. In his death the Church and this Classis in particular has lost one of her most faithful and efficient miuisters, and we bear most willing testimony to his high personal character and noble qualities as a Christian man and minister of the Gospel." Thus we are sensibly reminded that here we have no continuing city, that our labors for Christ in the world will soon end in death and that whatsoever our hands find to do we should do with our might.

The great carelessness on the part of so many in reference to the one thing needful should stir us up to greater diligence in the work of the Lord. The enemy is still in the world and in the night of carelessness and folly sows the seeds of discontent, of hardness of heart and contempt against God's word and authority, and these, nourished in base ignorance and selfish desire, boar abundant fruit of self will and disobedience, oftentimes threatening the very life of grace in the human heart.

With thanks to God for the victory; with faith in God; with hope, courage and love, let us, beloved brethren, be

Continued on Page 14

Original. No. 57.

Graham Muffins

BY MARIA PARLOA.

For twelve muffins there will be required half a pint of graham, half a pint of flour, one generous tablespoonful of sugar, one tablespoonful of butter, half a teaspoonful of salt, one teaspoonful and a half of Cleveland's Baking Powder, one egg, and two gills and a half of milk.

Mix the dry ingredients and rub through a sieve. Turn the bran from the sieve into the mixture. Beat the egg till light and add the milk to it. Stir this into the dry mixture. Add the butter, melted, and beat well for half a minute. Bake in buttered muffin pans for half an hour in a moderately hot oven.—(Copyright, 1891, by Cleveland Baking Powder Co.)

Use only Cleveland's baking powder, the proportions are made for that.



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steadfast, unmovable, always abounding in the work of the Lord; forasmuch as we know that our labor is not in vain in the Lord.

Respectfully submitted,

J. F. WIANT.

Statistics.

Classes, 5; ministers, 63; congregations, 131; members, 14,346; members unconfirmed, 9,069; baptisms—infants, 898; adults, 94; confirmed, 700; certificate, 605; communed, 11,852; dismissed, 388; erased, 212; deaths, 286; Sunday-schools, 112; Sunday school scholars, 9,137; students for the ministry, 16; benevolent contributions, $42,197; for congregational purposes, $74,557.

Next Meeting.

Synod will meet in general convention in the Reformed church, Irwin, Pa., Sept. 28, 1892, at 7.45 o'clock P.M.

STATED CLERK.

LEHIGH VALLEY REFORMED MINISTERIAL ASSOCIATION.

Rev. T. J. Hacker, of Zion's Reformed church, Allentown, Pa., was the host on Monday afternoon, Ootober 5th, of the Reformed Ministerial Association of the Lehigh Valley, meeting at the Cross Keys Hotel. There were present Revs. W. M. Reily, Ph.D., A. J. G. Dubbs, D.D., Wm. R. Hofford, D.D., T. J. Hacker, S. G. Wagner, D.D., Tobias Kessler, M. H. Diefenderfer, H. D. Kurtz, G. W. Richards, C. Ernest Wagner, all of tnis city; Revs. H. M. Kieffer, D.D., C. W. Levan, and J. W. Miller, of Easton; A. B. Koplin, of Hellertown; W. F. More, of Catasauqua; J. A. Reber and Brown, of Lehighton, and N. Z. Snyder, of South Bethlehem.

Dr. Reily read a paper on "What sacrifices should we make in our contemplated union with the Dutch Reformed Church?" Rev. Snyder followed with a paper on "Are men of the Christian Church, who habitually neglect the worship of God in His sanctuary, fit subjects for discipline?" Both were strong papers. They were generally discussed by the members.

The next meeting will be held a month hence in Rev. Dr. Kieffer's Third Street Reformed church at Easton.—*Daily Item*, Allentown, Pa.

Church News.

☞Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

PENNSYLVANIA.

Philadelphia.—Christ Church, Rev. J. Crawford, D.D. At communion services held in this church October 4, four were added to the church by certificate.

—*Heidelberg*, Rev. R. C. Zartman. At communion services held in this church there were twenty-nine additions—15 by certificate, 6 by reprofession and 8 by confirmation. This day marked the 23rd anniversary of the congregation, which started with 64 charter members, of which number eight are still in the congregation. Of those joining by certificate ten were from Presbyterian congregations. This speaks in praise of Heidelberg, and especially so when it is known that Heidelberg is preferred to the half dozen Presbyterian churches in the same community. At the recent Brotherhood Convention in Baltimore, a Presbyterian clergyman, the Rev. James A. Worden, D.D., uttered the following strong language concerning Heidelberg Reformed church: "During the past year I have had the honor and pleasure of preaching in one of the most desirable, most active churches in the United States—Heidelberg Reformed church of Philadelphia."

On Monday evening, September 28th, a Sisterhood of Andrew and Philip was organized in Heidelberg church with 52 active members; 11 more have since been added. The Sisterhood holds a religious service every Monday evening in one of the church parlors; topics and leaders are assigned for each meeting.

The pastor is at present preaching two series of sermons; a Sunday morning serial on Christian Culture, and a Sabbath evening course of seven sermons to young people. The third of the latter series will be delivered next Sunday night, October 18th, on the topic, "Unlucky Girls on their way to a Wedding." Among the remaining topics are such as "The Fast Young Man," "Is the Young Man Safe," "Christ's Call to a Young Man," "Young Life a Success." These discourses are heard by large, growing and interested audiences.

Norristown.—Church of the Ascension, Rev. S. R. Bridenbaugh. A delightful and impressive harvest service was held in this church on Sunday morning, October 4th. The chancel was profusely and appropriately decorated with grains, fruits, vegetables and flowers. A very large congregation was assembled, not a pew being vacant. The pastor preached a sermon suited to the occasion from the text, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." The offerings of the people were then received, amounting to more than *five hundred dollars*. This amount will doubtless be increased to $600, when the members, unable to be present, have sent in their contributions.

In the evening of the same day the Mission Sunday-school united with the mother school in duly observing children's day. Again the church was filled to its utmost capacity, many persons turning away because unable to find seating room. The service entitled "Seed-Time and Harvest," was ably rendered, Master John H. Bridenbaugh presided at the organ.

The offerings of the schools on this evening amounted to $92, and was devoted to the Mission Chapel fund. A total offering of nearly seven hundred dollars on this day was the outward expression of the gratitude of these people for the abundant harvest of the year, and is in keeping with the many other evidences they have given the present pastor that along with other graces they abound also in this one of liberality.

Reading.—Second Church, Revs. C. F. McCauley, D.D., and R. W. Miller. At Fall communion nine were received by certificate and reprofession, a total of 73 since January 1, 1891. Largest number in any year of the history of the congregation.

—*Calvary*, Rev J. I. Good, D.D. This church received five persons by letter at its communion October 11th.

Spinnerstown.—Trinity Church, Rev. C. Z. Weiser, D.D. Preparatory, confirmation and communion services were held on the 8th and 9th inst. The guests numbered 375. Two were received by adult baptism, thirty-two by confirmation, and four by certificate. Their offering amounted to $75. A "Golden Censer" was presented to every catechumen. The fair weather and sincere devotion of the members rendered the occasion edifying and profitable.

MISCELLANEOUS.

The first annual meeting of the Pittsburgh Alumni Association of Franklin and Marshall College was held at Greensburg, Pa., September 30th. Rev. A. J. Heller, '61, in the absence of the president, presided; Rev. J. H. Mickley, '86, acted as secretary. About thirty alumni were present. A luncheon was provided by the ladies of Greensburg. The toasts and respondents thereto were: "Rev. J. Wilhamson Nevin, D.D.," Rev. Wm. Rupp, D.D., '62; "College Recollections," Rev. P. C. Prugh, D.D., '49; "The College and Faculty," Rev. J. S. Stahr, D.D., '67, President of the College. Impromptu addresses were made by Revs. A. E. Truxal, '69, and D. N. Dittmar, '71.

Change of Address.

Rev. L. D. Steckel from Mifflinburg, Pa., to *Lykens, Pa.*

Rev. G. A. House from Navarre, O., to *Landisburg, Pa.*

Rev. J. S. Hartman from New Holland to *Harrisburg, Pa.*

NOTICE.

Home Missionaries.

The Home Missionaries of the Eastern Synod, and others of adjoining Synods who can conveniently do so, are kindly asked to attend a Missionary Conference during the approaching meeting of our Synod at Harrisburg. Have the preliminary meeting on Thursday after the adjournment of Synod in the afternoon.

The object of this Conference is for the mutual encouragement of the brethren and in a general way to further the cause. Brethren come prepared to say something and if it is no more than relate some of your interesting experiences. Bro. Sangree and others sanction this movement.

E. D. MILLER.

NOTICE.

The third annual meeting of the W. M. S. of Eastern Synod will be held Friday, October 23rd, in Salem Reformed church, Harrisburg, Pa., Rev. Ellis N. Kremer, pastor. The programme for the annual meeting will be the following:

Programme.

The Executive Committee meets Thursday, 7 30 P.M.

Friday A.M.—Devotional services. Bible reading by Miss Anna Nissley; roll call of permanent officers; reception of delegates; reading of minutes; appointment of committees; report of treasurer; report of publication committee; miscellaneous business.

Friday, 7.30 P.M.—Devotional service; address of welcome, by Miss Mary C. Graeff, Harrisburg, Pa.; response to welcome, by Mrs. L. Unger, Philadelphia, Pa.; music; President's report; hymn; missionary address, Mrs. J. P. Moore; music; address on Missions in Africa, by Mr. Geo. Peabody; music; collection; words of encouragement; doxology.

Saturday A.M.—Meeting of Ex. Com.

ALICE G. MORY, Sec.

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rheumatism, and
catarrh, cured
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CASH CAPITAL,.....$500,000.00
Reserve for Reinsurance and all other claims,.....1,994,685.25
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TOTAL ASSETS, JAN. 1, 1891. $2,950,394.07.

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DELEGATES TO EASTERN SYNOD.

October 21st, 1891, in Salem's Reformed Church, Harrisburg, Pa.

East Pennsylvania Classis—Primarii, Revs. Thos. C. Porter, D.D., T. O. Stem, W. F. More, H. M. Kieffer, D.D., Thos. A. Huber; *secundi*, Revs. S. P. Mauger, S. F. Laury, S. U. Mitman, C. W. Levan, G. A. Schwedes. Elders, *primarii*, M. L. Cortright, M. J. Riegel, Isaac Levan, John Gemmel, David Kern; *secundi*, Aaron Ruch, Frank Hester, Owen Odenwelder, John Remaly, Linford Huffsmith.

East Susquehanna Classis—Primarii, Revs. J. Cal. Leinbach, C. H. Mutschler, George B. Dechant; *secundi*, Revs. J. A. Danner, John J. Stauffer, and C. W. E. Siegel. Elders, *primarii*, D. B. Fetterolf, N. N. Conrad, C. C. Leader; *secundi*, Adam M. Snyder, N. W. Stroup and S. S. Long.

Goshenhoppen Classis—Primarii, Revs. J. L. Roush and C. S. Wieand; *secundi*, Revs. J. E. Freeman and C. H. Herbst. Elders, *primarii*, Reuben Riegner, Jeremiah Sweinhart; *secundi*, Henry Oberholtzer and Jonathan Kehl.

Lancaster Classis—Primarii, Revs. E. V. Gerhart, D.D., J. M. Souder, J. H. Dubbs, D.D., J. F. Moyer, J. P. Stein; *secundi*, Revs. S. Schweitzer, J. M. Titzel, D.D., D. W. Gerhard, I. E. Graeff, D.D., S. M. Roeder. Elders, *primarii*, Isaac Lefevre, Henry Shirk, G. W. Hensel, J. B. Kieffer, J. Rudy; *secundi*, W. A. Heitshu, A. G. Sheibly, G. W. Baker, H. C. Boyd, Daniel Irvin.

Lebanon Classis—Primarii, Revs. T. C. Leinbach, W. J. Kershner, D. E. Klopp, D.D., J. E. Hiester, D.D.; *secundi*, Revs. S. A. Leinbach, J. A. Wickert, T. M. Yundt, D. B. Albright. Elders, *primarii*, George D. Fahrenbach, Jacob K. Funck, J. L. J. Stoudt, Harrison P. Epler; *secundi*, J. Adam Becker, William E. Brunner, Daniel Brendle and Aaron L. Stoudt.

Lehigh Classis—Primarii, Revs. S. G. Wagner, D.D., T. J. Hacker, Wm. M. Reily, Ph.D., W. R. Hofford, D.D., and F. B. Hahn; *secundi*, Revs. J. Alvin Reber, Tobias Kessler, M. H. Diefenderfer, G. W. Richards and T. N. Reber. Elders, *primarii*, R. H. Kramm, W. R. Lawfer, Samuel Moyer, A. W. Delong, and Henry Knauss; *secundi*, Edwin Delong, Lewis B. Butz, Jonas Schollenberger, John Moyer and Calvin Weiler.

Philadelphia Classis—Primarii, Revs. John H. Sechler, G. W. Williard, D.D., LL.D., F. C. Yost, H. T. Spangler, R. C. Zartman; *secundi*, Revs. J. B. Henry. J. A. Mertz, C. H. Coon, S. R. Bridenbaugh, J. D. Detrich. Elders, *primarii*, Robert Patterson, John W. Bickel, Esq., Hon. H. C. Hoover, Andrew J. Baker, Isaiah C. Gerhart; *secundi*, A. D. Simpson, Henry Francis, Wm. Carl, Abr. B. Fry, Jacob Y. Dietz.

Schuylkill Classis—Primarii, Revs. H. Y. Stoner, C. S. Gerhard, D.D., James I. Good, D.D., R. W. Miller; *secundi*, Revs. O. H. Strunk, J. J. Fisher, S. L. Krebs, H. A. Frantz. Elders, *primarii*, D. Miller, Daniel Shepp, W. Van Reed, P. A. Roth; *secundi*, F. B. Wagner, S. H. Lenhart, H. W. Hibschman, Wm. McKinney.

Tohickon Classis—Primarii, Revs. L. C. Sheip, Jacob Kehm, B. B. Ferer; *secundi*, Revs. F. J. Mohr, J. G. Dengler and J. J. Rothtrock. Elders, *primarii*, M. D. Althouse, Tobias Scholl, Wm. B. Fluck; *secundi*, J. R. Weber, Richard Deemer, Francis Sellers.

West Susquehanna Classis—Primarii, Revs. W. A. Haas, S. H. Eisenberg, Geo. W. Gerhard; *secundi*, Revs. A. A. Black, Miles O. Noll, and L. D. Steckel. Elders, *primarii*, C. M. Bower, Esq., Isaac F. Brown and Jos. Neagley; *secundi*, Prof. William Moyer, E. B. Kram and D. K. Miller.

Wyoming Classis—Primarii, Revs. D. E. Schoedler, D. W. Ebbert, George S. Sorber; *secundi*, Revs. G. W. Kerschner, A. M. Masonheimer and W. T. Auman. Elders, *primarii*, Daniel Clinger, M. F. Koenig, and D. R. Williams; *secundi*, U. P. Getz, Alem Mauser and Henry Fornwald.

EASTERN SYNOD.

One Hundred and Forty-fifth Annual Sessions at Harrisburg, Pa.

The Eastern Synod of the Reformed Church in the United States will convene in Annual Sessions on Wednesday, October 21, 1891, at 7.30 P.M., in the Salem's Reformed church, Harrisburg, Pa.

The clerks of Classes are hereby reminded that the list of delegates to Synod from the respective Classes be sent to the Stated Clerk at least ten days before the time appointed for its opening.

Railroad Arrangements.

Orders may be obtained of the undersigned to secure round trip tickets at reduced rates on the Philadelphia and Reading Railroad; also on the Central Railroad of New Jersey, including the Lehigh and Susquehanna Division.

Card orders can also be had for tickets at excursion rates on Pa. R.R., and on Phila. & Erie Division.

This privilege is granted to delegates and their families, to the members of the Women's Synodical Missionary Society and to all members who desire to attend the sessions of Synod.

Applicants for orders will please send the names of persons for whom orders are desired. To facilitate the application send your address on a stamped envelope The Stated Clerk must return to R.R. office a list of the orders issued.

JNO. PHIL. STEIN, *Stated Clerk.*
Millersville, Lan. Co., Pa., Sept. 17, '91.

Sick Headache yields to BEECHAM'S PILLS.

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Centenarians appear to be plentiful among the colored people of the South.

If that lady at the lecture the other night only knew how nicely Hall's Hair Renewer would remove dandruff and improve the hair she would buy a bottle.

Florida and Alabama each claim to have lost last week the oldest inhabitant in the country.

LEARN BY EXPERIENCE.

This is what all should do in the case of J. D. Larkin & Co., Buffalo, N. Y. By the use of the best materials, the employment of the most improved methods and the latest machinery, together with practical knowledge, this firm are enabled to produce the highest standard of excellence in their Sweet Home Soap and other toilet preparations.

They have an immense plant backed by big capital and do a very large business. Some years since they discontinued selling goods to the trade and adopted the plan of dealing direct with the consumer. It needs no argument to convince all that this method of selling goods very materially lessens the cost of goods, in fact effects a saving of 50 per cent. Therefore the offer Mess. Larkin & Co., make the readers of this paper should be carefully considered.

There is not a home in the land too fastidious or too elegant to fail to find a place for one of the Genuine Chautauqua Piano Lamps. All that you need to do is to accept their offer. Read the advertisement and learn the particulars.

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Your dealer in lamp-chimneys--what does he get for you?

There are common glass and tough glass, tough against heat. There are foggy and clear. There are rough and fine. There are carefully made and hap-hazard.

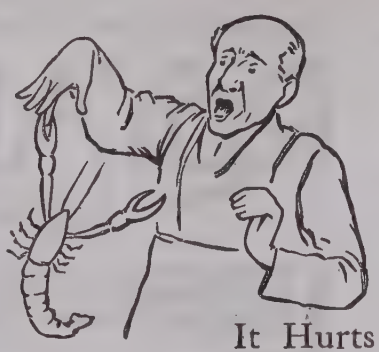
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Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

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ISSUED WEEKLY

IN THE INTERESTS OF THE

REFORMED CHURCH IN THE UNITED STATES

BY THE

REFORMED CHURCH PUBLICATION HOUSE,

CHAS. G. FISHER, Proprietor,

Office: 907 Arch Street, Philadelphia, Pa.

(For Terms, see page 11.)

Editorial Notes.

—J. S. K., gives on the editorial page a full account of the Proceedings of the Potomac Synod up to Friday afternoon. They will prove of interest to our readers.

—The Church will sympathize with Rev. W. K. Zieber, D.D., of Hanover, Pa., in the death of his aged mother, Mrs. Catharine B. Zieber, which occurred at Reading, Pa., on the 4th inst.

—Revs. D. N. and H. F. Dittmar have again been called to their home by death. This time their aged father had been summoned to his eternal home. His death occurred last week, at his residence, Loysburg, Bedford county, Pa. They, in their bereavement, have the sympathy of the Church.

—The Synod of Ohio at its late meeting in Bellevue, O., to meet the demand for a larger teaching force in the Theological Seminary at Tiffin, O., elected two additional professors: Rev. J. I. Swander, D.D., of Fremont, O., to the Chair of Practical Theology, and Rev. H. W. Super, D.D., LL. D., late acting President of Ursinus College, to the Chair of New Testament Exegesis and Theology. This is a great step forward and the Seminary is to be congratulated upon the additions thus made to its Faculty. The professors elect are well known in the Church, and will fill the positions to which they have been called with fidelity and ability. It is supposed they will accept.

—Miss Mary C. Hollowell left her home, Chambersburg, Pa., on the evening of the 16th inst., and expects to reach Vancouver to sail from that port for Japan on the 25th inst. Let the prayers of the Church be offered up for her safe voyage to that far off land and for the Lord's blessing upon her labors there!

—It was an unexpected pleasure to us to find we were to be one of Miss Hollowell's fellow passengers, and to some extent, her escort, on the train that bore her away from her home. Many of her relatives, friends and schoolmates who had learned to love and esteem her for her worth and abilities, were assembled at the depot to say farewell and bid her God speed on her long journey. Among these were her pastor, Rev. W. C. Cremer, her teachers, and Dr. Callender, the Secretary of the Board of Foreign Missions It was a touching and yet a pleasing sight. It was a trial to those she was leaving to see her go, and to herself to leave all behind. But more than all, the presence of so many was to her abundant evidence of the confidence that those who knew her best had reposed in her as one well fitted for the work to which she had consecrated herself and her talents. At length the train moves off, and amid the tears, farewells, and prayers of the loved ones, she starts on her long journey, and no one would intrude for a time upon the silence of the moment and thoughts that were hers as the train swiftly bore her away from all that was dear. At Shippensburg she was joined by Rev. Hykes and wife and their four children, who were to be her companions during the journey by land and sea as far as Yokohama, Japan, they from there proceeding to the heart of China, to resume their labors as missionaries under the Methodist Episcopal Church. At other places along the road friends were at the depot to say good bye and wish her a safe journey. The conversations we were privileged to hold with her during the journey to Harrisburg, led us to see, as others who knew her longer and better than we, her worth and her thorough fitness for the position the Church has assigned her, and feel that the Board had done credit to itself in appointing her as assistant teacher in the Girls' School at Sendai. On arriving at Harrisburg, we handed her over to the care of Mr. William Kelker who, as the representative of his father, R. F. Kelker, Esq., the devoted friend of Foreign Missions, was in waiting to receive her, and at the proper time, see her upon the train that after midnight would bear her and her fellow travelers northward to Toronto, and thence to Vancouver. It was with full confidence that the Lord would be with her by land and sea and bring her safely to her journey's end, that we bid her farewell expecting to hear a good account of herself and work in the days to come.

—Again it has been our pleasure to spend a few days with the Synod of the Potomac. We were thus able to meet with the brethren present, many of whom we have known long and labored side by side with in the days that are past. We were also glad to revisit Chambersburg, our childhood's home. Old Zion's church is a dear place to us. We sat within its walls as a Sunday-school scholar and as an occupant of a pew with those who were dear to us, but now lie buried at the entrance of the beautiful "God's Acre" adjoining the church. We regretted that our business engagements would not permit our remaining longer.

—The Synod is hospitably entertained by the good people of the place. No doubt the meeting will leave a lasting impression for good upon the community, and mark a step forward in the history of the Church and the Synod itself.

—One of the enjoyable occasions during the sessions of Synod, was the excursion to Mercersburg, the former seat of Marshall College and now of Mercersburg College, which was tendered the members and others of the Synod by Thomas B. Kennedy, Esq., President of the Cumberland Valley Railroad, who is an alumnus of Marshall College, class of '44. It took place on Friday afternoon. Several hours were spent in the place. Services were held at the college building and at the grave of Dr. Harbaugh, and after a walk through the town the excursionists were once more en route for Chambersburg. All felt themselves greatly indebted to President Kennedy and also to General Passenger Agent H. A. Riddle, who accompanied the party, for courtesies extended by them and the privilege of again revisiting the spot so dear to many and heard of and never visited until then by as many more.

Almanacs, some one has said, were of Arabian origin. The oldest known copy is in the British Museum, and dates back to the time of Rameses the Great of Egypt, who lived 1200 before the birth of Christ. It is written on papyrus in red ink, and covers six years. It was found in an old tomb. There are also some specimens of them that were issued in the fourth century, which are Calendars of the Romish Church. They give the dates of feast days, the names of saints and other religious information.

—The Almanac of 1892, is well under way, and in due time it will be ready for circulation. It will be superior to any that has yet been published. A large sale is asked for it since it is the only Almanac issued for use especially in the eastern portion of the Church, and should be thus recognized by every pastor, particularly as it is the property of the Publication Board which holds such publications in the name of the three Synods. It is important that the latest information be secured for the use of the Church, and therefore the time of issue has been fixed a little later than heretofore; and yet it will be out in good time before the opening of the new year.

—The Almanac of the Reformed Church in the U. S., that is annually issued by our Publication House, was first published in 1862, by the direction of the Synod of the United States. The lamented Henry Harbaugh, D.D., was the editor of the first one issued and also of those of several subsequent years. Year after year it has steadily improved in appearance and contents, and therefore is becoming more and more valuable as a Year Book to the Church. With this its circulation has also increased, until the edition reaches nearly 20,000. With the growth of the Church it should have a circulation much larger than this. And it can have it if all the pastors will interest themselves in seeing that every family in their congregations have a copy of it. It certainly will prove of great value to them, and from month to month as the year flows on they will find it helpful in more ways than one.

Poetry.

FAITH'S VISION.

Isa. 6; Rev. 5: 21.

Oh! for the eyes of Judah's seer
That pierced to Heaven's high throne,
And gazed with mingled joy and fear
On Him who sate thereon.

Oh! for the ear divinely sealed
To earth's unhallowed din,
That opened wide to seraphs' song,
And drank their raptures in.

Oh! for the heart 'mid storms of sin
That shone with ray serene,
Yet in the presence of its God
Could only cry, "Unclean."

Oh! for the lips by seraph touched,
The zeal by fire set free,
That dared to answer, "Who will go!"
With "Here am I, send me."

Vain is the wish, that heavenly door
To mortal opes not now:
Angelic anthems thrill no more
Our listening hearts below.

Yet stay, though visions long have ceased,
Though angels viewless fly,
The Spirit shows a lovelier scene
To faith's unfaltering eye.

Lo! Judah's lion takes the book,
And mounts the Throne of flame,
While snow-clad millions raise the shout,
"All glory to the Lamb."

Again we gaze: the fight is o'er,
A sinless earth appears,
Crowned with a deathless heritage—
No night, no toil, no tears.

Then fix, my soul, on things above,
Let faith all murmurings drown;
By faith hold fast thy glorious Head;
By faith behold thy crown.

—*A. J. Begbie, in the Christian.*

Communications.

For Reformed Church Messenger.

OUR THEOLOGICAL SEMINARIES:—THOSE WE HAVE AND THOSE WE NEED.—II.

"At the late Congregational Council in London, Dr. Waldenstrom, of Sweden, reported that there were 700 Congregational churches, with a membership of 100,000 in Sweden. These churches maintain a theological seminary in which there are forty students."

We quote this paragraph because it is very instructive as regards the subject concerning which we are writing. Dr. Waldenstrom, as we understand the case, seceded from the Lutheran State Church of Sweden because he differed from it on some points of doctrine. Instead of starting a new denomination he began to organize the Congregational Church in Sweden, which had no existence in that country before. In this paragraph we have the result as he gives it himself, a result brought about in probably less than fifteen years. Think of it: 700 congregations and a membership of 100,000, gathered in so short a space of time. Where did the ministerial force necessary for this work come from? It was not ready at hand in Sweden, and the Congregational Church in English speaking lands had scarcely any ministers who could speak the Swedish language, and in this way offer help. The ministers had to be raised in Sweden itself, and there they were raised. Among the converts to Congregationalism no doubt there were some ministers and theologically educated men; the others came from the theological seminary which was at once established, and in which, we are told "there are forty students." There lay the outward means of this great success. But whence came the funds with which the work had to be carried forward? We presume some of it came from their brethren in the faith in England and in America, but the most of it would come to hand through the work itself and in connection with it.

The great fact which here stands out prominently is the same which we have seen to stand out equally prominently in the history of the founding and growth of the Reformed Church in the United States. It is this: That for the rapid and extensive growth of a Church its ministry must be educated in the country, or in that section of the country, in which the growth is to take place. Our Eastern Theological Seminary, that at Tiffin, Ohio, and that near Sheboygan, Wisconsin, furnish proof of this fact so plain that all may see. Our own case differs from that of Dr. Waldenstrom in Sweden, and the difference is unspeakably great in our favor, in that we need not to go out and make converts first, but that we simply need to go forth and gather the people of our own faith and such as would readily affiliate with them. There is probably not a State in this land in which we could not gather congregations of our people, whether we now have none, few, or many there. As over against our present supply of ministers and means, our opportunities are practically unlimited. In certain sections and in certain directions the present growth of the Reformed Church is rapid; in certain other sections and in certain other directions, its growth is slow. It is rapid in the sections and the directions to which our existing theological seminaries stand in close *local* relation; and it is slow in the others.

Let us be particular as to where the growth of the Reformed Church is slow; and far short of what it easily might be, and what it ought to be. We name the extreme South, with North Carolina as a centre; the Mississippi Valley west of Indiana; the Pacific slope; and the distinct German population in the cities and towns of the coast line of States from Maine to Texas. To these will presently have to be added the Reformed Hungarian settlements throughout the land; settlements which are fast increasing in number and permanency.

The Classis of North Carolina has solid foundations in the character, the history and the number of its people. Its opportunities are flattering, and if present opportunities were properly laid hold of, new ones would multiply, and come even from beyond the limits of the State. Soon an additional Classis would have to be organized, and then another, and another. Within the present generation it might come to a Southern Synod. Nothing visionary about this. Many things will be needed, but they will come. The first and great need is more pastors; and the majority of them must be educated in some sort of Reformed theological seminary, however modest its beginnings, in North Carolina. It is a good sign that a favorable sentiment respecting this matter is developing itself throughout the whole Eastern section of our Church.

The Mississippi Valley! What a territory; what present and future possibilities for Church, State and every good interest! Leaving the Northern tier of States to the care—for a number of years to come—of the College and seminary at Sheboygan in the matter of supplying the needed ministerial force in the main, where shall those come from who are to build up and extend the Reformed Church in the States of Illinois, Iowa, Missouri, Nebraska and Kansas, to say nothing of the States bordering on these? A few men now in the ministry will no doubt go out there and locate; some will also go from time to time from our existing seminaries. But the actual want cannot be met in this way; not even approximately. Let that be felt and acknowledged, for it is true as true can be. Can nothing more be done? Yes; the way can be opened for having a theological department, modest, if it must be, in connection with Wichita University, just as there ought to be such a department in connection with Catawba College in North Carolina. That is what we must come to, and we cannot do it too soon.

The Pacific slope deserves all that the Reformed Church can do for it. Apparently, however, things will have to go on there for awhile there yet after the customary manner. We have had that manner long enough, but it is not clear how to do better. Sooner or later our ministers for that section must also be raised or educated there, and until that can be done our growth there will necessarily be moderate.

We do not desire at present to discuss the question of our German wants in the coast States from Maine to Texas. They exist, however; and they are growing from year to year. Our Eastern German Synod is becoming a strong body. It has a confirmed membership of 13,000 now, and not many years will bring it up to 20,000. Its possibilities for growth are very great. It lacks as yet means and men. Where does it get its ministers from now? Theoretically, and partly practically, from the Sheboygan Seminary, of which it is owner in part. The supply seems to be not up to the demand.

WYOMING.

For Reformed Church Messenger.

"SACRIFICES WORTH MAKING FOR THE SAKE OF UNION WITH THE DUTCH REFORMED CHURCH."*

BY W. M. R.

The above is the exact wording of the subject assigned the writer of a paper to be read before the Ministerial Association of the Reformed Church in the Lehigh Valley, which met in Allentown, Pa., October 5th, 1891. The statement of the topic implies that where a union like the one proposed is to be effected, there is of necessity involved a surrendery of something resembling rights, possessions, opinion, preferences, and the like, on the part of both parties entering into it. The question to be answered is, What can the German Reformed Church afford to do in the way of self-abnegation, i. e., giving up, concession, or to use the word above employed "sacrifice" with a view to the consummation of a spiritual co-partnership arrangement or marriage which has been in contemplation for more than half a century. The movement indeed, correctly stated, is a return to a relationship which should never have been sundered; and as schismatic culpability, lying at some one's door, is now, in God's providence, calling for atonement, the question may seriously be asked, is not the word "sacrifice" the proper one in the connection? What is here meant can best be made plain by quoting a vigorous and incisive passage from a sermon of Dr. Nevin on Catholic Unity delivered at the opening of the Triennial Convention of the Reformed Protestant Dutch and German Reformed Church, at Harrisburg, Pa., Aug. 8, 1844.

"It is true indeed, that the Reformed Dutch and German Reformed Churches in this country, can hardly be regarded as different denominations, and certainly not as different *sects*, in any right sense of the term. They have been from the beginning substantially the same Church; different national branches only of the one great communion of the *Reformed*, as gloriously represented in the ever memorable Synod of Dort. The faith of Switzerland, the faith of the Palatinate and the faith of Holland, in the Sixteenth

* Published at the request of the body before which it was read.

Century, were emphatically one faith. Transplanted to this country too, the same Churches have been closely related from the first; in a certain sense borne upon the knees, and nourished from the breast, of the same compassionate mother. For the fostering care of the Synod of Holland was never more active in favor of the scion taken from its own trunk, than it showed itself to be in planting and rearing the kindred vine brought over from Germany. Nor has the sense of this relationship been lost since. Still the two bodies have stood separate and apart as distinct religious organizations, with comparatively little knowledge of each other's circumstances, and nearly as much apparent estrangement as is seen to characterize the relations of sects generally."

That two portions of Christ's mystical body, thus historically related, should stand aloof from each other, *is not right.* This statement cannot be questioned. That two intelligent bodies like these, both having a clear consciousness of what the mission of the Church Catholic is, and what the upbuilding of the kingdom of God on the earth means, should let themselves down to the low level of the vulgar sect spirit, revealing itself in denominational rivalry, ecclesiastical individualism and self-assertion, and ignoring of the sacred ties to the Church life of the past, makes the situation doubly wrong. But the crowning guilt is the absence of the adequate sense of shame, the apparently innocent unconsciousness of wrongfulness, of involving ourselves in schism, a sin which may be compared to that of the Roman soldier who thrust his ruthless spear into the dying Saviour's side.

The question now is what are the sacrifices we of the German Reformed Church should make with the view of rectifying this abnormal state of affairs. The sin cries aloud for redress; in what form should redress come? According to the code of justice holding among men the answer would be such as the proportion of guilt would call for. But the command of Christ "is if thine enemy take from thee thy coat give him thy cloak also." Besides, who is to determine the precise proportion of guilt, at this late day? The fact is evident that we withdrew. If the Church of Holland gave us just cause for withdrawal, hers is the sin, and she must decide for herself what sacrifices she can afford to make. At present however we have nothing to do with hers, but our own.

If the onus of the guilt rests upon our shoulders, verily we have been punished in like manner as we sinned. In the first place our Church was nearly rent in twain by antagonistic views on the Church question in general. When we look back upon the picture presented by our liturgical controversy in particular with all its bitterness and fierce acrimony, we are appalled. And how is it with us at the present time? We have our General Synod, that is true. But within it, is there no heterogeneity? Are there no parties? Does the spirit of conciliation prevail in our midst? A willingness to forget self, and make sacrifices one for the other? Must we not confess, alas! for it is only too patent, that it is precisely the reverse?

Does not Dr. Schaff describe our own party strife by the language applied to the modern sects in general on page 117, Princp. of Prot. They are severally bent on securing absolute dominion, take satisfaction too often in each other's damage, undervalue and disparage each other's merits, regard more their separate private interest than the general interest of the kingdom of God, and show themselves stiff-willed and obstinately selfish wherever it comes to the relinquishment, or postponement even, of subordinate differences for the sake of a great common object. Nay, have we not a description of our interdenominational strife in the following realistic picture from Isaiah: "And one shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm, Manasseh, Ephraim, and Ephraim, Manasseh; and they together shall be against Judah."

The Dutch Church in the mean time has been moving on in the even tenor of its way. It has been adhering to its standards it is true, but not more slavishly than some of us have been adhering to what are not our standards. As descendants of Hollanders they have been true to their character. They have been doing the work of the Lord in their own calm, patient, and conservative way. No church in the land, at this day commands more universal respect. There is reason for this. Where is there one more intelligent? Where one that surpasses it in high-toned Christian morality? Where is one whose mission work has been more liberal, judicious and successful? "But she has her faults." Is it possible! When the millenium comes, there will be emphatically no faulty denominations, but not before. Just as it is part of our probation experience now to learn to bear with one-another's faults as individuals, so also is it with denominations.

This now is the Church which God's Spirit has prompted to extend to us the hand of believing fellowship and co-operation, not with a view to each other's denominational welfare, (for I say we have no proper right to be denominations, and such welfare dare not for a moment be taken into account,) but for mutual helpfulness in the upbuilding of the Holy Catholic Church on earth, in spreading the Gospel, in saving lost souls, and glorifying the name of onr common Master and Redeemer. What a shame for our common Christianity if we have any just ground for suspecting that these brethren are not sincere in making such an overture as this! Be it remembered, this is no spasmodic movement. It is the coming to the surface of an under current of life flowing onward almost from the very beginning. The Synods have said unanimously, we must in some sense be one. We will in every sense be one in proportion as each is willing to make sacrifices for the sake of the end proposed to be accomplished. If there are sacrifices that we can make, instead of hesitating, should we not rather thank God that we have an opportunity to make them in the cause of Him, who came not to be ministered unto, but to minister and to give His life a ransom for many.

And we are now confronted with the question, will not our Church fearfully intensify her guilt, if at this favorable juncture, she betrays anything like apathy and unconcern in regard to Catholic Unity which our greatest teacher pronounced the most important interest in the world, if we allow the schismatic spirit to continue to work which created and has hitherto maintained the alienation between two bodies bound together by so many ties? I say, if we are willing to make every possible sacrifice, in the spirit of self-forgetting Christian love, we can expect, and deserve, nothing but even greater humiliation before the eyes of the Church and the world than we have suffered in the past. All this especially in view of the fact that no denomination has made louder professions than we have done of having been brought to a proper conception of the churchly idea, and of presenting to Protestantism an example of true church life.

God be praised that among the things we cannot be asked to give up is our venerated Heidelberg Catechism, and the Apostles' Creed with which it is so vitally bound up. And just as little, the renouncing of the practice of catechetical instruction and the rite of confirmation, both of which enter into the conception of educational religion, as presupposed by the catechism and inculcated by the Reformed Church from the beginning. The more closely we adhere to the Catechism, and to the old Reformed spirit and historical standpoint, the more we have a right to be respected by our Dutch brethren.

Is there then any room for sacrifice on the score of doctrine? Only in so far as we have allowed ourselves to fail in such adherence. If we have allowed influences at variance with that spirit and standpoint to prevail, the question is how far should we be willing to give up? Individual teachers and preachers could not be expected to renounce their present convictions or even opinions. But is there nothing that we could forego, in the spirit of conciliation and with a view to peace?

What Church has a more respectable past than the Reformed Church of the continent of Europe? Whether we consider the noble character of its founders and leaders, whether we consider the profound learning and original spirit and intellectual power of its theologians, the devout, saintly and martyr-like piety of so many names which have adorned its history, where is there a church which has more of which to be proud and in which to glory? Would it not be a sacrifice worth making, to indulge less in the more exciting, more ephemeral, and I will say more superficial literature of the day, and acquaint ourselves better with the men, with the theology, with the church life, of Switzerland, of the Palatinate, of Holland, of a few centuries ago? We can say to our brethren of the Reformed Church of America, come find out with us who Beza and Bucer and Peter Martyr were, those men whom the Church of England asked to take chairs in their universities and seats in Royal council chambers; and *we* will learn, why it is that the whole theological world says "Amen" when you boast for example of your Vitringa whose superior as a commentator the world has never seen. The honest, but almost atheistic, Gesenius says, let not the student of Isaiah go further until he has mastered Vitringa, and the extreme Lutheran Delitzsch, perhaps more capable of judging than any one says of him, that he threw all the works of his predecessors into the shade, and adds "the more you read him, the better you like him." We allow ourselves to be carried along, each man for himself, by some tendency or current of modern thought in its thousandfold form, into which we may have drifted by accident or caprice, whilst those mines of inexhaustible and imperishable spiritual treasures are looked into but by the few. Cannot we resolve and promise through our schools of learning, our church papers and synodical resolution to do something at least in the way of impressing upon the mind of the rising and coming generations of Reformed preachers, that the theology of the Reformed Church, as such, in its totality deserves more attention and appreciation than we are wont to give it, and that before they go on the search for material for appropriation, they intelligently make up their minds how much of their own spiritual inheritance is to be discarded. To the writer's mind, the licentiousness of private judgment is no where more alarmingly displayed than in the motley, crazedly confused mass of literature constituting the modern pastor's library. Our Dutch brethren will surely be inspired with confidence, if we say that in God's name we will as far as possible cry a halt, and we with them will go back and familiarize ourselves with and as far as possible assimilate what our common fathers held sacred, and to which, next to the Word of God, they were more indebted than anything else, for making them what they were.

Let me here use the stirring language of the sermon already quoted from:

"The contest of the sixteenth century is

again challenging the attention of the whole Christian world. The work of the Reformation is still to be made complete. . . . The truth as it wrought mightily in the souls of the Reformers, must be understood as well as felt. What is wanted is a re-publication of the principles of the Reformation, not in the letter merely that killeth, but in the living spirit of the men, who wielded them with such vast effect in the Sixteenth Century. Never was there a more solemn call upon the Reformed Churches, to clothe themselves fully with the power of the life that is enshrined in their ancient symbols. And surely, in these circumstances, when the very foundations of their common faith are threatened, not by a casual and transient danger, but by a force that is lodged deep in the very constitution of the age, and may be said to carry in itself the gathered strength of centuries; when questions of vital import, which were supposed to have been settled long ago are again to be encountered and resolved, on an issue that involves the very existence of these Churches themselves; when in one word the vast struggle of the Reformation is to be taken up in its original spirit and carried forward, through a crisis that may be considered final and decisive, to its proper consummation; surely, I say in circumstances like these, the Churches in question should feel themselves engaged to narrow as much as possible the measure of their separation, and strengthen the consciousness of their unity. The interests by which they are divided are few and small, as compared with those that should bind them together. The glory of God and the honor of His truth, as well as their own common safety, require that they should stand out to the view of the world, not as many, but as one, *the Church* (not Churches), of the Reformation."

Leaving the subject of doctrine let us pass on to that of Church Government and Discipline. Is there any room for sacrifice here? It would seem as though there were not a particle of call for any, down even to the names; for in both Churches we hear of General Synods, Synods, Classes and consistories. Under this head all that we could sacrifice would be the name of *the Reformed Church in the United States* in favor of the more comprehensive and more eligible one of *The Reformed Church of America*. Suppose we were asked to give up our General Synod. What serious sacrifice that would involve, the writer cannot divine. If its dissolution would be a help to Catholic Unity, I say, dissolve it at once; the quicker the better.

Under the head of discipline something might be said. Some of our more legalistically inclined Dutch brethren charge the Germans with being rather loose in their morals. There may be ground for this. Surely we are all unprofitable servants. As there is none that comes up to the full requirement of the law of the spirit of life in Christ Jesus, would it involve too much sacrifice for us, in the spirit of concession to those whom some of us may regard as our weaker brethren, still for whom Christ died, to confess that we do come short, and to promise that with God's help we will rid ourselves of the stain of undue liberalism and ethical latitudinarianism. But then, could we regard that as a *sacrifice*, which our own confirmation vows, and the letter of our constitution requires. On the contrary would it not be a great gain should we become as a Church more rigid in insisting upon the discharge of the duties of Church membership on the part of those who would enjoy the privilege of Church membership? Would it not be a sacrifice worth making, in case congregations should say, you will in this way break us up should we lose one or more or a half dozen such, with their likeminded pastors if need be, and their church property beside?

There remains yet the subject of culture. But here there is little to be said. We can hardly think it possible that our Dutch brethren would be seriously scandalized at what remains of a reaction against the want of reverence for the very idea of culture which is so often manifested in the practice of the sects. In their deepest hearts they must respect us for entering our protest in the most emphatic form against what seemed to us the grossest violation of the apostolic injunction "let all things be done decently and in order. They must sympathize with us when we resist every attempt to foist upon our Church methods of conducting the public service of the sanctuary which are at variance with the genius of the Reformed faith as this finds expression in our Palatinate Catechism and Liturgy, our hymn and prayer books, and our Church customs and practices in general. We verily believe that our Dutch brethren as a whole would be helpful to us in placing a wholesome restraint upon some of the capricious and wild elements that enter into the make-up of our own General Synod.

Some of us, beside venerating our catechism, do love to sing the ancient hymns of the Church, because they seem to us to breathe the purest life of Christianity, and to profess our faith in the words of the ancient creeds. Whilst, however, this can never be denied us, might it not be a sacrifice worth making, if we should refrain from peculiarly modern Anglican dress, terminology, and pulpit manners? In a word to let it appear that Reformed faith and practice is good enough for us, and that we don't want to be anything but Reformed.

In conclusion, we doubt whether our Dutch brethren would regard it as a compliment should we impute to them the expectation that we are to make sacrifices with a view to the proposed union. So far as we are acquainted with them, they are Christian gentlemen. What they have a right to calculate upon, however, is that we meet them half way, and reciprocate their spirit of broad-minded and cordial conciliation. Let by-gones be by-gones, all of them, except those (and God be praised! there are enough of them) in which we may well rejoice. We believe they are not so much concerned, in these days of enlightened theological thinking, so much about the *what* as the *how* of our giving up. Will we allow them to surpass us in tenderness, in considerateness, in Christian forbearance and love? Can we at the present juncture of affairs, which like a voice from Heaven calls for delicacy, caution and self-restraint, afford to stand up before the world as a narrow-minded, provincial, self-asserting, individualistic denomination of Protestant Christians? With all our boasted reverence for the Creed, especially of the article of one holy Catholic Church, of a Christocentric theology, and Melancthonian Catholicity, would we not stultify ourselves, if we do not seize upon this opportunity of breaking down one most significant barrier of separation, of blotting out one at least of the stains of schism, that mar the body of the bride of Christ, and putting our seal to the Christian believer's chief obligation, that viz.: of keeping "the unity of the Spirit in the bonds of peace."

After all, the whole problem amounts to this: Each teacher, editor, preacher and layman must determine for himself what sacrifices are worth making in the premises. "Dr. Nevin tells us in this connection on page 207 of his sermon, that Every Christian in his place has his personal duty to perform. All are under obligation to cultivate the spirit of Christian charity in their own hearts and to exemplify the power of it in their own lives. *All are bound to pray for the peace of Jerusalem.* . . . Unto this glorious object all are required to labor 'striving to do His working, which worketh in His people mightily.' It is demanded of all that they should at least endeavor, more and more, to descend into the heart of Jesus, and take this great interest, as unfolded there, in what might seem to be the main burden of His last priestly prayer." Later on he adds:

"It is terrible to be concerned, however remotely, in dividing the Church; but a high and glorious privilege to take part even to the smallest extent in the work of restoring these divisions, where they already exist. I would not for the world be the founder of a new sect, though assured that millions would at last range themselves beneath its shadow; but if I might be instrumental with the humblest agency in helping only to pull down a single one of all those walls of partition that now mock the idea of Catholic unity in the visible Church, I should feel that I had not lived in vain, nor labored without the most ample and enduring reward."

"In these days of denominational dissension and domestic religious strife when the spirit of schism is rampant and abroad in the land, what a telling example would that be for younger churches and modern sects, if the two most venerable sisters of the Reformed Churches of continental Europe should 'with all lowliness and meekness, with long suffering forbearing one another in love,' join hands and hearts with the professed and avowed determination that in our union Christianity shall prove itself to be what in the counsel of God it really is, 'the universal solvent in which all opposites are required to give up their previous affinities, no matter how old and stubborn and flow together in a new combination pervaded with harmony only and light at every point.' What the Church potentially is, she becomes in actuality, not in a blind and necessary way, as in the sphere of mere nature, but in a free and moral way, in the exercise of intelligence and will. We meet our obligations accordingly in this great and glorious interest in proportion as are vouchsafed to us the graces of enlightened thought and disinterested affection. May God in His mercy not decree to withhold these from us in the present eventful hour! May He by His Spirit open the eyes of both churches to see what cause they have for humiliation in having acquiesced thus long in this unnatural division, and may He in His providence remove every obstacle preventing its being healed, and our becoming outwardly as well as inwardly one,—"one body and one spirit even as we are called in one hope of our calling."

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

The Board of Managers and the Ladies' Committee met at the Home on Thursday, October 8th. It was a pleasant day and the meetings were well attended. Four children were admitted by the Board. The Ladies' Committee took steps towards furnishing the new building.

From the Treasurer's statement we learn that we are at present in debt for current expenses $996.82. In this account are not included the bills for shoes, clothing or coal for the winter, nor a number of other necessary bills which must be met before long. Our indebtedness on current expenses will probably be about $2000 by Christmas. We hope that many congregations and Sunday-schools will ask for collection envelopes to be used at Christmas to take collections for the Home.

Board Meeting Day is always an occasion of pleasure and profit to the inmates of the Home.

The very thought that these men and women, with important professional business and domestic interests to claim their attention at home, come long distances four times a year, and oftener, if necessary, to attend to the work of the Home, without pay for their work, and paying their own traveling expenses, is an inspiration. From questions that are occasionally asked it seems that there is an impression in the minds of some people that these committees meet so often at the Home to have a pleasant time at the expense of the Church. In order to disabuse the minds of such people, please note the following facts:

The Board of Managers regularly meets four times a year without pay and paying its own traveling expenses.

The members of the Board (and this is said

without the knowledge of the members) are among the most liberal supporters of the Home. On one occasion, when the Home was in sore straits, a resolution was passed that every member of the Board who was at all able to do it, should pay $1000 into the treasury of the Home. Seven of the members did this and the others paid according to their ability.

Frequently the members of the Board have come to the relief of the Home, the world at large not hearing of it. Quite recently it was deemed important to buy an additional tract of land. The Board saw the necessity of it, but thought it imprudent, in the midst of our building operations, to ask the Church to pay for this land, so the money was raised by individual members of the Board and a few friends.

The Ladies' Visiting Committee also serve without pay. The members pay their own traveling expenses, and it is a rule of the Committee that if one is absent from a meeting, she is required to pay one dollar fine. At the meeting they always take up a collection for the benefit of the Home. As a lady expressed it, "If it were a question of expense, it would be cheaper to stay at home and pay the fine."

No, these men and women have this work of the Church at heart, and faithfully do they look after its interest. May the Lord continue to add His abundant blessing to their self-denying labors.

For Reformed Church Messenger.

THE NEW SEMINARY BUILDING.

It is expected, that active measures will be adopted by the Synods, to secure the needed funds, for the erection of a well equipped Seminary building, to meet the growing demands of the Church. And as the Theological Seminary has come to the city of Lancaster to make it an abiding home, it is also evident, that the task rests very largely on the Eastern Synod to prosecute this work in an energetic and aggressive manner.

The Theological Seminary was our first literary Institution. Its very aim was from the beginning to instill a positive Christian education, and to prepare the ministry of the Church, to be in thorough and active sympathy with the History of the Reformed Church, and the spirit and genius of the Heidelberg Catechism.

Having received from the citizens of Mercersburg the generous bequest of ($12.000) twelve thousand dollars for the erection of its necessary buildings, it carried forward its work in such a manner as to become the mother of High Schools and Colleges. It was under the peculiar denominational life fostered by the Theological Seminary that the benevolence of the Church, was made to flow toward the establishment of these literary institutions.

In order to strengthen the central institution of the Church, the Theological Seminary was removed from Mercersburg to Lancaster, where it has prosecuted its God-given work for eighteen years without a home of its own, seeking to accommodate itself to such hours and room, as could be given it in the college building.

It is but right and proper, that the mother of Colleges should, without any further delay, have a home of its own. Every effort should be put forth to erect a well equipped building, that will be entirely adequate to meet the increasing demands of the Church. As it was the teachings of the Seminary that gave character to the College, it is evident that a strong theological faculty with a well equipped Seminary building, will not only have its reflex influence for good, on the other literary institutions of the Church but will also have a salutary effect in preventing young men, having the ministry in view, from seeking a theological training, by wandering abroad and feeding in pastures that produce a mode of thought that is at variance with the teaching of the Heidelberg Catechism.

In the erection of this new Seminary building a well matured architectural plan should be adopted, that will make provision for a suitable chapel and Library Room, in which the 12,000 volumes, now stored away on the third floor of the College building, could be made available for the use of the professors and theological students. The building should be erected with the most improved arrangements of heating and ventilation, as is done in the High School building at Lebanon, where all the foul air is carried out of every class room without exposing the students to any chilling drafts from lowered windows.

Immediate steps should be taken to accomplish this work. Every city of note in the United States is putting forth efforts to increase its attractions, and to beautify its surroundings, for the host of strangers who are expected to visit this country during the Columbian Exposition. Our railroad companies are putting up colossal stations and beautifying their grounds along their routes of transportation in generous welcome to the visiting foreigner.

In the special need of a new Seminary building which now so boldly confronts the Church, every effort should be made to realize the project within the next two years. The efforts of the Church should be concentrated in this direction, so as to have something tangible before us in the year of the Columbian Exposition.

This would truly be a fitting memorial erected to the honor of our Reformed Zion in the Quadro-Centennial of the American Republic.

In our Theological Seminary the instruction is imparted gratuitously. This has been the custom for the last fifty years. Thus generously has she aided every minister of the Gospel to prepare himself at a reduced expense for his life work. And now while the necessity of securing for her a suitable building confronts the Church, should there not be a cordial response coming from the rank and file of her alumni?

Would not such a response coming from her worthy sons be a challenge to noble deeds and prove itself helpful in opening the purse strings of wealthy parishioners? And by way of example, one of the Church's grateful sons from the date of this article, pledges the one-tenth of his salary for the next two years. In doing this, which is the demand of the hour, he is reminded of the sainted Harbaugh, who in the crying need of the Church for funds to carry on her God-given work, replied, let us give the whole of our salary and seek for our board among the members.

PHILO.

For Reformed Church Messenger.

THE PITTSBURGH SYNOD.

On our way out west we stopped a few days at Latrobe, which gave us an opportunity to look in upon the Synod of Pittsburgh, which was then holding its annual meeting at that place. For more reasons than one it was a privilege to be there, to sit and listen. This Synod is still young, and in various ways displays much energy and youthful activity. At a distance we had our doubts whether it would ever succeed in endowing its professorship in the Seminary at Lancaster, and we questioned the propriety of its undertaking such a work. But all such doubts were dispelled when we heard the reports of what had already been done in this direction. Thus far only fourteen congregations have been canvassed, and the contributions of the people, freely made, amounted to $7000, more or less. The question, therefore, how many more congregations must be canvassed in order to complete the endowment of the professorship—$30,000—is one of proportion in the Single Rule of Three. The work is now to be pushed forward, and the idea or expectation is that it will be finished inside of two years. We should not be surprised if the result should exceed the amount asked for—provided all the people were allowed to make their contributions, small as well as large.—Hitherto this Synod has been in full sympathy with the two Eastern Synods in sustaining the old institution at Lancaster, and the old MESSENGER in Philadelphia. Judging from expressions of opinion, both public and private, we infer that this feeling is growing in strength, and that it will become still stronger in the future. It is very right and proper that these three Synods should stand together and work together in building up the kingdom of Christ. In unity there is always strength. That is the lesson of experience.

T. A.

REFORMED SUNDAY-SCHOOL CONVENTION.

The eighteenth annual convention of the Sunday-schools of the Reformed Church in Bedford county, was opened Tuesday evening, September 15th, at New Buena Vista. After the proper devotional exercises conducted by Revs. Line and Stonesifer, an organization was effected, delegates were enrolled and officers elected. Rev. S. C. Stover, president; Rev. A. S. Glessner, vice-president; Miss Lillie Pennell, secretary, and Miss Bowen, treasurer. The program for the evening was then taken up. Rev. James B. Stonesifer, pastor of the charge, made the address of welcome, which was responded to by Rev. A. S. Glessner. Rev. R. L. Gerhart then took up the first topic, "The History of the Sunday-school," and discussed it in an able manner. The second session, on Wednesday morning, devotional services were conducted by Rev. Glessner, after which Rev. F. M. Line opened the topic, "The Influence of the Sunday-school," which was further discussed by other members of the convention. On account of the absence of Dr. S. Z. Beam, the next topic was omitted and questions and answers were substituted. The third session, Wednesday afternoon, was opened with devotional exercises by Rev. Gerhart. On account of the absence of the speakers for the afternoon session, Mr. Raymond A. Plank opened the first topic, "Teachers and Teaching," and Rev. F. M. Line, the second topic, "The Lesson." Questions and answers were substituted for the third topic, "The Infant Department." The fourth session, Wednesday evening, was opened with devotional services by Rev. A. S. Glessner. The evening was devoted to missionary topics. Both speakers for the evening, Dr. J. H. Apple, and Rev. S. C. Stover, were absent, and instead Rev. J. B. Stonesifer gave an interesting talk on missions and mission work in general, followed by Rev. Glessner and others. After the reading of the minutes and their approval, and the adoption of the following resolutions, the convention adjourned:

RESOLUTIONS.

Resolved, That we, in Sunday-school convention assembled, at New Buena Vista, do hereby recognize the importance of Sabbath-school instruction, and the influence it exerts in bringing children and others into the Church.

Resolved, That the end and aim of the Sunday-school, should be the sanctification and preparation of the baptized members of the Church for future usefulness and the conversion of the unconverted.

Resolved, That in our Reformed Sunday-school teaching and worshiping should be in full accord with the doctrine and culture of the Church, and that to this end, as far as practicable, only the books, papers and periodicals of our Church be used.

Resolved, That in view of the fact, by the present method of teaching in our Sunday-school, the lesson papers are abused by teachers in following too closely the questions and answers therein contained; that we hereby recommend that all teachers should, as far as possible, formulate such questions of their own as will lead their

scholars to see the truths contained in the lesson and make a personal application of the same.

Resolved, That our sincere thanks are tendered to the people of New Buena Vista, for their hospitality and kind treatment during our stay in their midst; and that we return thanks to the organist, Miss Myrtle Irvin, and the choir for their excellent music furnished us on the occasion.

Resolved, That a copy of the minutes and these resolutions be forwarded by the President to "The Messenger," and the several papers in our county for publication.

A. S. GLESSNER,
R. L. GERHART,
R. A. PLANK,
Committee.

MEETING OF THE EXECUTIVE COMMISSION OF THE REFORMED CHURCHES.

The Executive Commission, (Western Section) of the Alliance of the Reformed Churches holding the Presbyterian system, met on October 1, in Knox church, Toronto, for the purpose of revising the draft programme of proceedings for the general council, to meet in Toronto, September, 1892. There were present Rev. T. W. Chambers, D.D., LL D., New York; Rev. W. H. Roberts, D.D., Cincinnati; Rev. David Waters, D.D., LL.D., Newark N. J.; Principal Cayen, D. D., Toronto; Principal H. McVicar, D.D., LL.D., Montreal; Rev. William Cochrane, D.D., Brantford; Rev. Neil MacNish, LL.D., Cornwall; James Croil, Montreal; William M. Clark, Q. C., Toronto; Professor Philip Schaff, D D., LL.D., New York; Rev. Wm. C. Cattell, D.D., Philadelphia; Rev. D. G. Wylie, Ph.D., New York; Rev. L. C. Vass, D D, Savannah; Rev. C. R. Hemphill, D D., Louisville; Hon. John M. Grant, Nashville; Rev. E Van Slyke, D.D., LL.D., Catskill; and Rev. J. I. Good, D.D., Reading. The proceedings were animated and interesting. They were interrupted at one o'clock by a bountiful luncheon which had been prepared by the ladies, and was greatly enjoyed by the members of the commission. In the evening a public meeting was held, when the church was well filled and several instructive addresses delivered. The benefits which flow from the concerted action of the Alliance, the grand work which is being done, and the hopes of greater good in the future were explained by Dr. Chambers, of the Dutch Reformed Church, New York; Dr. Cattell, of Philadelphia; Dr. McVicar; Dr. Schaff, Union Seminary, New York; Dr. Hemphill, Louisville, and Dr. Roberts, of Cincinnati. The chair was occupied by Mr. Mortimer Clark, and the addresses were listened to with great interest. No expense will be spared to make the meeting in September next year the most successful in the history of the Alliance.—*New York Observer.*

A WORD TO CONQUER BY.

"Never" is the only word that conquers. "Once in-a-while" is the very watchword of temptation and defeat. I do believe that "Once-in-a-while" things have ruined more bodies and more souls, too, than all the other things put together. Moreover, the "never" way is easy, and the "once-in-a-while" way is hard.

After you have once made up your mind "never" to do a certain thing, that is the end of it, if you are a sensible person. But if you only say: "This is a bad habit," or, "This is a dangerous indulgence, I will be a little on my guard, and not do it too often," you have put yourself in the most uncomfortable of all positions; the temptation will knock at your door twenty times in a day, and you will have to be fighting the same old battles over and over again as long as you live.

When you have once laid down to yourself the laws you mean to keep, the things you will always do, and the things you will "never" do, then your life arranges itself in a system at once, and you are not interrupted and hindered as the undecided people are, by wondering what is best, or safe, or wholesome, or too unwholesome, at different times.—*Exchange.*

The Family.

LIFE'S VOLUME.

Open before my wondering eyes,
Great God, life's mystic volume lies;
I wait to see Thy hand define
The fadeless record of each line.

No leaf once closed may I retrace
To add a word, or word erase;
Nor may I guess the joy or gloom
Inscribed on pages yet to come.

The past in light I clearly count,
Judge their intent, tell their amount;
But hid in clouds I cannot see
The history yet awaiting me.

But knowing this, that, great or small,
My Father's hand will write it all;
I trust the future, and submit
To what is past--what's writ is writ.

But hear this prayer, O Power Divine!
Thou lift'st each leaf, and writ'st each line,
That where my hands have left a stain
Christ's blood may make all pure again.

Where the last sentence hath its end
In mercy, Maker, Father, Friend,
Write for the sake of Thy dear Son,
"Servant of Jesus Christ, well done!"

Charles F. Deems, D.D.

HAPPY NANCY'S SECRET.

There once lived in an old brown cottage a solitary lame woman. She tended her little garden and knit and spun for a living. She was known from village to village by the name of "Happy Nancy." She had no money, no family, no relatives; and was half blind, lame, and crooked. There was no particular comeliness in her, and yet, there in that homely, deformed body God had set His royal seal!

"Well, Nancy, singing again?" said a visitor one day, as he stopped at her door.

"Oh, yes, I am forever at it."

"I wish you would tell me your secret, Nancy? You are alone, you work hard, you have nothing very pleasant surrounding you. What is the reason you're so happy?"

"Perhaps it's because I haven't got any consolation but in God," replied the good creature looking up. "You see, rich folks, like you, depend upon their families and their houses; they've to think of their business, of their wives and children, and then they are always afraid of trouble ahead. I have not got anything to trouble myself about, you see, sir, 'cause I leave it all to the Lord. I think, 'Well, if He can keep this great world in such good order, the rolling sun day after day, and the stars a-shining night after night, make my garden things come up just the same season after season, he can surely take care of such a poor simple thing as I am; and so you see, I leave it all to the Lord, and the Lord takes care of me."

"Well, but Nancy, suppose a frost should come after your fruit trees are all in blossom, and suppose—

"But I don't suppose, sir; I never can suppose; I don't want to suppose, except that the Lord will do everything right. That's what makes people like you, sir, unhappy, you're all the time supposing how; why can't you wait till the suppose comes, as I do, and then make the best of it?"

"Ah, Nancy, it's pretty certain you'll get to heaven, while many of us with all our worldly wisdom will be shut out."

"There you are at it again, sir," said Nancy, shaking her head; "always looking out for some black cloud. Why, if I was you, I'd keep the enemy at arm's length, instead of taking him right into my heart. He is sure to do you a world of mischief."

And was not "Happy Nancy" right? We do take the demon of care, of distrust, of melancholy foreboding, of ingratitude, right into our hearts. We canker every pleasure with this gloom and fear of coming ill; we seldom trust that blessings will enter, or hail them when they come.

Would it not be well for us to imitate "Happy Nancy" and "never suppose?" If you see a cloud don't suppose it's going to rain. If you see a frown don't suppose a scolding will come. Do whatever your hands find to do and there leave it. Be more childlike toward your heavenly Father; believe in His love; learn to confide in His wisdom and not in your own; and above all, "wait till the suppose comes and then make the best of it."

MAKING HOME ATTRACTIVE.

Don't you want the boys to have a warm place in their hearts for home, and to carry its good influence out into the world? Don't be fussy. Too many tidies. Too many ribbons tied on chair legs. Too much muslin and thread lace on lamp-shades. Too much shutting out of the sun. Too much nagging, like "Boys, don't touch that tidy with your dirty fingers!" "Boys, go out of this parlor with your muddy shoes!" Boys look upon fancy work as a bore and a nuisance. Now, suppose you have something in your parlor that they can sympathize with, and help you in making beautiful. For the same money you spend in knicknacks you can buy Chinese Lily bulbs, and get the boys to find the pretty pebbles to prop it up in your best glass dish. Or they will gladly go off into the woods to get rich soil for the plants. But the best thing to interest the boys is a fern-case. With a little ingenuity the boys can make one, and stock it too. There are lots of lovely things growing in the woods you can set their keen eyes to discovering, and bringing home for their care. The girls, too. Instead of bending over a crazy quilt, that may contain a thousand small pieces, and all embroidered, encourage them to make the window garden beautiful.

THE TYPICAL MODERN HOME.

The rough work of the pioneer is long since over in the eastern and central parts of our land. The spinning-wheel has become the antique ornament of our parlors; the loom is no longer in private houses; the piano has taken its place. Stockings at a trifle a pair have banished knitting, save for strictly ornamental purposes; and the "shining needle" is used by the delicate hands of our young ladies for embroideries and lace-work far more than for plain sewing. Modern conveniences have reduced the labor of house-work to a minimum. Water runs into our houses by the turning of a faucet, and is carried out of them by gavity. With gas, manufactured or natural, as a fuel, with our houses heated from cellar to attic by one furnace, the labor of preparing for, making, and tending a fire is reduced to a very small matter. In cities and villages the baker relieves the housekeeper of the task of bread-making, if she so desires, and thus at every point the burdens of life are lessened and made quite bearable.

So the young lady of the present day has time for a multitude of occupations her grandmother never dreamed of. Instead of spinning and weaving she plays the piano, the harp, the organ; she draws and paints; she uses the camera and delights her friends with her skill in photo-

graphy; she adorns her rooms with wonderful patterns in linen and silk wrought by her own industrious hands; she reads in French and German and Italian; she travels and enriches her life by studying the lives and achievements of other lives in other ages and in other countries. And thus she becomes literally "the heir of all the ages," and her home a center where rays from every department of industry and knowledge, from every clime, converge. She is one of the King's Daughters, she is a member of charitable associations, active in temperance cause; she uses her pen and her tongue to advance the interests of humanity in whatever field is open before her.

The home naturally resulting from this varied culture is the typical modern home, and when it is warmed and illuminated by a genuine faith in Christ, it become a type of the heavenly home all women idealize. What nobler ambition can a woman have than to be the queen of such a home?—*N. Y. Christian Advocate.*

Youth's Department.

THE KING OF CANDY LAND.

BY ELLA WHEELER WILCOX.

Have you heard of the King of Candy Land?
Well, listen while I sing;
He has pages on every hand,
For he is a mighty king,
And thousands of children bend the knee
And bow to this ruler of high degree.

He has a smile, O! like the sun,
And his face is crowned and bland;
His bright eyes twinkle and glow with fun,
As the children kiss his hand;
And everything toothsome, melting sweet,
He scatters freely before their feet.

But woe! for the children who follow him,
With loving praise and laughter,
For he is a monster, ugly and grim,
That they go running after!
And when they get well in the chase,
He lifts his mask and shows his face.

And O! that is a grewsome sight,
For the followers of the king:
The cheeks were pale that once were bright,
And they sob instead of sing;
And their teeth drop out and their eyes grow red.
And they cannot sleep when they go to bed.

And often they see the monster's face,—
They have no peaceful hour;
And they have aches in every place,
And what was sweet seems sour.
O, woe! for that foolish, sorrowful band.
Who follow the King ot Candy Land.

The Sunny Hour.

"MY WAGON."

Robbie had a cart given him on his birthday. Though Robbie was only a little boy, not seven years old, the cart was big enough to be of real use. Dick, who was nearly three years younger than Robbie, could sit in it, and then his two brothers could give him such a nice ride! But the best thing was to fill the big cart with the fallen leaves and take them off to the stable-yard.

"We'll play the leaves are hay and I'm the farmer," said Will.

"No, I'm the farmer, for it's my wagon," said Robbie; and then, I am sorry to say, the two boys began to quarrel.

"Robbie," called mamma, "when Aunt Mary wanted to give you a wagon, I said I was afraid you and Will would quarrel over it. You might as well take papa's axe and chop up your wagon at once."

"Chop up my beautiful wagon? Why, mamma!"

"Yes, for you are spoiling it quite as badly as if you cut it up. If you get along pleasantly with it, and take turns in being the farmer, you will enjoy yourself, but just as soon as you are cross and selfish, you won't have any fun at all."

Robbie stood sticking the toe of his shoe in the loose dirt. "It's my wagon," he was thinking, but then something whispered, "But you might *play* it was Will's, half the time; mamma knows." "I'll tell you, mamma, Will can be Mr. Post and *borry* my wagon!" And the little boy ran off, quite ready to be unselfish.

Mrs. Drake laughed, for Mr. Post was a neighbor who was all the time trying to borrow everything possible. He even tried to borrow a horse-shoe.

So Will was Mr. Post, and he and Robbie and Dick raked and swept the leaves again and again till every dead leaf was gathered up and put in the stable-yard. Then "Mr. Post" gravely returned the wagon, and, strange to say, it was not hurt at all!

"We've had such fun," said the boys as they ate their basins of bread and milk.

"It's really more fun to be kind and pleasant, isn't it?" said mamma.

"Yes, it is," said Will, while Robbie asked "Why don't we think of pleasant plays always, mamma?"

"You must learn, little by little, to be pleasant and kind, just as Carrie learns to knit. If Robbie will only try to make Will and Dick happy, and not think about Robbie, and if Will only tries to make Robbie and Dick happy, you will soon have to think of pleasant plays."

"Dick loves everybody," said the little boy, jumping down to give each one a "big hug."

"Come, let's give Dick a ride in our wagon," said Robbie; and no one heard any more about "my wagon."

A BIBLE IN A LOG CABIN.

It was a dark and stormy night. The missionary's horse was tired, and he was wet and weary. For some time he had looked in vain for a cheering light in the lonely woods. At length he saw a faint glimmer through the trees. But when he had fastened his horse, and gone into the cabin, he thought he had never seen so wretched a place—cold and dirty, and almost without furniture.

In the corner of the room was a ragged bed, on which lay a little girl. The missionary saw that the little girl's face was pale, and her hands thin. She was ill and a great sufferer. She smiled with a smile that showed peace was in her heart, while her body was suffering with disease. From under her pillow peeped a little book. It was the New Testament. Some agent from the Bible Society had dropped it in that desolate place. The missionary asked the little girl, "Can you read?"

"Yes, sir."

"Can you understand it?"

"A great deal of it, sir. I see there how Jesus came into the world to save sinners. He said: 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God.' And when I think of that I am happy. And in the dark night when I lie here, and cannot sleep for pain, I think of my Saviour and heaven, and he seems to be saying, 'Suffer that little child to come up to me, and forbid her not.' I am soon going to be with Him forever."

Thus, that gift brought peace to the heart of the poor little girl—that peace which Jesus promised to His disciples when he said: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you."—*Young Reaper.*

"MUST AND MUSTN'T."

"A fellow can't have any fun," growled Tom. "It's just 'must' and 'mustn't' from morning till night. You must do this, you must learn that, or you mustn't go there, you mustn't say that, and you mustn't do the other thing. At school you're just tied up to rules, and at home—well, a shake of mother's head means more than a dozen mustn'ts. It seems a pity a boy can't have his own way half the time, and do something as he likes."

"Going to the city this morning, Tom?" asked Uncle Thed from the adjoining room.

"Why, of course," answered Tom, promptly.

"Going across the common?"

"Yes, sir; always do."

"I wish you'd notice those young trees they've been setting out the last year or two. Of course, the old trees will die sooner or later and others will be needed, but—well, you just observe them rather carefully, so as to describe their apppearance, etc."

"What about those trees, Tom?" asked Uncle Thed after tea as they sat on the piazza.

"Why, they're all right; look a little cramped, to be sure, snipped short off on the top, and tied up to poles, snug as you please, every identical twig of them; but that's as it should be to make them shipshape, don't you see? They can't grow crooked if they would. They'll make as handsome trees as ever you saw, one of these days. Haven't you noticed the trees in Mr. Benson's yard? Tall and scraggy and crooked, just because they were left to grow as they pleased. The city fathers now don't propose to run any risks—"

"But I wonder how the trees feel about the must and mustn't?" remarked Uncle Thed, dryly.

Exit Tom, wishing he had not said quite so much on the subject of trees—and boys.—*Sunday Afternoon.*

Pleasantries.

Quite English You Know.—"D'you know why the English dude is not wanted in America?" "No." "Because the Yankee dude'll do."

Mrs. Pester—So you've been refurnishing your dining-room, eh, Mrs. Mixum? Mrs Mixum—To a sutten extent, yes. Keepin' up to the times, you know; been puttin' some lambkins on the mantelpiece and a druggist under the dining-table."—*Boston Courier.*

Teacher (reading)—"Let down your sable shade, O night,
And hide this sad earth from my sight."
"That's poetry! How would you express the same idea in prose? Well, Johnny?"
Johnny—"Pull down the blind."

"Why, Johnny, how is this? Willie is crying very hard, and says you've been pinching him and pulling him all around the yard." "Well, mamma, I should think I had good cause." "Pray, what was that?" "Why, he said that he liked you a great deal better than I did; and I liked you two years before he was ever thought of."

Recently Sam Jones was addressing a crowded audience, and said: "I want everyone in this congregation who wants to go to heaven to stand up." Of course, almost everybody rose. Then he said: "Now I want everybody who wants to go to the other place to stand up." At first no one stood up, but finally a long and lank and skinny individual in the back seats, about as fat as an umbrella, arose and said: "I don't exactly want to go to the other place, but I am willing to stand up rather than let the preacher stand all alone."

NOTICE.

☞ *Editorial Correspondence address to* THE REFORMED CHURCH MESSENGER, *907 Arch Street, Philadelphia.*

☞ *Letters pertaining to subscriptions and other business, address* REFORMED CHURCH PUBLICATION HOUSE, *907 Arch Street, Philadelphia.*

☞ *No notice taken of anonymous communications.*

For Terms, see page 11.

THE REFORMED CHURCH MESSENGER,

907 Arch Street, Philadelphia, Pa.

THURSDAY, OCTOBER 22, 1891.

ONCE we had an interesting conversation with an Episcopal clergyman of liberal views and, as we thought, of an earnest Christian character. We were so favorably impressed with his spirit that we felt as if there was little or no difference in our ideas of Christianity. In fact, we found that this was the case. But we also found that in his opinion we, and many other ministers, were lacking in one thing. We had not been ordained by a bishop and were therefore irregulars. On this point he was quite tenacious, although he was free to admit that our ministerial acts, although irregular, were nevertheless valid, which was something, a grain of some comfort at least. He acknowledged the ordination of Roman Catholic and Greek Catholic priests, which showed the liberality of his system in one direction, but he exhibited an extreme narrowness in another direction, in denying that non-Episcopal ministers have any regular authority to preach the Gospel. Our friend further made the casual remark that he thought that his denomination or church had an important office to fulfill in the foreign missionary field in completing the work of other Protestant missions. That means, of course, that they are to take up their converts into the Episcopal Church and so complete their faith. That we know has been done in some cases in the foreign field, but we doubt very much whether good Episcopalians generally would approve of that method of making converts. Most of them would probably say that their missionaries should go out and make disciples directly from the unwashed heathen, and so say we all. Otherwise their missionaries will be outlawed by other missionaries in the foreign field whose abilities and fidelity they cannot help respecting. Some traditions, which we have received from England and the old world, must be given up. The mills of God will grind them out, because they grind thoroughly, although slowly.

AN EVENING SKY.

Some time ago we were returning home from the funeral of a young friend who had adorned her Christian profession from early infancy, always in the Sunday-school, always at Church, and always at the Lord's table, not because it was customary, but because she loved to be there, to sit and hold communion with her Lord. —Our train was moving towards the south-west, and we had a most enchanting view of the setting sun and the evening sky. It seemed to us that it had never had such a spiritual meaning before. The sun sinking gently below the horizon, reminded us of many good men and women whom we had once known, who after they had finished the labors and toils of their earthly lives, passing through many storms and conflicts, came at last to the end of their journey in peace, and received the crown of glory.—But when the sun had gone down, we saw another sight that increased our interest in the contemplation of the evening sky. A crimson light still lingered on the neighboring hills or floating clouds. The sky itself with its beautiful colors, changing imperceptibly from that of glittering gold into the reddest blush or a dark purple, which no artist could imitate, was simply indescribable. This evening light reminded us of the memory of good men when they cease to be any longer here on earth, of their blameless Christian lives, of their piety, purity and faith, and seemed to be most truly an impressive emblem of the light which they reflect back upon the world, when they descend into the tomb—to all such, of course, as can look out upon nature with spiritual as well as natural eyes.

MISTAKES IN THE BIBLE.

We do not like to hear people or scholars speak of mistakes in the Bible. There is doubtless room for such language, for as we have many versions, it is quite natural to suppose that errors crept into some of them, or possibly all of them. According to our present Hebrew text, Christ was born 4004 years after the creation of man; according to the Samaritan, 4700; and according to the Septuagint, or old Greek Bible, 5872 years must have elapsed. All three cannot be correct, and possibly none of them. Evidently errors crept into the genealogies, upon which these chronologies are based, through the carelessness or arbitrariness of transcribers. It would be better, we think, if critics would speak of discrepancies, because that expression covers the whole ground, and we all know that they occur in our different versions of the Scriptures. Sometimes it is affirmed that they contain downright contradictions; but such assertions are always premature, for many of these discrepancies have been explained as only apparent, and others may be in the future. Thus for a long time it was thought that Solomon was mistaken when he said that the ant like the bee laid up provision in summer for the winter, and until quite recently naturalists denied that they did anything of the kind; but now they have ascertained that some of them, at least in Palestine and in this country, also do thus provide for the future. So too for a long time it was thought that he committed an error likewise when he praised the apple tree and its fruit so highly in the book of Proverbs, as many travelers said that the apples of Palestine were of an inferior character. Accordingly it was said that the wise man blundered and ought to have eulogized the orange, lemon, or some other more showy fruit. But Dr. Thomson, who had spent many years in the Holy Land, in his "Land and the Book," affirms that the apples which he saw at Joppa or in the market at Jerusalem deserved the high encomium which they received in the Scriptures. Many of the discrepancies in the New Testament have in like manner been resolved, and if they have not been, it is the part of wisdom to let them stand where they are for the present. In the meantime let Biblical scholars continue their investigations—honestly and fairly—and the probability is that with their ability the difficulties will be solved one after another, as we get more light, and the science of exegesis itself lays aside some of its errors and advances to a higher and better standpoint. It is proper to add that of all the alleged errors, mistakes or contradictions that have been pointed out in the Bible by industrious or overzealous critics, few if any of them affect the vital truth of the Gospel, the plan of redemption or its system of holy living or holy dying.

Synodical Editors.

(Elected by the Synods.)

Eastern, ... REV. JONATHAN H. PANNEBECKER.
Pittsburgh, ... " DAVID B. LADY.
Potomac, ... " J. SPANGLER KIEFFER, D. D.

A NOBLE INSTITUTION.

A visit to our institutions of learning at Lancaster, Pa., at this season of the year cannot fail to inspire the visitor with enthusiasm for the future of the Church whose sons have such educational advantages. While all the institutions there are enjoying a higher tide of prosperity than ever before, and the Church at large ought to be informed of them, it is the intention at this time to speak especially of the theological seminary. This seminary is the oldest institution of learning of the Reformed Church in the United States. It was born of the necessity for an educated ministry for the Church. It did not come into existence by the will of man. It was not instituted to meet the peculiar spirit of locality or theological tendency. It grew out of the whole Church for the whole Church. This fact gave this seminary from the beginning a broad basis from which it has never departed. It is therefore the seminary of the Church as no other ever has been or can be. For this reason among others it has the affections and confidence of the Church in a high degree as is proven by the fact that it has now as many students, perhaps, as all the others together have.

It was in this seminary that the Reformed Church in the United States was awakened to consciousness of her historic position, as well as her theological mission. Indeed American Protestantism owes this institution a great debt of gratitude for having contended for genuine Protestantism when that was in great danger of being corrupted by a false zeal. In its chairs men sat who were evidently led by the Holy Spirit to bring out old truths in timely forms to save the faith once delivered to the saints from innovations which have since proved themselves weak to say the least. These professors produced a literature, which though at first fiercely combated, has won the admiration and confidence of the learned on both sides of the ocean. They were the pioneers in America of a philosophy and a theology which are now only beginning to become the accepted systems at the most prominent universities in the country. The truths taught by our professors were in advance of the English language, so that they had to coin words to express them. These words now have their places in all standard dictionaries, and are used by the learned wherever the language is spoken and written. To this seminary the whole Church will aways look for that conserving influence which will keep her theology in its true historic lines, and so lead the Church into the future to accomplish the peculiar mission for which God called her into existence more than three hundred years ago.

From this position the seminary has never departed. The present faculty is not behind in any of these things. The men composing it are well known and highly esteemed by the faculties of all the leading seminaries in this country and Europe. They are hard workers, not only as teachers in the class rooms, but their pens are busy. Their studies show eminent ability and extensive research. The venerable president has published the first volume of a work containing the doctrines of the Church. No learned publication on a similar subject has ever received higher praise than this book has even in the short time since its appearance. Other professors are engaged in writing works which are being eagerly awaited.

The above is not written by way of boast, nor as news to many older readers, but for the information to younger readers and others who may only recently have become interested in church matters. It is due to the seminary and to the public that these facts should be published as a matter of information. It is due to the children and grandchildren of those godly men and women by whose offerings the institution has been endowed. It is written also to inform the present generation whose prosperity was founded by pious parents, of the privilege to enlarge the usefulness of this institution, by providing a suitable building for it. It has now for

a number of years used rooms in the building of Franklin and Marshall College. The number of students in the College has increased to such an extent that the entire building is needed for them.

There is at present no grander opportunity for any one to do a work for the Lord and His Church than to give the money required to erect a seminary building at Lancaster. J. H. P.

SYNOD OF THE POTOMAC.

The Synod of the Potomac assembled, for its nineteenth annual sessions, in Zion's Reformed Church, Chambersburg, Pa., on Tuesday, Oct. 13th, at 7.30 o'clock, P.M. The Rev. W. C. Cremer is pastor of this church, of which an interesting account was given, by the Stated Clerk of the Synod, in a recent number of the MESSENGER.

The meeting of the Synod was opened, as usual, with divine service, which was conducted by the Rev. A. C. Whitmer. The opening sermon was preached by the Vice President, Rev. T. F. Hoffmeier, from John xii. 23–26. The President, Rev. T. J. Barkley, D D, then formally opened the sessions of the Synod. The following officers were elected: President, Rev. C. U. Heilman; Vice President, Rev. J. B. Shontz; Corresponding Secretary, Rev. B. R. Carnahan; after which the Synod adjourned to meet at 9 o'clock the next morning.

On Wednesday morning, after devotional services conducted by the Rev. C. Clever, D.D., the organization of the Synod was completed by the election of Rev. Geo. G. Everhart as Reading Clerk.

The President announced the appointment of the Standing Committees, of which the following are the chairmen:

On Religious Services, Rev. W. C. Cremer; Minutes of Synod, Rev. W. M. Deatrick, D.D.; Minutes of General Synod, Rev. A. Wanner, D.D.; Overtures, Rev. B. F. Bausman: Minutes of Classis, Rev. A. S. Weber; Examination, Licensure and Ordination, Rev. A. H. Kremer, D.D.; State of Religion, Rev. T. J. Barkley, D.D.; Education, Rev. C. Clever, D.D.; Missions, Rev. J. S. Kieffer, D.D.; Publication, Rev. J. A. Hoffheins, D.D.; Finance, Rev. A. K. Kline; Nominations, Rev. J. W. Pontius; Orphans' Homes, Rev. C. B. Heller; Ministerial Necrology, Rev. S. Z. Beam, D.D.; Invested Funds, George N. Forney, Esq.

An invitation was received from Rev. J. Edgar, D.D., President of Wilson Female College, asking the Synod to pay a visit to that institution. The invitation was accepted, and 3.30 o'clock P.M., was agreed upon as the time for the visit.

Various communications having been referred to the Committee on Overtures, the Board of Publication, through its President, Elder G. S. Griffith, presented its annual report announcing the prosperous condition of the various publications of the Church under the existing arrangement. The report was referred to the Committee on Publication.

The report of the Board of Trustees, and also the report of the Board of Visitors of the Theological Seminary was read, and referred to the Committee on Education. These reports indicate a highly prosperous condition of this important institution of the Church; the number of students at present under instruction in it being sixty, a larger number than at any previous time in its history.

The Board of Foreign Missions, through its Secretary, Rev. S. N. Callender, D.D., presented its annual report, relating chiefly to the condition and prospects of the work at Sendai, Japan. The report says: "Both our schools are prospering; in the Girls' School 31 out of 38 have embraced Christianity, and we have as many scholars in each as we can well care for with our present small teaching force. The number has been ranging from 30 to 40 scholars in each school. The Seminary building will be completed and occupied in September. The report speaks of the removal of hindrances, and the restoration of bright prospects in Japan, but laments the "distressing apathy and want of co-operation with the Board which has prevailed during the past year in the home Church;" makes mention of the return to this country, on furlough, of the Rev. J. P. Moore, one of our foreign missionaries, and the sailing for Japan on the 25th inst., of Miss Mary C. Hollowell; and urges increased earnestness and activity, in all the churches of the Synod in behalf of the sacred cause of foreign missions. The statistical table accompanying the report shows that the mission in Japan includes 3 organized churches, 17 preaching stations and 1630 members.

At the afternoon session after the opening services had been conducted by the Rev. L. E. Coblentz, the Synod received and accepted from Thos. B. Kennedy, Esq., President of the C. V. R. R. Co., an invitation to pay a visit to Mercersburg, a free excursion to that place being tendered the Synod by him. It was agreed that the visit should be paid on Friday afternoon.

The Joint Committee appointed by this Synod in connection with the Eastern and Pittsburgh Synods, to provide means for the erection of a new building for the Theological Seminary at Lancaster, Pa., presented their reports urging the purchase of a suitable site for that purpose, and asking that the Board of Trustees be directed to make the purchase. The resolutions, after a brief discussion, were made the order of the day for Thursday afternoon, immediately after the opening of the session.

The presence having been announced of the Rev. J. P. Moore, recently returned from Japan, he was cordially welcomed by the President in the name of the Synod, and, being formally presented to the body, the members rising to receive him, addressed the Synod in a few appropriate remarks.

A communication was received from the Pittsburgh Synod, rehearsing certain action taken by it at its recent meeting in regard to the educational policy of the three Synods uniting in the support of the institutions at Lancaster, and asking this Synod to adopt similar action; pending the consideration of which communication the Synod adjourned and went in a body to visit Wilson Female College. The members of the Synod were conducted with great politeness by the Rev. Dr. Edgar, throughout the various departments of this extensive, flourishing and thoroughly well-equipped institution, closing their visit by witnessing some very interesting gymnastic exercises by the young lady pupils. It seemed to be the general opinion that the Synod of the Potomac needed nothing so much at the present time as a thoroughly good Female Seminary.

Divine service was held on Wednesday evening, at which an interesting and impressive sermon was preached by the Rev. J. W. Pontius.

On Thursday morning, after the opening religious services had been conducted by the Rev. Dr. S. Z. Beam, the report of Mr. Edgar Slagle, of Hanover, Pa., Treasurer of the Synod, was presented, and also the report of Elder G. S. Griffith as President of the Sunday-school Board.

The communication from the Pittsburgh Synod, already referred to, in regard to the educational policy of the Synod was referred to a special committee consisting of one member from each Classis. The Committee consists of Revs. C. Clever, R. L. Gerhart, T. J. Barkley, A. H. Kremer, A. F. Dreisbach, C. B. Heller, C. Cort, J. A. Hoffheins.

The order of the day, after the opening of the afternoon session, was the consideration of the report of the Joint Committee appointed to provide means for the erection of a new building for the Theological Seminary at Lancaster. The report, after a brief discussion, was postponed until after the Committee on the Educational Policy of the Church should have reported.

Synod agreed to raise $400 of the $1800 which the General Synod recommended to be raised for Hungarian Missions.

Several communications were received from the Women's Missionary Societies of several of the Classes, asking the Synod's approbation of their work, and that measures be adopted for the formation of a Synodical Woman's Missionary Society. These communications were referred to a special committee consisting of Revs. Weber and Stofflet, and Elder Brewster.

Rev. S. S. Miller, Treasurer of the Society for the Relief of Disabled Ministers and Ministers' Widows presented to the Synod a statement of the Society's receipts and expenditures during the past year within the bounds of the Potomac Synod. The statement shows that amounts were received as follows: From Maryland Classis, $126.36; Gettysburg, $65; Zion's, $33.12; Juniata, $78.64; Mercersburg, $51.15; Carlisle, $30. Whole amount received $384 27. Entire amount expended within the bounds of the Synod, $525. The Treasurer reports that, within the past year financial aid has been given to nine disabled ministers and twenty-five widows or dependents of deceased ministers. The invested funds of the Society amount to $25,588. This important subject called forth considerable earnest discussion; and all the congregations of the Synod were urgently requested to take up a collection for this Society each year before the month of October. The Stated Clerk of the Synod was also directed to issue a circular letter to all pastors and consistories in regard to the work of this Society.

The Rev. T. M. Yundt, Superintendent of the Bethany Orphans' Home appeared before the Synod and made an interesting statement in regard to this institution. It was reported that the buildings had been greatly enlarged at a cost of $18 000, of which amount Mr. Chas. Santee, of Philadelphia, had contributed $7000 as a memorial to his deceased son, Joseph Santee. Eighty-two orphans are at present inmates of this Home. A similar account was given by the Rev. Dr. P. C. Prugh, Superintendent of the St. Paul's Orphans' Home at Butler, Pa., who asked for this important institution of the Church a share of the interest and support of the Potomac Synod.

The Rev. Lewis Reiter, Superintendent of the missionary work of the Potomac Synod in the Valley of Virginia addressed the Synod in reference to the work represented by him, speaking particularly of the need of establishing the Reformed Church in Basic City, Buena Vista and Roanoke, Va.

The session of Thursday evening was occupied with the discussion of topics relating to the work of education in the Synod. The meeting was presided over by the Rev. Wm. M. Deatrick, D.D., Treasurer of the Synod's Board of Education. Two topics had been assigned for discussion by appointed speakers. The first topic, "The Education of Our Girls," was discussed by W. J. Zacharias, Esq., of Chambersburg, and the second, "The Academy," by the Rev. W. C. Schaeffer, Ph.D, recently President of Palatinate College, and now pastor of the Huntingdon charge. These addresses were of a very interesting and instructive character, and were attentively listened to by a very large congregation. It would be impossible to give abstracts of them in this brief report, but it would be advisable that the substance of them be published in the MESSENGER.

Friday morning's session was opened with religious service, conducted by the Rev. J. B. Shontz. A communication in regard to missions in California was referred to the Committee on Missions. A complaint from Rev. A. R. Thompson, of the Virginia Classis, was referred to a special committee. A request received from the Trustees of Catawba College, N. C., that a theological course be established in connection with that institution, was referred to the committee previously appointed on the educational policy of the Synod. In connection with this request, the North Carolina members of Synod, Revs. Heller, Murphy and Leonard, made statements touching the extraordinary opportunities for the extension of the Reformed Church in the South, and the necessity for the extension of it, that provision be made there for the education of candidates for the ministry. The committee to whom the complaint of Rev. A. R. Thompson was referred, consists of Revs. Dr. A. Wanner, A. C. Geary and Elder J. Heyser.

A communication from Rev. Dr. J. Gantenbein, now in Switzerland, was referred to the Committee on Missions.

Certain additional statements in regard to the Synod's missionary work in the Valley of Virginia were made by the missionary Superintendent, Rev. A. C. Whitmer, and the facts thus communicated were referred to the Committee on Missions.

Rev. Dr. S. N. Callender, of the committee appointed a year ago to confer with a similar committee of the Eastern Synod to negotiate such a change in the charter of the Theological Seminary as might permit its Professor to be elected by this Synod, reported progress and asked to be continued, with further instructions, in view of the new aspect put upon the case by the recent action of Pittsburgh Synod, already referred to, in regard to the Educational Policy of the Church. The report was referred to the committee having charge of the overture from the Pittsburgh Synod.

The Committee on Ministerial Necrology reported that of the 144 ministers belonging to the Synod, only two had been called away by death within the past year, viz., Rev. Simon Wolf, of McConnellsburg, Pa., and Rev. P. A. Long, of Chambersburg, Pa.. Brief biographies of these brethren were given by the Chairman of the Committee, Rev. U. H. Heilman.

The Committee on Invested Funds reported over $35,000 duly invested for the recently established Theological Professorship and $1000 for a Theological Fellowship.

The Endowment Committee reported, and measures were taken to secure the payment of unpaid subscriptions within the Synodical year.

At 1.10 P. M., the members of Synod, visiting brethren and a number of ladies were at the Cumberland Valley, Railroad depot to go upon the excursion to Mercersburg kindly tendered by Thomas B. Kennedy, Esq., President of the Railroad. After an hour's ride Mercersburg was reached. The ride was a pleasant one, and the country through which the road runs is beautiful and picturesque. On arriving at the depot a procession was formed and in a short while all were in front of the College building. There the exercises of the day were held, the steps being the platform. These consisted of an Invocation by Rev. W. M. Deatrick, D.D., Hymn, "All hail the power of Jesus' name," prayer by Rev. C. Clever, D.D., Address of Welcome by Rev. Geo. W. Aughinbaugh, D.D., President of the College; an address of welcome in behalf of the students by E. S. Hartle of Leitersburg, Md., response by Rev. C. U. Heilman, President of Synod, and Reminiscences by Revs. J. Spangler Kieffer, D.D., and T. F. Hoffmeier.

At the conclusion of the exercises a number accepted the invitation to go through the building.

The Reformed Church, now undergoing repair was next visited. The memorial window to Rev. E. E. Higbee, D.D., placed in the church by his friends was the object of interest and was greatly admired. Memorial services were also held at the grave of Dr. Harbaugh in front of the church. These consisted of the singing of two of the Dr's Hymns: "Jesus I live to Thee," and "Forever with the Lord," and the benediction by President Heilman.

Rev, J. P. Moore who was present stated that the first hymn had been translated into the Japanese language, and was sung in the Churches in that land.

After visiting the south western portion of the town the visitors wended their way through the main street to the depot and at 4 30 the train started on its return to Chambersburg which was reached about 5.15.

In the evening the anniversary of the Sunday school Board was held, an account of which and the balance of the proceedings of the Synod will be given later.

J. S. K.

Extract from the Contract between the Publication Board of the Reformed Church in the U. S., and the Proprietor of the Reformed Church Publication House.

"It being distinctly understood and agreed between the parties that the Synods of the United States, Pittsburgh and Potomac in consideration of the terms of this lease agree that they jointly or any one of them will not establish or themselves conduct or have conducted for them a publishing house or houses, nor publish any books or periodicals, nor endorse any periodicals that may be published by any private party or individuals either within or without their respective bounds."---Minutes of Synod, 1888.

Poetry.

THY WILL BE DONE.

JOHN HAY.

Not in dumb resignation
We lift our hands on high;
Not like the nerveless fatalist
Content to trust and die.
Our faith springs like the eagle
Who soars to meet the sun,
And cries exulting unto Thee,
O Lord, Thy will be done!

When tyrant feet are trampling
Upon the common weal,
Thou dost not bid us bend and writhe
Beneath the iron heel.
In Thy name we assert our right
By sword or tongue or pen,
And even the headsman's axe may flash
Thy message unto men.

Thy will! It bids the weak be strong;
It bids the strong be just;
No lip to fawn, no hand to beg,
No brow to seek the dust.
Wherever man oppresses man
Beneath Thy liberal sun,
O Lord, be there Thine arm made bare,
Thy righteous will be done!

—*Harper's Magazine.*

Selections.

Christianity! It is man clothed with the supernatural and crowned with Jesus Christ.—*P. Felix.*

The secret of being loved is in being lovely; and the secret of being lovely is in being unselfish.—*J. G. Holland.*

Riches in their acquisition bring pain and suffering, in their loss manifold trouble and sorrow, in their possession a wild intoxication. How can we say that they confer happiness?—*Hitopadesa.*

The wages that sin bargains for with the sinner, are life, pleasure and profit; but the wages it pays him with, are death, torment and destruction. He that would understand the falsehood and deceit of sin, must compare its promises and its payments together.—*South.*

Living is death; dying is life. We are not what we appear to be. On this side of the grave we are exiles, on that citizens. On this side orphans, on that children. On this side captives, on that freed men. On this side disguised, unknown, on that side disclosed and proclaimed as the sons of God.—*Beecher.*

Plough deep!
Sow not thy precious seeds
Among the scarce uprooted weeds,
Or thou shalt weep
To find thy crops all choked and dead,
And nought but thorns and tares instead.
Then plough down deep,
The promise ringing in thy ears,
That those who sow their seeds in tears,
In joy shall reap.

—*A. G. Evans.*

If God held all truth shut in His right hand, and in His left nothing but the restless instinct for truth, though with the condition of forever and forever erring, and should say to me: "Choose," I would bow reverently to His left hand and say: "Father, give! Pure truth is for Thee alone!"—*Lessing.*

It is very sad for a man to make himself servant to a thing;—his manhood all taken out of him by the hydraulic pressure of excessive business. I should not like to be merely a great doctor, a great lawyer, a great minister, a great politician; I should like to be also something of a man.—*Theodore Parker.*

Science and Art.

One of the two massive meteorites found recently by Professor Foote, of Philadelphia, in the Canon Diabolo, Arizona, was discovered to contain a cavity in which were several small diamonds. Dr. Koenig, who made this discovery, is highly elated, since no other meteorite is known to contain stones of the kind.

The magnificent glacial scratches and groovings in the limestone at Kelley's Island, near Sandusky, Ohio, have been preserved from destruction and perpetually dedicated to the public by the corporation owning the quarry. These markings are unique of their kind, and the finest in the world, and their destruction would have been an irreparable loss to geological science.

Why trees or other plants grow erect, has never yet been definitely determined. It has been supposed to have some relation to the action of light. Certainly a plant usually growing erect turns toward any opening for light in a dark cellar; but where there is no light, they grow erect. Dr. Maxwell S. Masters has recently called attention to some cases in an English coal mine 1,000 feet deep. Some props made from green posts pushed out into growth; and, though in absolute darkness, they were perfectly erect. They were perfectly blanched.

Referring to the ease with which many scientific authors seem to assume that they have discovered the causes for various phenomena in Nature, a recent writer says that what we call the Kingdom of Nature is a vast organization in which a great number of small and inferior powers are working only apparently independently. They are actually in co-operation or in accord with the greater ones. No one phenomenon can be fairly placed to the credit of any one cause. He thinks much of the error in modern scientific speculations comes from overlooking the fact that perfect harmony pervades all Nature—for all the minor powers seem perpetually at war. While, undoubtedly, there is a struggle for life continually going on, there is a greater power in Nature directing the parties to the struggle, and which results in keeping up the even balance required for the harmonious co-operation of all things to some greater end than that for which the separate sets of combatants are struggling.

Items of Interest.

The Roman Catholic parochial schools at Faribault, Minn., have been placed in charge of the Board of Education, without conditions.

Fifty thousand bushels of wheat remain unthreshed in the State of Montana, and are in danger of being destroyed by the wet weather and snow.

Notwithstanding the assertion that there is no animal life in Death Valley, the Government surveying party has found two hundred varieties of mammals and sixty varieties of reptiles, specimens of which have been forwarded to Washington.

The funeral of General Boulanger, who committed suicide on Wednesday, September 30th, by shooting himself through the head upon the tomb of his mistress, Mme. de Bonnemain, in the cemetery of Ixelles, near Brussels, took place October 3.

The English Reformed Church of Hamburg, Germany, has built a new church building, costing about $60,000, which was opened with appropriate services early in September. The church is admirably and conveniently situated, and can be seen by all who enter the city by water. Visitors, particularly English-speaking ones, are cordially invited to all services.

The population of Alsace-Lorraine has decreased by 38,000 during the last five years, although the births during that period largely exceeded the deaths. The emigration, however, has continued to be extensive, the total number who have left the provinces in question since 1871 being over 204,000. It is said that of the Alsace-Lorrainers who were in the provinces before the Franco-German war of 1870 not more than 25,000 now remain in their homes.

The general statistics of the Evangelical Association, which have just been published, shows 26 conferences, 2,062 churches, and 150,234 members. There are 1,227 itinerant preachers and 619 local preachers; 2,535 Sunday-schools, with 177,639 scholars. The collections for the missionary society were $134,443. These statistics show an increase over last year of 19 churches, nearly 2,000 church members, and over 1,000 Sunday-school scholars. Of the conferences three are in foreign lands, Germany, Switzerland and Japan.

Encouraging news comes from Holland in regard to the prospect of union between the two great Reforming Evangelical movements in that country. At the regular Synodical meeting of the Reformed Church in the Netherlands (under the grievance, of which Dr. Kuyper is the acknowledged leader), held in The Hague, Holland, September, 1891, propositions regarding the union with the Reformed churches (seceders) were mutually received and adopted, and the long wished-for and prayed for union promises now to be consummated, of which all hearts that are loyal to Christ will be unfeignedly glad.

Hints and Recipes.

Ordinary grated horse-radish, eaten at frequent intervals during the day and in connection with food at the table, if food is eaten at all, has been found remarkably efficacious in banishing the distressing cough that frequently lingers after all the other symptoms of the grip have gone. It can do no harm to try it, at all events. The humble but pungent horse-radish must have been made for some good use. —*Chicago Tribune.*

The Farm Journal says: Highly polished furniture should never be oiled, as the least particle of grease left on such a surface will collect dust, become hard, and spoil the finish. Wipe instead with a damp chamois, then polish with a dry one. Every time you take this course your furniture will become handsomer. Furniture that has been finished with oil may be oiled, but care should be taken to wipe off all that is not rubbed in.

Farm and Garden.

It is said that in Norway a bucket of water is always placed within reach of a horse when he is taking his allowance of hay. "It is interesting," says the writer of the incident, "to see with what relish they take a sip out of one and a mouthful of the other alternately, sometimes only moistening their mouths, as any rational being would do while eating a dinner of such dry food. A broken-winded horse is scarcely ever seen in Norway, and the question is whether this mode of feeding has not a beneficial effect in preserving the animals' respiratory organs."

Supply your hens with pure fresh water. In cold weather it will do no harm to have the chill taken off. All grass should be run through a cutter; half an inch in length for adults and a quarter-inch for large chicks, will enable them to eat all kinds, and without danger of clogging up the crop, as is the case when the grass is long, in which instances occur where the crop becomes packed. To insure future eggs for hatching, fowls should have plenty of exercise and green food or clover; the males should have run with the flock at least a week before the eggs are used. To decide whether the eggs are fertile or not, hold between thumb and forefinger with an end toward the thumb and finger in a horizontal position, with a strong light in front of you. The unfertilized egg will have a clear appearance, both upper and lower side being the same. The fertilized egg will have a clear appearance at the lower side, while the upper side will exhibit a dark or cloudy appearance.—*The Poultry Journal.*

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch St.

SERMON BIBLE. From St. Luke, chap. i., to St. John iii. New York: Armstrong & Son. $1.50.

This is the latest volume of a series covering the whole of the Bible, taken from sermons of learned preachers. Though the outlines are brief still enough is given to be helpful to the student and preacher. As we have said before, this should be in the library of every minister.

EXPOSITOR'S BIBLE. The Gospel of St. John. Vol. I. By Marcus Dods, D.D. New York: A. C. Armstrong & Son. $1.50.

This is Vol. V. in the fourth series of the Expositor's Bible. The author says, "In the whole range of literature there is no composition which is a more perfect work of art than the Gospel of St. John—that it rigidly excludes whatever does not subserve to the main end, namely, to promote the belief that Jesus is the Christ the Son of God." The volume is popular in style, and is instructive and suggestive. Only eleven chapters of the Gospel are covered in Vol. I.

EXPOSITOR'S BIBLE. The Acts of the Apostles. By the Rev. G. T. Stokes, D.D. New York: A. C. Armstrong & Son. $1.50.

This is the sixth volume of the fourth series of the Expositor's Bible. This volume is up to its predecessors. It is divided up into twenty chapters. It covers only a portion of the Book of Acts to chapter ix. 32. Students, Sunday-school teachers and ministers will find this exposition of the primitive Christian Church very helpful and valuable.

DOROTHY DOREMUS. By Mildred Scarborough. 12mo, cloth, pp. 216. $1.00. American Sunday-school Union, Philadelphia.

The story is an interesting one. It tells of a little girl who has a violent temper, which gets her into much trouble. Finally she conquers her faults and becomes a follower of Jesus, and gives promise of developing a noble character. It is a good book for girls.

IN ONE GIRL'S EXPERIENCE. By Mary Hubbard Howell, author of "Through the Winter," etc. American Sunday-school Union, Philadelphia. 12mo, cloth, pp. 368. $1.25.

In this book is portrayed the experience of many girls. It tells of a girl by the name of Honor who went to a boarding school and graduated with a number of accomplishments, a few of a useful character. When left an orphan, she is almost helpless in the way of self-support. She finds a good home and learns to be

useful. She tries to correct her faults and aims to be a Christian, and leaves this home to enter one of her own.

CROSS ROADS, or ISABEL ALISON'S HISTORY. By Mary Halloway. Philadelphia: American Sunday-school Union. 12mo, cloth, pp. 293. $1.15.

Isabel Alison was a poor girl. She meets with numerous trials in life. She became a teacher in a family. There she is vexed and worried. Many good characters are introduced in the story and well does it tell of one who has been along the *cross roads*, and is following the King's highway.

The REVIEW OF REVIEWS for October devotes considerable space to Methodism, giving room to articles in view of the Ecumenical Conference now meeting in Washington, D. C. The articles are illustrated with portraits of fifty Methodist divines in this and other countries.

Fischer's Octavo Edition of Sacred Music for Christmas, Easter and other Festivals. 20 cts. New York: J. Fischer & Co. New Music for Christmas—1. The Star of Bethlehem, 20 cents; 2. Your Voices Raise, 10 cents; 3. Awake, my Soul, to joyful lays, 20 cents.

Fischer's Album for Young Organists. One hundred pieces of music. J. Fischer & Brother, 7 Bible House, New York. 75 cents.

THE LADIES' HOME JOURNAL for October has Mr. Beecher as I Knew Him, Wives of Well-known Men, The Making and Saving of Money, Social Slave Markets, To Entertain Evening Parties, Society Women as Housekeepers, etc, etc.

Published at $1.00 a year by the Curtis Publishing Company, 433-435 Arch street, Philadelphia.

THE LYCEUM REVIVED.—One of the great molding forces of the last generation was the old Lyceum or Debating Club. It was an institution which trained young men to think for themselves and developed many into political leaders. It ought never to have fallen into desuetude. It is now proposed to revive that institution in the interest of good citizenship. *The Youth's Companion* announces an organization called the "Lyceum League of America." It is to consist of a system of local debating clubs, connected through the Lyceum Department of *The Companion*. This department accepts the care of the League, gives each club a free equipment, suggests topics for discussion, and furnishes valuable aid in their investigation both by books and by correspondence. The aim of this movement is to make our growing youth intelligent on the great problems which confront the American people, and to impress them with the duties of citizenship. It is a timely step. There is undoubtedly a rising tide of Americanism which this movement will do much to swell. It will be kept entirely above the plane of partisanship.

THE MEDICAL BULLETIN: A Monthly Journal of Medicine and Surgery. Edited by John V. Shoemaker, A. M., M.D. Contents for October—Selection; Original Communications; Lecture; Abstracts; Therapeutic Notes; Editorials; Medical News and Miscellany; Book Reviews; Current Medical Literature; and Commercial News.

Terms—$1 a year in advance. F. A. Davis, Publisher, Philadelphia, Pa., U. S. A.

Marriages.

On the 14th at M., in Christ Reformed church, Green Street, below Sixteenth, this city, by Rev. Charles G. Fisher, D.D., father of the bride, assisted by Rev. Geo. Clarke, of Ocean Grove, N.J., father of the groom, and Rev. James Crawford, D.D., Mr. William Lawrence Clarke, of New York City, to Miss Margaret Hay Fisher, of this city.

At the residence of the bride's father, Mr. Wm. R. Deck, in Shepherdstown, W. Va., Tuesday evening, September 22d, 1891, by Rev. George G. Everhart, Mr. Ernest C. Samuel, of Bluefield, W. Va., to Miss Katie R. Deck, of Shepherdstown.

Deaths.

Obituaries to be inserted free of charge must contain only *two hundred* words, and all words above that number, verses of poetry and resolutions, will be charged for at the rate of *one cent* a word. Money must accompany obituary to insure insertion. Memoirs of ministers, their wives, and of prominent laymen are exempt from this rule.

MEMORIAL RESOLUTIONS.

Resolved, That the members of this church and community have heard with profound sorrow and deep regret of the death of Charles A. Starr, who died on the 20th day of September, 1891, at his home in Guilford county.

Resolved, That we lament the loss of one whose brilliancy and piety gave great promise of usefulness to the church of which he was a devoted member.

Resolved, That his memory is entitled to be cherished by all Christians for his devotion and consecration to the work of the Master, for his true piety, for his bright Christian example, in every good word and work.

Resolved, That a copy of these resolutions be spread upon the minutes of this church and a copy be sent to his bereaved wife and heart-stricken father and mother, and a copy to the REFORMED CHURCH MESSENGER for publication, and the Newton Enterprise.

J. W. HARDISTER, Sec.
Reformed Church, Newton, N. C.,
Sept. 27, 1891.

DIED.—At Rocky Ridge, Md., September 19, 1891, Edward A. Long, aged 67 years and 10 days.

DIED.—At his residence, near Rockwood, Pa., on the 5th day of October, 1891, Elder Peter J. Baker, aged 84 years, 9 months and 9 days.

Elder Baker was a good man, and his moral integrity and Christian fidelity were recognized by his fellow Christians, for they retained him in the office of ruling elder continuously for many years to the close of his life. He also impressed his Christian character on his children, who, following his excellent example, are faithfully engaged in the work of the Lord.

The departed brother resided within the territory of the New Centreville charge, at present vacant, and Rev. Hiram King, of Somerset, Pa., visited him in his last sickness and also laid him to rest in the hope of a blessed immortality.

The funeral took place on the 6th, at 2 P.M., at "Sanner's" church, the discourse being based on Phil. 2 : 10. H. K.

DIED.—In Willow Street, Pa., September 28, 1891, after a long and continued illness, Ella L. Bruner, wife of Owen Bruner, aged 24 years, 6 months and 1 day.

The funeral of the deceased was attended by a large concourse of friends and acquaintances. She was a member of the Reformed church at Conestoga Centre. The sermon was preached by the pastor, Rev. M. M. Noacher, asssisted by Rev. D. W. Gerhard of the Willow Street charge. PASTOR.

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Miscellaneous.

For Reformed Church Messenger.

RESPONSE TO WELCOME ADDRESSES AT THIRD CONVENTION OF BROTHERHOOD OF ANDREW AND PHILIP.

BY REV. RUFUS W. MILLER, PRESIDENT OF EXECUTIVE COUNCIL.

For the last four months I have had opportunity of knowing that there have been many here in Baltimore most diligently at work planning and preparing for this Convention. The work done in our behalf speaks an eloquent welcome. It would take all the time of our convention to tell of the good-heartedness and the energy of the brethren here as it has come to light in preparations for this gathering. You are giving us great blessings by your words and many deeds of kindness. In earnest response we not only say—Thank you one and all—with all our heart, but we also express the hope that our coming together may result in aiding you and in making you most happy.

You welcome us first and foremost as members and co-workers of Christ's church, then as representatives of the chapters of the Brotherhood of Andrew and Philip. We take it that this welcome has in it the recognition of a felt need in our Reformed church and in other churches as well; a need which the Brotherhood of Andrew and Philip aims to meet. And that need is the training and greater activity of the young men in church work.

We have come to a time when the church fully accepts the idea of lay activity. The Peabody Institute and Johns Hopkins University are factors for higher education in conjunction with the Enoch Pratt Free Circulating Library as an agency for the use of all, happily represent the different spheres and union of effort of the minister and his members in this age.

Compare our active Christianity with that of any age, since the third century of our era, and it will not suffer by comparison; and yet with the activity in the church there is so much in this present age of our Christianity to shame us, to grieve us, to incite us to renewed efforts, because there was never an age since Christianity was born, so well adapted to the development of religious life as this. There is no outward persecution, there are the most enlarged opportunities of learning the truth and of doing good, the numbers and influence of Christian believers were never so great. Here is the greatest encouragement to youthful followers of Christ, and yet these very facts carry with them great danger. Shame on us that with the opportunities which we enjoy today, shame on us that our personal holiness and activity does not far surpass that of any age since the fathers fell asleep; shame on us that with the advantages we have, we are so far behind in this race of Christian life and work, and are winning so few for Christ and His church.

The danger of living according to the ease-loving and selfish standards of the world is so great that we need as never before to emphasize the ideas for which the Brotherhood of Andrew and Philip stands.

This idea includes education, energy, enthusiasm in Christian work.

Educational religion is one of the distinguishing features of our Reformed church, of which we are justly proud. But is it not to be feared that too often the idea has stopped short of its true object? Self-culture, self-knowledge, self-benefit is not the whole of educational religion.

Is it not time rather to educate along the Samaritan idea—look out for No. 2, not No. 1? It is time to educate men to bless and uplift their fellows. Time to train church members to Christian work in behalf of others. Educate by means of such facts of the Christian religion as the God-impelling, love-stirring fact that souls must be sought for whom Christ died, that the larger, grander life of Christ must come to others through us or not at all. It is high time to educate our church members to the idea of Christian work. It is a lost art in too many congregations. It is a means of grace which is so largely neglected that thousands who hear the preaching of the word every week are suffering and dying from the want of it. Let us learn that work done for others supplies the best of strength for the inward life. A desponding Christian once went to Dr. Alexander for advice and consolation, and the Doctor urged him to pray. "I do pray continually," said the young student. "What do you pray for?" "I pray that God would lift upon me the light of His countenance." Then said the sagacious and experienced teacher, "Now go and pray that He will use you for the conversion of souls." That is it. Do His will. Obey Him. Seek to spread His kingdom. Don't be everlastingly fretting and fuming about your own welfare, either here or hereafter. Set to the work of doing somebody a real service, and your joy will flow as a river, and your gladness as the waves of the sea. The end of life is not a thought but action.

We need a larger investment of energy in church work. Oh, for fewer idlers in the cause of Christ, and for more Christian workers, men who shall take the same energy that from Monday morning to Saturday night they put forth for the achievement of a livelihood or the gathering of a fortune, and on Sabbath days put it to the advantage of Christ's kingdom and the bringing of men to the Lord!

It takes men of energy to win success in religion as well as in business.

Energy to do God's work must come from God. Let us never forget this. The organic law of our Brotherhood implies this idea by having the Rule of Prayer precede the Rule of Service. Our weakness becomes strong when we cast it at God's feet and cry mightily for help! Oh, the power of prayer! Would you be energetic in doing good, then fail not to wait on God.

The Rule of Service is best followed by first observing the Rule of Prayer. Streams depend upon fountains, not fountains upon streams. And the Brotherhood of Andrew and Philip recognizes by its Constitution that men can only become forceful, energetic, as they resolutely and habitually visit the holy fountain of prayer, so that the streams of service may be pure, self-sacrificing and acceptable to God.

Educate men, energize them, in Christian work, and they will enthuse. A deep and burning enthusiasm is wanted in every one who would achieve great ends. No great thing is, or can be, done without it. It is a quality that is seen wherever there are earnest and determined workers—in the silence of the study, and amid the roar of cannon; in the marts of trade, and in the toils of statesmanship. Why should we be afraid of enthusiasm in religion? Why not call to the work of the church the fresh and joyous enthusiasm of youth? Enthusiasm, it means literally—"God in us."

What can we expect if enthusiasm is thought of as something visionary, fanatical, dangerous. Enthusiasm is faith seeing and making real the presence of God within us. Oh, let us have the burning enthusiasm of a Whitefield, let us adopt his seal as ours—"a heart with wings." Calvin had a seal on which was represented an outstretched hand offering a burning heart to the Lord.

God grant that this convention may be the place where our hearts shall burn within us because of the presence and power of our Lord and Elder Brother! This is, indeed, a most important gathering. Action taken at this convention will be far-reaching in its character and influence. Hundreds may be saved or lost because of what is done here.

Hence while we feel thankful for all the kind words spoken and the abounding hospitality offered to us, still we are chiefly concerned with the hope that this convention may be the commencement of a new and larger life and usefulness for the Brotherhood in the church.

Just as Baltimore is famed for being the first city in the Union lighted by gas, the first city to have a paid fire department, and the first to have the electric telegraph, the one erected between this fair city and Washington; so we trust that our gathering here will repay you because of the educative, energizing and enthusing influences that will be set in motion for the first time, not only in the churches here, but also throughout our beloved Reformed church and other churches.

We would say with Paul that we have here come to you in the fullness of the blessing of the Gospel of Christ. And we beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with us in your prayers to God for us, that we may come unto you with joy by the will of God, and may with you be refreshed.

And we would make Zwingli's prayer at the beginning of the Marburg Conference the prayer for this Convention:—"Fill us, O Lord and Father of us all, we beseech Thee, with Thy gentle Spirit, and dispel on both sides the clouds of misunderstanding and passion. Make an end to the strife of blind fury. Arise, O Christ, Thou Sun of Righteousness, and shine upon us. Alas, while we contend, we only too often forget to strive after holiness which Thou requirest from us all. Guard us against abusing our powers, and enable us to employ them with all earnestness for the promotion of holiness."

For Reformed Church Messenger.

REOPENING OF ZION REFORMED CHURCH, MILLERSVILLE, PA.

REV. JOHN PHIL. STEIN, PASTOR.

Zion Reformed church is a large brick structure with a fine steeple, and additional rooms for Sunday-school and mid-week services. It was erected in 1871 under the pastorate of Rev. A. B. Shenkle.

Recently the work of renovation was begun. The church was repainted—the wood work on the outside was painted white and the brick with a coat of venetian red in oil. The main audience room was painted in colors. The walls in a delicate lavender, the ceiling in a design of different colors, while the bordering is done in neat stencil work. The seats were regrained in light walnut, and the floor recarpeted. The audience chamber is lighted by a Bailley sixteen-burner reflector and an organ-lamp for the benefit of the choir.

The reopening services were held on Sunday, October 18th. Rev. Dr. Thomas G. Apple preached the sermon in the morning and Dr. John S. Stahr delivered the sermon in the evening.

The congregation is much pleased with the improvement that has been made in its place of worship.

For Reformed Church Messenger.

CORNER-STONE LAYING.

The corner-stone of Grace Reformed church was laid at Spring Mills, Centre county, Pa., September 11th, on Lord's Day afternoon. This is a new church edifice that is building in the Centre Hall charge, Rev. S. H. Eisenberg, pastor.

A sermon suitable to the occasion was delivered by Rev. D. M. Wolf, D.D., to a large and attentive audience. After the sermon and almsgiving, the congregation, led by Pastor Eisenberg, repaired to the site of the new building. The beautiful and impressive service of our Order of

Continued on Page 13.

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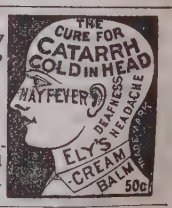
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CATARRH
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Worship was then followed, and after naming the articles commonly enclosed, the pastor put the stone and its contents in place.

The church is not large (30x45 feet), but will be neat and pretty. It is well located and will meet a long felt want, as this congregation has been worshipping in the M. E. church for some time. This little congregation is alive and full of zeal, and hope not only to have a church soon, but to have it paid for in the near future. We feel certain that under the efficient leadership of Pastor Eisenberg their brightest hopes will be realized. The music, directed by Chorister Chas. Krape, was not only well rendered, but was worshipful. They use the new Hymnal. Rev. J. M. Evans, of Elk Lick, Pa., also assisted in the services.

SYNOD OF OHIO.

This Synod convened in Bellevue, O., on the 7th inst. The opening sermon was preached by the retiring president, Rev. J. J. Leberman, D.D., from the text, Mark 3:14, 15.

Rev. D. Van Horne, D.D., President of the Seminary, Tiffin, Ohio, was elected president; Rev. J. H. Steele, corresponding secretary; Rev. L. H. Kefauver, D D., treasurer; Rev. I. H. Reiter, D.D., is stated clerk.

Standing committees were appointed, of which the following were chairmen:

On Religious Services—Rev. G. H. Souder.

On Minutes of General Synod—Rev. Geo. H. Leonard.

On Minutes of Ohio Synod—Rev. E. R. Williard.

On Minutes of Classes—Rev. S. B. Yockey.

On Overtures—Rev. Dr. W. A. Hale.

On Examination, Licensure and Ordination—Rev. Dr. H. Rust.

On State of Religion—Rev. Dr. J. J. Leberman.

On Missions (Home and Foreign)–Rev. J. M. Kenaig.

On Heidelberg Theological Seminary—Rev. Dr. S. C. Goss.

On Heidelberg University—Rev. E. D. Wettach.

On Sunday-schools — Rev. Reuben Keller.

On Publication—Rev. Dr. A. S. Zerbe.

On Finance—Rev. S. W. Seemann.

On Nomination—Rev. J. H. Steele.

On Conference on Church Work—Rev. Charles E. Miller.

On Leave of Absence—Rev. N. W. Bloom.

Missionary Superintendent of General Synod's Board, Rev. D. S. Fouse, read his report.

The Board of Church Extension reported and asked that $1000 be apportioned for next year. Amount contributed last year, $584.96.

SYNOD OF THE NORTH-WEST.

This body convened at Fort Wayne, Ind., on the 7th inst.

The opening sermon was preached by Rev. C. T. Martin, D.D., the retiring president.

Rev. C. F. Kriete, of Louisville, Ky., was elected president. Some sixty delegates were in attendance. Rev. J. J. Jannett is stated clerk.

Church News.

☞Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

PENNSYLVANIA.

Philadelphia.—Messiah Mission, 936 Cantrell street, Henry Tesnow, licentiate, celebrated its harvest home festival on Sunday evening, 11th. The private dwelling in which this mission meets was crowded to its utmost capacity. The meeting room will seat between 40 or 50 persons, yet 116 were crowded into this space, 8 or 9 of whom were seated upon the stairs leading up to the second story. There were also from 30 to 50 persons standing outside of the mission building. An interesting programme was rendered by members of the school and an address delivered by the Rev. Mr. Toland of the Board of Charities of the city of Philadelphia.

Jeannette.—Rev. N. H. Skyles. The Holy Communion was celebrated in Grace Reformed church of Jeannette, Sunday, October 11th. Ten persons were received by certificate. Communion alms $18.81. The mission now numbers one hundred and twenty members.

Beaver Springs Charge.—Rev. W. M. Landis. Harvest thanksgiving services were held in all the congregations of the charge. Altars and chancels of all the churches, except one, had been nicely decorated with cereals, flowers and fruits of the season. Attendance good. Offerings, $77.39.

A new church in the charge has been completed and is ready for dedication as soon as the balance of debt is secured. Another one is in course of extensive repairs and will be completed about the beginning of December, when it will be rededicated. The charge, then, will have all fine and convenient churches. Under the present pastorate of eight years, three new churches have been built, one repaired, and a new parsonage erected.

Hummelstown.—Rev. J. F. Moyer. On Sunday, September 27, foreign missionary services were held in three congregations of this charge. Rev. Dr. Callender, Secretary of the Board, was present and addressed the congregation in a most eloquent and convincing manner. Offerings $100.

Harvest home services were recently held in this charge. The decorations were unusually pretty and elaborate. Offerings $44.47. A children's exercise, entitled, "Seed-Time and Harvest," was ably rendered by the Hummelstown Sunday-school.

Besides the above offerings the charge contributed $30.00 to Betnany Orphans' Home. The Wenrich's church is undergoing extensive repairs.

Tremont.—Rev. W. J. Muir. Harvest home services were held in this charge as follows: Tremont, September 20th; Clouser's, September 27th; Blackwood (supply), September 27th; Donaldson, October 4th. All the churches were beautifully and tastefully decorated with fruits, vegetables and flowers, and the quantity contributed by the several congregations for this purpose fully showed the abundance of this year's harvest. The decorations excelled those of the past.

At Tremont and Donaldson children's day services took the place of the regular service in the evening. The service, "Gospel of the Sheaves," was rendered at both places. The matter of benevolence also received its share of attention, and the people are now enjoying that *greater blessedness* which is the result of cheerful giving. The amounts contributed were larger than those of any similar service ever held in these congregations. The following is the result—Tremont, $19.25; Clouser's, $28; Blackwood (supply), $4.12; Donaldson, $17.25. Total, $68.62. Object, classical apportionment.

Mechanicsburg.—Rev. W. I. Stewart. Holy Communion was celebrated October 4th. Additions, 10. The Directory of Worship and the Reformed Church Hymnal are in use to the satisfaction of the congregation.

The Sunday school held its anniversary September 6th. The church was tastefully decorated, the music and recitations were good. The school is well organized, growing in the almsgiving spirit, and a large percentage of its pupils unite with the church.

The present U. S. Gov't Chemist, A. F. Underwood, says: "I find Cleveland's Superior Baking Powder the best in quality, the highest in leavening power, and perfectly wholesome."

The young people hold a song service twice a month on Sunday evening before service. The service is conducted by one of the young men.

The Mary Ault Missionary Society, organized several years ago, meets once a month on Wednesday evening.

A well attended catechetical class was organized September 1. Rev. W. F. Lichliter's little service book is used for the opening and closing of the instructions.

Butler.—St. Paul's, Rev. D. N. Harnish. A most delightful children's service was held in this church, Sunday, October 11th. The church was very tastefully decorated with cut flowers and potted plants and fruits. The music by the South Side Glee Club, under the management of Elder John Weitzel, was exceedingly fine. And best of all, the offerings on this occasion for St. Paul's Orphan Home amounted to $126.28. Next to the generous givers themselves, too much credit cannot be given to Superintendent Mackey, to whose earnest appeal to the Sunday-school this liberal offering is in a great measure due. May many other Sunday-schools and congregations be led to do likewise!

Fairview Charge.—Rev. H. S. Garner. Harvest home and children's day service was held in the two churches of this charge on Sunday, September 6th. The churches were tastefully decorated with flowers together with a variety of fruits, vegetables and grain at the pulpit and altar. The attendance was good and service interesting. Alms $13.56, for missions.

The sacrament of the Lord's Supper was administered to the Fairview congregation on the 20th of September, and a week later to the Millerstown congregation. To the former congregation there were seven additions and two infant baptisms, and to the latter four by infant baptisms. Alms $19.74.

Williamsport.—St. John's, Rev. Louis Robb. The Fall communion was celebrated in this church October 4th, morning and evening. These services were preceded by three evening services the week previous. The offering was for home missions and beneficiary education, the amount of which was $64, an average of 40 cents per communicant.

White Deer Mills.—Rev. W. W. Clouser. Harvest home services were held in this charge on the 27th ult. It was a joyful occasion. The altar and pulpit were ornamented with a profuse selection of the first fruits of harvest. The pastor was assisted by the Rev. D. E. Schoedler, of Turbotville, Pa. The services were well attended in all the churches. The collections for benevolence amounted to upwards of $30.

South Bethlehem.—The Holy Communion was observed in the First Reformed church, under the pastorate of Rev. N. Z. Snyder, on October 11th. Twenty-five Hungarians appeared at the Lord's table in the forenoon. The officers of the congregation granted the use of the church to these people every two weeks at 3.30 o'clock on Sunday afternoon, to hold services in their own language. One of their number who held a position in his native country similar to our old-time schoolmasters, that stood next to the minister in the parochial school, conducts the services. He reads a sermon from manuscript, in which all seem to be interested, and the whole service is conducted in a solemn and orderly manner. A boy gives out the lines of the hymns, and they sing with spirit and energy. It is said that there are over one hundred Reformed Hungarians in the town. The pastor has baptized a number of children and by means of an interpreter also married several couple. No doubt if the work will be supported by the church the Board of Missions will before long locate a Reformed pastor east of the Allegheny mountains who can visit these people from time to time.

Reading.—St. Andrew's, Rev. Stanley L. Krebs. Communion services were held on the 11th inst., both morning and evening. Sixteen were added by certificate from various Lutheran and Reformed churches in and around Reading. Membership growing rapidly. The congregation now numbers 216 members. The collection for benevolence amounted to $17.50.

—Second church.—The resignation of Rev. C. F. McCauley, D.D., as pastor of Second church was, on Wednesday last, accepted and by a unanimous vote the Doctor was made pastor emeritus, with a nominal salary. His assistant, Rev. R. W. Miller, will also cease his relation with the congregation.

Waynesboro.–Missionary Anniversaries. Rev. S. E. Stofflet. The missionary societies of Harbaugh's church and St. Paul's church of Waynesboro, Pa., held their anniversary services on Saturday and Sunday evenings, October 10th and 11th respectively. The churches at both places were very beautifully decorated with flowers and plants by the young ladies. On the wall of the pulpit recess was hung the motto in evergreen letters, "Oh, pity the benighted heathen."

The exercises at both churches consisted of recitations, readings, solos, quartettes, and an address by George Kurzo Kaneko, of the Theological Seminary at Lancaster. Mr. Kaneko acquitted himself nobly as he portrayed the wants of his people in far off Japan.

The churches were filled to overflowing with people who were anxious to see and hear this living witness of the glory of our religion.

The societies are in a flourishing condition and do good work for the Master and His kingdom.

The officers of the society at Harbaugh's church are—President, Mrs. Mary Fisher; vice president, Emma Mickley; secretary, B. F. Hartman; treasurer, Kate P. Johnson.

At St. Paul's church the officers are—President, Samuel Hoeflich; vice-president, William Lee; secretary, Ella Grove; treasurer, Annie E. Stauffer.

There are over one hundred members in the two societies.

Allentown.—Salem's, Revs. Dubbs and Richards. Communion services were held on Sunday, October 11th. Preparatory services were held both in the German and English languages, and both were well attended. The number of com-

municants was 602. The collection taken for benevolence amounted to $68.72. Catechetical instruction began on the evening of October 12. The prospects are for a large attendance this season.

MARYLAND.

Baltimore.—St. Paul's, Rev. Warren J. Johnson. The nineteenth anniversary of the Sunday-school was celebrated on the evening of the 11th inst., with interesting services. The report of the secretary, John M. Hoffman, Jr., showed commendable increase in numbers and spirituality. The membership of the school is 535. Anniversary ode, the words and music of which were composed for the occasion by the pastor, and dedicated to the memory of the first superintendent, Elder John M. Hoffman, was a feature of the service. Almost $500 were contributed by the school during the past year.

—*Christ Church*, Rev. Ambrose M. Schmidt. Holy Communion was celebrated Sunday, October 4. Three new members were received. Total membership 104. Offerings amounted to $6.75, and will be devoted to the Society for Disabled Ministers. A new organ, "Mason and Hamlin Chapel," was used for the first time at this service. The mission had been using a borrowed organ. Now they own a strong and sweet-toned instrument which cost them $150 cash.

DISTRICT OF COLUMBIA.

Washington. — In Grace Reformed church at the morning exercises October 4th, there was a profusion of fruits and flowers of the field and garden in keeping with the annual harvest service. Yearly the congregation devotes one Sunday service to returning thanks in a special manner for the good things of the world, and the collection taken up is devoted to the cause of education. In the centre of the chancel was stocked a sheaf of golden grain, and surrounding it were baskets heaped with apples, pears, peaches, grapes, and other fruits, while flowers and foliage helped to enhance the general effect.

Rev. A. Thomas G. Apple, pastor of the church, is attentive and persevering in his life's work and beloved by his congregation. His sermon was especially appropriate to the occasion, and he took for his text, "Harvest has passed, summer is ended, and we are not saved."

OHIO.

Tiffin.—Grace Reformed Chapel Dedication. At the dedicatory services yesterday, the pastor, Rev. H. H. W. Hibshman, D.D., read the solemn ceremony by which the new chapel was set apart for divine service. An admirable address was given by the Rev. Dr. Wiles, of Mansfield, on the "Value of God's House and the Christian Religion to the Community."

The Rev. Dr. Van Horne complimented and spoke vigorous words of encouragement to the pastor and congregation on the consummation of their noble work. The chapel is among the finest Sunday-school rooms in Tiffin, and is very much needed. Dr. Hibshman deserves great credit for his indomitable energy in pushing the work to a finish. The church is a fine municipal improvement. The entire gatherings of the church since its organization in 1883 have been $35,000, and only about $700 remains unpaid, but we doubt not but what Dr. Hibshman will find some way to remove this burden from his heart and parish at the earliest possible convenience.—*Tiffin Daily Advertiser.*

Dayton.—The corner-stone of the Fourth Reformed church in this city was laid on the 1st inst. Rev. W. A. Hale, D.D., pastor of First church, under whose auspices the new interest is being pushed forward, laid the stone with appropriate services. Rev. C. E. Miller, of Trinity church, opened the services, Dr. Hale preached the sermon from Ps. 84 : 1, Rev. M. Loucks, D.D., of the *Christian World*, and Rev. H. M. Herman, D.D., of Miamisburg, O., had charge of the remaining services. The new church is located in West Dayton and is being erected upon several lots donated by Elder B. Kuhns. The outlook for a flourishing Sunday-school and congregation is very good.

—*Trinity*, Rev. Chas. E. Miller. Trinity Reformed church held communion services October 4th. Five persons were received as members. Dr. Peters, President of the Literary Department of Heidelberg University, delivered the communion address.

For Reformed Church Messenger.

HYMN HARMONY OF THE NEW AND OLD HYMNAL.

The new Hymnal just issued is pretty generally approved by all the Classes which have given a deliverance upon it, and is apparently destined to be the Hymnal for general use in our Church. As a number of congregations have been using the "Western Hymnal," and do not feel warranted in laying it aside to introduce the new one, the Rev. A. Houtz, of Orangeville, Pa., has carefully prepared a Hymn Harmony (not a *tune* harmony). This is printed on both sides of a leaf which is easily inserted in the Hymnal, both word and tune edition, by applying a little mucilage to one side of the inner edge. By the use of this harmony you can continue to use the "Western Hymnal," and by degrees introduce the new one. Fully three hundred hymns are in both Hymnals. A * and † indicate certain modifications. Those wishing the harmony can procure them from Rev. A. Houtz at the rate of $1.50 per hundred.

For Reformed Church Messenger.

IN MEMORIAM.

DIED.—September 28th, A. D. 1891, at St. Paul's church parsonage, Armstrong county, Pa., Maria P. Klein, wife of Rev. D. G. Klein, at the age of 65 years, 8 months and 28 days.

The deceased was a daughter of John and Magdalena Pott, nee Bittle, and was born December 30th, A. D. 1825, in Schuylkill county, Pa. On the 9th of September, 1858, she entered into the state of holy matrimony with her now bereaved husband, which union was blest with six children, of whom five remain to mourn, with their father, the departure of their kind-hearted and gentle wife and mother.

She united with the Reformed church in the early fifties under the pastorate of the sainted Henry Wagner, of blessed memory, and she adorned her profession by a meek and beautiful Christian life, which won the love of all who learned to know her.

One year ago, on the 3rd of October, she arrived in her new home, in Armstrong county, Pa., but before the year had fully expired she went to her rest and her earthly remains now sleep in the God's acre adjoining the St. Paul's church.

"Asleep in Jesus! blessed sleep,
From which none ever wakes to weep."

The deceased was naturally of a meek and gentle disposition, which the grace and spirit of the Lord Jesus Christ elevated so that her affections became strong and pure, and she was enabled to endure and suffer all things for "*His sake*," and was afraid of nothing but of doing wrong.

During my absence at Butler, Pa., in attendance on the Ministerial Conference, she was stricken with paralysis on the morning of the 26th of August, and became totally disabled on her left side, having neither sensation or motion in her limbs. Thanks to God that her consciousness remained and that the power of speech was not all lost. She appeared to rally slowly until about six days before her death, when she began to sink, after which the silver cord of life, strand by strand, gave way until the end came. She died as she had lived, at peace with God and all men. Of her I, who journeyed with her for thirty-three years, may truly say, "Blessed are the pure in heart;" "Blessed are the peacemakers;" and also, "An Israelite, indeed, in whom there is no guile." Farewell, kind heart, rest in peace in the blessed hope of the resurrection unto life, in Him who is the "*Resurrection and the Life.*"

A tribute of love from her
HUSBAND.

ACKNOWLEDGEMENT.

Monies received for month of September toward $600 Fund for the Outfit of the new Lady Teacher to Japan.

1891.

Sept. 2—From W M S of Filey's ch, Zion's Cl, York Co, per hands of Emma Bowman, treas,		$10 00
From Mrs Sarah C Sorber, Watsontown, Pa, 5.00, Mrs Hannah Shriver, Flourtown, Pa, 2.50, per Mary Achenbach, treas W M S of Wyoming Cl,		7 50
From Mary Achenbach, tr W M S of Wyoming Cl, for Cont fund of General Synod,		2 00
" 5—From Mrs M Mengel, Reading, Pa, cont by the Mary B Ault Miss Soc of Hamburg, through Women's Miss Soc of Schuylkill Cl,		5 00
" 9—From Harrisburg, cont by a friend,		5 00
" 12—From Mrs Mary E Bartholomew, treas W M Soc, East Pa Cl, cont by Benj Schneder, M S, Salem Ref ch, Catasauqua,		6 00
" 17—From W A Haas, tr West Susq Cl, cont by Ladies' Aid Society, Centre Hall,	10 00	
Miss Society, Ref ch, Selinsgrove, Pa,	5 00	
Infant Dept, Christ's Ref S S at Addamsburg,	84	
		15 84
		$51 34

MRS. G. Z. KUNKEL,
Treas. W. M. S., Gen. Synod.

Harrisburg, Pa., Oct. 1, 1891.

Church papers please copy.

The Testimonial Idea

has been hard worked, but it has common sense for its foundation. We MUST trust others. The evidence of sense is the first and highest kind of evidence. Yet to ignore the evidence of others is narrow and unwise. Printing enables a thousand to profit by the experience of one. Drs. Starkey and Palen publish a book of testimonials. It shows the wonderful power of their Compound Oxygen. It gives names, addresses, and particulars. It convinces reasoning people. It has been the means of making thousands of weak people strong—sick people well. They read, believed, and were benefited. Anybody can have the book for the asking.

Drs. STARKEY & PALEN,
1529 Arch St., Philadelphia.

DON'T DELAY TO

Stop that cough! Else the bronchial tubes will be enlarged and the delicate tissues of the lungs expose to injury. No other medicine is so speedily operative in throat and lung troubles as **Ayer's Cherry Pectoral.** A few doses have been known to break up an obstinate and distressing cough. Sufferers from asthma, bronchitis, croup, consumption, sore throat, and whooping cough find a sure relief in the use of this preparation. It soothes the inflamed membrane, promotes expectoration, and induces repose. Don't be without it in the house. Sallie E. Sone, Hurt's store, Va., writes: "I have found, in my family, that Ayer's Cherry Pectoral was always a certain cure for colds and coughs."

Try

"Five years ago I had a constant cough, night sweats, was greatly reduced in flesh, and had been given up by my physicians. I began to take Ayer's Cherry Pectoral and was completely cured."—Anga A. Lewis, Ricard, N. Y.

Ayer's Cherry Pectoral

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price $1; six bottles, $5.

"WORTH A GUINEA A BOX."

BEECHAM'S PILLS

PAINLESS.—EFFECTUAL.

FOR ALL

BILIOUS AND NERVOUS DISORDERS,

Such as **Sick Headache, Weak Stomach, Impaired Digestion, Constipation, Disordered Liver, etc.**

Of all druggists. Price 25 cents a box. New York Depot, 365 Canal St. 34

ADMINISTRATOR'S SALE OF

VALUABLE REAL ESTATE,

ON

THURSDAY, NOVEMBER 29,

At Perkiomen Bridge, Lower Providence township, Montgomery county, Pa., fronting on Turnpike, near Collegeville, belonging to the Estate of Elizabeth B. Morgan, deceased.

A Large 3 Story Brick Mansion, containing 10 Rooms with Cellar Kitchen, 7 feet wide Hallway. Large Barn and necessary out buildings, with 30 acres of Land, 12 of which are excellent Meadow contiguous to Perkiomen Creek. For particulars, Address the Administrator, or call on tenant residing on Premises. Title undisputed. Sale at 2 o'clock, P.M. Conditions at Sale by **C. S. KNAPP,** Admtr C. T. A., Est Elizabeth B. Morgan, P. O., Montgomery Square, Pa

BOOK AGENTS WANTED for DARKNESS & DAYLIGHT

or LIGHTS AND SHADOWS OF NEW YORK LIFE. A Christian woman's narrative of Mission work done "In His Name" in tough places, revealing the "*inner life*" of the *underworld* of New York "*as seen by a woman.*" It describes Gospel work in the slums, and gives a famous detective's 30 years experiences. By **Mrs. Helen Campbell, Col. Thos. W. Knox,** and **Inspector Thos. Byrnes** (*Chief of the N. Y. Detectives*). With 250 engravings from flash-light photographs of scenes in *Darkest New York by Day and by Night.* Pure and good, full of tears and smiles, it is an ally of Temperance, a witness to the power of the Gospel,—*a book for every home.* Ministers say. "*God speed it.*" Eminent women endorse it. 5,000 Agents Wanted, **Men and Women.** $200 a month made. Distance is no hindrance, for we Pay Freights and give Extra Terms. Write for circulars to A. D. WORTHINGTON & CO., Hartford, Conn.

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Furniture. Pulpits, Chairs, Pews, etc
BAXTER C. SWAN, 244 & 246 S. 2d St., Phila., Pa.

AMERICAN Fire Insurance Company,
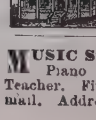
Nos. 308 and 310 WALNUT STREET, PHILADELPHIA

The PENN MUTUAL LIFE INSURANCE CO.

Issues all approved forms of contracts adapted to every legitimate need, at the lowest, sure rates. Send for rates, etc. **Home Office, 921 Chestnut Street, Philada.**

INVESTMENT.

Thorough investigation sought of a high-class conservative investment. Large percentage of income. For remaining interests, apply to WM. JENKS FELL, 131 S. 5th St, Philadelphia, Pa.



AGENTS send for **How I Made a House and Lot in One year.** Our copyrighted methods free to all desiring a Home, or business change. $75 to $100 Monthly. Teachers and ladies find big pay for spare hours. TREASURY PURCHASING AGENCY, 27 4th Ave., New York.

MUSIC STUDENTS, learn to play the Organ and Piano natural, by note, without the aid of a Teacher. Five lessons illustrated. 15 one ct. stamps, by mail. Address **Prof. J. B. NYE, Swatara Station, Pa.**

NOTICE.

Harbor Missions at New York: 30 State Street.

All those who may expect relatives or friends from Europe to arrive at the port of New York, and those departing from here to Europe should communicate with our Harbor Missionary, Mr. Paul Somerlatte, No. 30 State Street, New York City, and he will gladly give them all the advice and assistance posible without any charge. The names of the parties expected from Europe and the name of the ship they will arrive in, should be given to the missionary in time, and steerage passengers should be advised to carry the name of the missionary in sight while landing at New York, because the missionary is always present upon the arrival of steerage passengers in the Barge Office, and will take care of those directed to him.

Convenient lodging, good transportation, railroad and steamship tickets, passes, etc., can also be secured through the aid of our missionary. Address,

PAUL SOMMERLATTE,
30 State Street,
New York City, N. Y.

Acknowledgments.

Receipts for Foreign Missions for the month of September.

1891.

Sept 2—Penna, Rev H S Garner, Baldwin, gift of Fairview S S, Butler Co,		$5 00
" 4—Rev J David Miller, treas Carlisle Cl, from Mary B Ault M S, Mechanicsburg, for Miss Mary C Hollowell,		5 00
Rev A J Heller, treas Somerset Cl, from St Paul's Ref S S, Somerset, for Miss M C Hollowell,		10 00
From a Friend, per Rev S N Callender, DD, semi-annual payment for support of "Yoshmaga Kushima,"		30 00
Indiana, Rev J Wernly, Evansville, gathered by the scholars of 1st Ger Ev Ref ch S S,		18 54
South Dakota, L H Suss, Eureka,		3 00
Iowa, Rev J Christ, Waukon, part coll at Mission festival,		10 00
Penna, Rev J H Pannebecker, Columbia, Trinity ch, Columbia,		10 00
" 7—Rev R C Bowling, tr Clarion Cl, From Paradise chge,	13 27	
Curllsville chge, Grace M S,	10 08	
" "	3 05	
		26 40
Mrs C T Barnhart, treas W M S, P Syn, for Miss Mary C Hollowell, the new teacher, St. Paul's),		
Ref ch Butler (St		
L M and Aid Soc, Bethany Ref ch, Butler,	5 00	
Mt Pleasant M S,	10 00	
Scottdale M S,	10 00	
Ladies' Aid Soc, Wilkinsburg,	10 00	
Miss Soc, "	5 00	
Soc Christian Workers, 1st ch, Greensburg,	20 00	
		85 00
" 8—Ohio, Elder B Kuhns, Dayton, refund of traveling expenses Ex Committee meeting,		27 00
" 9—L M Weiss, Canton, from Zion's Ref ch, New Bedford, O,		7 00
Rev Joseph A Keller, Hartsville, from M S, Hartsville Ref ch,		20 46
Penna, Rev A J Heller, treas Somerset Classis.		
St John's Ref S S, New Centreville chge,	5 00	
Trinity Ref cong, Rockwood chge,	3 55	
Conrad M S, Berlin, for Miss Hollowell,	18 00	
		26 55
Mrs R Mosier, treas Saegertown S S, per Rev D H Leader,		5 00
Penna, Rev John H Buser, Leighton, Children's Day coll, Ref S S,		6 42
Michigan, Mrs Mary Frantz, Constantine,		5 00
W Virginia, Rev J A Hoffheins, DD, Martinsburg, part of Easter offering,		9 00
Penna, Rev S N Callender, D D, from Landisburg chge,		53 20
Ohio, Miss Lizzie M Roney, Dayton, for a girl,		30 00
" 11—Indiana, Rev C Wisner, Crothersville, Ger Ref St Paul's ch, Sellersburg,	18 00	
Ger Ref Immanuel's church, Crothersville,	29 00	
		47 00
Penna, Charles Santee, Philada, Christ Ref ch,		145 00
" 12—Rev T J Barkley, tr Gettysburg Cl, from Lischey's chge,		5 00
Ohio, Rev C Baum, Lima, from Mission Box of Ref cong,		5 00
Penna, Rev J M Schick, Greenville, from following S S in Shenango chge,		
Jerusalem, 7.08, Zion's, 3.56,	10 64	
Good Hope (coll), 3.42, additional, 86 cts, St John's, 3.04,	7 31	
		17 95
D B Mauger, treas Gosh Cl, from Trinity Ref S S, Great Swamp,		25 00
" 16—Ohio, Rev J G Ruhl, Findlay, Findlay Ref S S,		3 04
Penna, Mrs C T Barnhart, treas W M S, P Synod, for lady teacher,		
M S, Curllsville chge,	10 00	
M S, Rimersburg,	8 00	
Emanuel's M S,	10 00	
Mrs P Kiel, Pittsburgh,	5 00	
		33 00
Ohio, Edwin A Beck, Orrville, from Y P S C E,		20 00
Rev A G Berkey, A M, Upper Sandusky, Emanuel's congreg, Upper Sandusky chge,		51 00
Mrs C S Merrill, secty. Marshallville, from W M S Ref ch, for Miss Mary C Hollowell,		15 00
Penna, Geo B Smith, treas Miss Com Theol Sem, voluntary contribution Theol Sem,		9 00
" 17—Miss Anna J Pomp, Pres, Easton, from Schlatter M S, 3rd St Ref ch,		15 00
" 18—Rev M H Diefenderfer, treas Lehigh Cl, cont by Lenhartsville chge,		20 00
Penna, Philip E Jochem, cor sec Philadelphia Y P S C E, Grace Ref ch.		3 00
" 19—Rev O P Steckel, treas Lebanon Cl, From Swatara chge,	29 51	
For Miss M C Hollowell, from Zwingli M S, Epler's ch, Leesport,	5 00	
		34 51
Rev F W Berlemann, Phila, S S Ger Ref Salem's ch,		10 00
Miss Mary J Emig, Emigsville, for support of "Tsuchida," theol student, by Mrs E A Ruby, 10.00, Mrs W H Emig, 5.00, Miss Belle L Emig, 7.50, Miss Mary J Emig, 7.50,		30 00
Illinois, Rev Jos Sechler, treas Ills Cl, Lena, raised at annual mission festival, four charges,		20 00
Ohio, Miss Mattie E C Yost, treasurer, Thornville, W M S, Thornville, special offering,		5 00
Rev David A Winter, Prospect, for support "Sabura Yano," from Band of Hope, Zion's Ref ch,		30 00
" 25—Penna, Rev H Dieckmann, Titusville, from lady friend of foreign missions.		50 00
Rev M H Diefenderfer, treas Lehigh Cl, from Egypt M S,		25 00
Ohio, Rev A G Berkey, A M, Upper Sandusky, by special effort, envelope plan,		31 89
Rev H Hollinger, Alliance, from congregation,		3 05
Rev P S Kohler, Crestline, Crestline cong, 10.00, Mr Philip Janson, 1.00,		11 00
Rev Joseph L Schatz, New Bavaria, Coll at Mission feast, New Bavaria chge,	10 00	
From Mother S——	2 50	
		12 50
Rev Abm Schneck, New Knoxville, cong in New Knoxville, 51.00, H Schroer, 5.00,		56 00
Michigan, Rev I Matzinger, Salzburg, from his mission,		2 80
Penna, Rev J B Stonesifer, Schellsburg, personal,		3 70
Rev O P Steckel, treas Lebanon Cl, St John's Ref ch, Lebanon,		38 25
Rev F A Rupley, DD, tr Juniata Cl, Martinsburg chge, 6.72, Huntingdon chge, 30.39,	37 11	
Miss Con, Juniata Cl, Trinity ch, Altoona,	8 47	
		45 58
Mrs Sarah E P Mosser, treas W M S, Eastern Synod, one-half year's salary pledged to support Miss M C Hollowell by W M S, Eastern Synod,		200 00
Penna, B Wolf, Jr, Pittsburgh, to payment of debt on Seminary building, Sendal,		50 00
First Ref ch, Altoona, through Secretary Callender, trav exp,		5 00
A Friend, West Point,		2 00
" 26—Ohio, Mrs L B Albaugh, treas, Tadnor, W M S, Bethel ch, 20.00, "Rays of Light," Children's Band, 10.00, Fairfield chge, for support of "Tokazo O Ran San,"		30 00
Indiana, Rev Wm Grether, Poland, part of coll on 13th,		10 00
" 28—Iowa, Rev G D Gurley, Tipton, Lone Tree cong,		2 50
" 29—Illinois, Rev Jos Sechler, treas Illinois Cl, Lena, from Forreston chge, 13.00, Damascus S S, Lena chge, 2.50,		15 50
Indiana, Rev Edw Vornholt, Magley,		22 75
Iowa, Rev F Mosebach, Crocker, part of Mission festival coll,		7 00
Penna, Miss Mary J Whitmer, Lancaster, from her Primary class, First Ref ch,		5 00
Chas A Shultz, treas Zion's Cl, Y P S C E, 1st Ref cong, York,		15 00
Rev Wm A Haas, treas W Susq Cl.		
Ref S S, Aaronsburg,	10 00	
M S, Ref ch, Selinsgrove,	5 00	
M S, St John's ch, Bellefonte,	10 00	
Coll at Convention M S, W Susq Cl,	10 08	
		35 08
Rev Jno W Steinmetz, tr Schuylkill Cl, W M S, 1st Ref ch, Reading,	20 00	
Friedensburg S S, Schuylkill county,	6 10	
Trinity ch, Leesport,	5 12	
		31 22
Rev M H Diefenderfer, treas Lehigh Cl, Mahoning chge,		25 00
Mrs B Pott, Topton, L M and Aid Soc, for Yamagata cong, Japan,		5 00
" 30—North Carolina, H A Forney, treas N C Cl, Newton,		
Concord Mission S S and cong, 8 77		
Catawba chge,		
St John's cong, 8 50		
Smyrna cong, 1 20		
	9 70	
Lincoln chge,	7 08	
West Rowan chge,	25 82	
Guilford chge,		
Mt Hope Nickel Soc, 10 00		
Brick ch " " 10 00		
	20 00	
		71 37
Penna, Rev W A Haas, treas W Susq Cl, Driesbach S S, New Bertin chge,		10 00
Indiana, Rev Wm Spiess, Decatur, Ref Zion's ch, Leslie, O,		6 00
Kentucky, Rev Chas F Kriete, Louisville, part of annual Miss festival coll Salem's Ref ch, Louisville,		25 00
Ohio, Rev David A Winter, Prospect, Zion's Ref ch (Children's Day),		15 70
Rev Henry Gramm, Monroeville,		
Zoar cong, Hunt's Corner, 10 70		
Hope cong, Chicago Junction, 1 50		
		12 20
Rev C Hassell, Galion, from Samuel Kinzle,		10 00
Total,		$1827 07

JOS. L. LEMBERGER, Treasurer.

Lebanon, Pa., Sept. 30, 1891.

As many persons do not know how to send remittances, please follow either of the ways suggested, and it will under ordinary circumstances reach the Treasurer safely.

By Post Office Money Order, Express Money Order, by Check, or Draft.

Always make payable to

"JOS. L. LEMBERGER, Treasurer."

Beneficiary Education.

Rec'd from Christ Reformed church, Philadelphia, per Dr. E. I. Santee, treasurer, communion offering, $29 53

Thankfully received,

CHAS. G. FISHER,
Treas. Bd. of Education, Eastern Synod.

The advertising manager of the MESSENGER has received the following letters, and takes great pleasure in making them public, as it is a satisfaction, after publishing a large advertisement, to know that it not only paid the man who inserted the advertisement, but also gave great pleasure to every one who replied.

Parsonage, Williamstown, Va.,
Sept. 28, 1891.

J. D. LARKIN & Co., Buffalo, N. Y.

Gentlemen: I read your large advertisement (see the MESSENGER of Oct. 15th issue), and believing that this excellent paper would not publish an advertisement that was not all right in every way, we accordingly sent you our order, and the lamp and great box have been safely received.

I cannot refrain from writing you this letter, expressing my perfect satisfaction with the goods you have sent. My wife is greatly pleased with the "Sweet Home" soap and various toilet articles, and the Chautauqua Piano Lamp is certainly most beautiful and useful.

If you can use this letter in any public way to your own advantage, you are welcome to do so.

With the best wishes for the success of Chautauqua and the Chautauqua Piano Lamp, I remain, very respectfully,

(Rev.) R. L. NANTON.

Stony Point, N. Y., Sept. 28, 1891.

Messrs. J. D. LARKIN & Co., Buffalo, N. Y.

Gentlemen: The box of soap and the Chautauqua Piano Lamp which you advertised (see the MESSENGER Oct. 15th) have been safely received, and found entirely satisfactory in every way. The lamp is certainly most beautiful.

Very respectfully,

FRANKLIN WEYANT,
Principal of Schools.

A pipe organ, valued at $400, was recently knocked down at a sale of unclaimed freight at Topeka for $10.

We again call attention to Mrs. Monroe's advertisement of her illustrated lectures.

She has just returned from Europe with as fine pictures as are now made.

The Pittsburgh Commercial Gazette says, "Mrs. Monroe's lectures are of the greatest interest even without the illustrations, but with the views hold any audience in rapt attention."

In Oxford county, famous throughout Maine for its bears, raccoons have this year done more damage to crops than have the bears.

Readers of this paper have noticed the advertisement of Dr. W. H. Tutt which appears in another column. For over twenty-five years Tutt's Pills have been before the public, and each succeeding year their valuable properties become better appreciated. They now stand second to none for the relief of that much abused and overtaxed organ, the liver, and for the removal of that cause of so many ills, constipation. They are used in every civilized country, and carry with them voluminous testimonials of their safety and efficacy. Tutt's Liver Pills should have a place in every household.

The Los Angeles county (Cal.) Supervisors have struck a curious find in the form of a raised bill for a juror's mileage. He was entitled to $1.20, but put in a bill for $128.50.

DID YOU GET ONE?

Did you get one of those elegant Piano Lamps gratis? See the issue of this paper October 15th.

A California woman has triplets so much alike that they can only be distinguished by different colored ribbons.

To restore, thicken, and give you a luxuriant growth of hair, to keep its color natural as in growth, and to remove dandruff, use only Hall's Hair Renewer.

We are a patient people—the ox is nowhere in comparison.

We buy lamp-chimneys by the dozen; they go on snapping and popping and flying in pieces; and we go on buying the very same chimneys year after year.

Our dealer is willing to sell us a chimney a week for every lamp we burn—a hundred or more a year—and we plow for him, pay him for goading us.

Macbeth's "pearl top" and "pearl glass" do not break from heat; they are made of tough glass.

As likely as not our dealer would rather his chimneys would break; "it's good for the business," says he. He buys the brittlest ones he can get.

"What are you going to do about it?"

Pittsburg. GEO. A. MACBETH & Co.

VAN HOUTEN'S COCOA.—"Best and Goes Farthest."

The better you become acquainted with Jesus Christ, the less fault you will have to find with the people who live in the next house.

Don't become constipated. Take BEECHAM'S PILLS.

If there is any one on this earth who does have positive and unmistakable evidence about anything, it is the man who knows something that he has learned from God.

SHORT AND TO THE POINT.

Did you get one of those elegant Piano Lamps gratis? See the issue of this paper October 15th.

FOR OVER FIFTY YEARS.

Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. Sold by druggists in every part of the world. Be sure and ask for "Mrs Winslow's Soothing Syrup," and take no other kind Twenty-five cents a bottle.



Edith: WHO 'S YOUR BEST FRIEND?
Mabel: "ST. NICHOLAS." WHO 'S YOURS?

This is a reminder that if you are to have that "best of children's magazines," ST. NICHOLAS, for the young folks this coming year the time to subscribe is just now. The November number, ready Oct. 24th, begins a new volume.

JOHNSON'S ANODYNE LINIMENT ESTABLISHED 1810.

UNLIKE ANY OTHER.

As much

For INTERNAL as EXTERNAL use.

Originated by an Old Family Physician in 1810

Could a Remedy WITHOUT REAL MERIT

Have Survived for Eighty Years?

Dropped on Sugar, Children Love It.

Every Traveler should have a bottle of it in his satchel

THINK OF IT.

In use over 40 YEARS in one family.

Dr. I. S. JOHNSON & Co.—It is sixty years since I first learned of your JOHNSON'S ANODYNE LINIMENT; for *more than forty years* I have used it in my family. O. H. INGALLS, Dea. 2d Baptist Church, Bangor, Me.

Every Mother Should have JOHNSON'S ANODYNE LINIMENT in the house for Croup, Colds, Sore Throat, Catarrh, Tonsilitis, Colic, Nervous Headache, Cuts, Bruises, Cramps, Pains, Soreness in Body or Limbs. Delays may cost a life. Relieves Summer Complaints like magic. Sold everywhere. Price, 35 cts., 6 bottles $2. Express paid. I. S. JOHNSON & CO., Boston, Mass.

GOOD NEWS
FOR THE MILLIONS OF CONSUMERS OF
Tutt's Pills.

It gives Dr. Tutt pleasure to announce that he is now putting up a

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Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

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The Reformed Church Messenger.

ISSUED WEEKLY

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Editorial Notes.

—The Eastern Synod closed a very pleasant and interesting meeting in Reformed Salem church, Harrisburg, Pa., at a late hour, Monday night, the 26th inst. It was our privilege to be present during the greater part of that day. We regret we were unavoidably prevented from being present earlier in its sessions. An abstract of the proceedings up to Saturday will be found elsewhere.

—The attention of our readers is called to the poem to be found elsewhere, from the pen of the beloved and revered Professor, W. M. Nevin, LL.D., who, though an octogenarian, is still in possession of his old-time fondness for penning poetry, or giving expression to quiet humor. He has the thanks of the MESSENGER and of his many friends in the Church for this contribution to our columns.

—The publisher of the *Missionary Guardian* has frequently stated that its subscription list has not been sufficient to meet expenses and that if it would not soon be so he would be obliged to increase the price of subscription. The Synod of the Potomac has kindly requested that that be not done. The publisher has had no wish to do so, but he cannot be expected to publish that which concerns the mission work of the Church at a loss. He was induced to fix the low price of 50 cents upon the assurance of the representatives of the Mission Boards that the subscription list would, in a short time, be not less than five thousand, whereas it has not yet reached the one-half of that number. Upon the further assurance that a general effort will be made to increase the number, the publisher will willingly allow the price to remain as it now is.

—From the proceedings of the Synod of Ohio it will be noticed that initiative steps have been taken by that body towards the erection of a building for the use of the Theological Seminary at Tiffin, O. The action of the Synod was followed by the taking of subscriptions for that purpose. This indicates that the matter will not end in passing resolutions to that effect, but that the project will be pushed to a successful completion, and the Seminary at no distant day will have a home of its own.

—The Eastern Synods have also declared that a Seminary building at Lancaster is greatly needed, and the preliminary work of the committees appointed last year will beyond a doubt be followed from now on by a general activity all along the line. Every friend of the Seminary heartily wishes that immediate steps will be taken by the Board of Trustees to purchase a site for the building and that those who are able will come forward with the funds to erect upon it a suitable building. We still think there is one in the Church that would be able and willing to erect a building in memory of some beloved one or as a monument of his own love for the Church and Christ, and of his liberality in the disposal of that with which the Giver of all good has blessed him and made him His steward Hence we again ask who will fill the blank, ——— Theological Hall? A response to this would shorten the time intervening till the Seminary with its large number of students would have its own home. The Lord raise up speedily and bless abundantly the giver of that which is so greatly needed!

—Rev. Geo. Diehl, D.D., of Frederick, Md., died on the 15th inst. He had reached his 80th year. Dr. Diehl occupied several prominent positions in the Lutheran Church. His longest pastorate was 36 years in length, which was in Frederick, Md. At the time of his death he was pastor of St. James' Lutheran Church, which was organized about two years ago, and editor and proprietor of *The Examiner*. He was much beloved not only by his own people but by the whole community. His wife and one daughter survive him. His remains were borne to Easton, Pa., the place of his former pastorate, and there interred.

—As it is desired to increase the circulation of the latest books issued by our Publication House: "College Chapel Sermons," by J. W. Nevin, D.D., LL.D., edited by H. M. Kieffer, D.D., and "The Young Prophetess," a tale of the Children's Crusade, by Rev. R. L. Gerhart, we offer them as premiums for new subscribers for THE MESSENGER and as inducements to old subscribers to pay in advance their subscriptions. Attention is called to the offers in the Publisher's Department. They are both desirable books; one for the student, minister and intelligent layman, the other for the family and the Sunday-school library. They are valuable as to contents and the best specimens of the printing and binding art. They need only to be seen to convince any one that we state a fact.

—The Synod of the Potomac last week took preliminary steps towards carrying out the project the MESSENGER has been advocating, that of affording the brethren in North Carolina the facilities of giving their young men a theological course. This, we feel, will encourage the brethren there, and it is to be hoped, that by next meeting of the Synod, the committee, consisting of Revs. Dr. J. S. Kieffer and Rossiter and Elder Jacob Heyser, may be able to present a plan that may be put into execution under the direction of the Synod without further delay.

—Prof. Trail Green, M.D., of Lafayette College, Easton, Pa., tendered his resignation to the Board of Trustees of that institution on the 21st instant. It was accepted and the Dr. was made Emeritus Professor of the Department of Chemistry. Dr. Green has filled the Chair of Chemistry in Lafayette College for a number of years, having left Marshall College, Mercersburg, Pa., to accept the professorship he has just resigned. His name is intimately associated with the history of Marshall College. His reputation as a professor during his connection with Lafayette College, has not by any means diminished, but rather has increased with his years of service. Since the retirement of President Knox he has been the acting President, and upon the inauguration of Prof. Warfield as President which took place on the 20th inst, he tendered his resignation, wishing to retire to private life. The Dr 's numerous friends in the Reformed Church join with those in the Presbyterian Church in wishing that the days to come to him may be filled with peace and contentment and that he may see the reward of his labors in that which may be accomplished in the different walks of life by those who sat under his teaching.

—When at Mercersburg last week revisiting the scenes of other days when a student in the Theological Seminary and also Principal of Marshall Collegiate Institute, the buildings of which at our suggestion were purchased by the Mercersburg Classis, and what is now Mercersburg College organized, we could not help being reminded of things then and of those who figured in them with us. Strolling in the back part of the campus we recalled a custom that was ours as students after the noon meal, to assemble upon the wood piles that were here and there at the back door, and hold what were known as "Wood-pile Conventions," when and where lengthy discussions in theology, philosophy and politics were indulged in. They were, indeed, good times, and always enjoyed by all who participated in them. Naturally, we were led to call up in mind those that were with us then, and note their present positions and whereabouts in the Church. Some have been called from their labors here to their reward hereafter. Of these we may name Revs. W. H. H. Snyder, J. J. Pennypacker, A. J. Bowers, A. F. Ziegler, and J. Conrad Hauser. The greater number, however, still are abundant in labors in the Master s kingdom. Among them may be mentioned: Rev. J. G. Noss, of Silver Run, Md.; Rev. M. Bachman, of Baltimore, Md.; Rev. J. F. Snyder, of Manor Dale, Pa., Prof. C. O. Knepper, Heidelberg University, Tiffin, O.; Rev. W. D. Lefevre, Elderton, Pa.; Rev. J. A. Hoffheins, D.D., Martinsburg, W. Va.; Rev. J. S. Kieffer, D.D., Hagerstown, Md.; Rev. S. S. Miller, St. Petersburg, Pa., Treasurer of the Society for the Relief of Disabled Ministers and their Widows; Rev. D. W. Gerhart, Lancaster, Pa.; Rev. C. U. Heilman, Alexandria, Pa., President of the Synod of the Potomac at its late session in Chambersburg, Pa.; Rev. Wm. Rupp, D.D., of Myersdale, Pa.; Prof. J. Van Hagen, D.D., of Sheboygan Institute, Franklin, Wisc., and others we cannot now call to mind. All named have indeed done good service and have won for themselves the esteem of their fellows and are recognized among those who are the coming men of the Church; they, indeed, being of those who stand to-day between the older and younger ministers.

Poetry.

BUILD WELL.

High on the granite wall the builders, toiling,
Heaved up the massive blocks and slabs to place,
With swart and streaming brows and straining sinews,
Under the Summer's blaze.

And higher yet, amid the chills of Autumn
Tier upon tier and arch on arch arose;
And still crept upward, coldly, wearily,
'Mid Winter's sifting snows.

From stage to stage upsprings the master builder,
Instructing, cheering, chiding here and there;
Scanning, with scrutiny severe and rigid,
Each lusty laborer's share.

Anon his voice to those most distant shouting
Through the hoarse trumpet makes his orders swell;
Or utters words like these to rouse and hearten—
"Build well, my men, build well!

"The ropes are strong, and new and sound the pulleys;
The derrick's beams are equal to the strain;
Unerring are the level, line and plummet;
Let naught be done in vain!

"Build that these walls to coming generations
Your skill, your strength, your faithfulness shall tell;
That all may say, as forms and centuries test them,
The men of old built well!"

And ever thus speaks the Great Master Builder
To us, where'er our "journey-work" may be;
"Whate'er the toil, the season or the structure,
Build well—build worthily!"

—*Christian at Work.*

Communications.

For Reformed Church Messenger.

OUR MINISTRY.

WANT AND SUPPLY.

Every now and then some one informs us in our church papers that we are rapidly reaching the point where our current supply of ministers will fairly equal the demand. Just compare the number of students now found in our theological seminaries, with the number of students found in these same seminaries fifteen, twenty or thirty years ago! The increase is great; and the inference is drawn that, while there was a want of ministers then, there cannot be a pressing want now. It is assumed that the demand in the Church has not been increasing with the increase of the supply, and that in consequence the supply has caught up with the demand. But all such reasoning is beside the facts. There has been increase of demand for Reformed ministers far exceeding the increase of supply.

Another mistake in this matter is often made. We look at what it has been our custom to accomplish from time to time, and we obtain a certain ratio of growth. This ratio we allow ourselves to consider in the light of a law *by* which we determine our prospective progress in the future. When now we allow in our estimate of increase of ministerial force for this proportional growth of demand, we feel pretty sure that we cover the ground. As a matter of fact that line of reasoning has been for years past correct. We have grown just about so much within a given period, the gain being in some definite proportion with the gain of similar periods preceding. There lurks the opinion in the minds of many that the Reformed Church is to go on in this way, and be satisfied. And if it were to do so, their calculation as to the number of ministers needed in the near future would be correct, and the Church would be in condition to congratulate itself on the pleasing prospect of having at hand a pastor to place in every position that justly pleads for one.

What the Reformed Church in the U. S. very much needs is a revision of its views as to how fast it ought to grow. Our views to-day, on this subject, it is to be feared are far more the result of what we have done than of what we ought to have done; and what we to have done falls far short of what we ought have done. We have come short immensely of our opportunities, and it is high time to see that, and to acknowledge it. For in that way only will we be able to take the first steps in devising the additional, the wider, methods and means by which our work may hereafter correspond more nearly with our opportunities. There is marvelous growth possible for the Reformed Church in the immediate future, if it can be brought to see where, how, and be made willing to take upon itself the work. Our doctrines, our order of worship, our church customs, are all in our favor; and the people are in the land, and coming in by thousands and thousands, for whom we should spiritually care. The administration of our affairs must be so arranged in theory and practice that we can care for them. But to do this, let us not forget, a fundamental and continuous requisite is, that we have more ministers; hundreds and hundreds more than now.

Right here it is in place to repeat what we have said in former articles, that to get more ministers speedily and be able to employ them where the want is greatest, we must have theological schools in those sections where the best opportunities for church extension present themselves to us.

Great things in a right cause are always possible when one comes to believe in them and sets about doing them. Sometimes we can learn from others. Take, for example, the following:

"At a recent meeting of the London Methodist Council, Dr. Rigg delivered a very instructive address on the history of Methodism in London. According to this eminent authority the Methodists have erected eighty large churches in London during the last thirty years and the number of communicants has increased 150 per cent, in the same time."

That shows how successfully work can be done in the large cities. The figures may look bigger than the actual facts are, for many of these eighty churches are presumably weak in membership; yet all taken together they stand for great growth, and no doubt for much good done. The Church of England, at the same time, made also great progress in London; and so did other churches; by which we see that the whole field was not left to the Methodists to cultivate, and hence their success. They were in competition with the others.

Jnst the same thing is possible, relatively, in our large American cities and towns. And it is possible for the Reformed Church. Our tentative efforts in that line, where wisely directed, have been successful almost without exception. We could enumerate cases by the score. But this work must be multiplied manifold. Nor must we forget the rural sections. Let us overrun the country wherever our people are with our organizations, and then divide and subdivide our charges, as the increase of work calls for such division. There is a mighty impulse needed in that direction at the present time. There are opportunities which will not soon come again. They ought to be laid hold of now.

But where are the ministers to serve these multiplied charges to come from? There, now! So after all the supply is short the moment we push ahead somewhat faster than customary? But the necessary number of ministers must be obtained, and our devotion, liberality, and methods must be so adjusted that they may be obtained.

WYOMING.

For Reformed Church Messenger.

STRANGE CRITICISM.

Not very long ago I wrote a short and good-natured reply to a criticism of W. P. Z. In that reply I referred to the delay which had occurred in the publication of "As It Was and Is," and stated that perhaps it was fortunate or providential that my article did not appear sooner on account of an accident which happened to me. From this reference to a kind and all-overruling Providence, my critic draws the conclusion that I claim to be divinely inspired. This part of his argument I hand over to the jury at once without any plea of either guilty or not guilty.

After this my critic goes on to treat me as a sophistical champion of the liquor curse, when in fact I had done nothing but try to show that in spite of that curse, and kindred evils of modern Christian society, the world was better, and kinder, and happier now than it was eighteen and more centuries ago. This reminds me of something that occurred in the early days of my ministry. I was pastor at Pottsville, Pa., in those days. The old Lebanon Classis met in my church. The sainted Dr. Harbaugh was at the meeting and he preached for one of the Methodist congregations of the town on the Lord's Day. One of the members of that congregation gave it out as his opinion that the Doctor was a "bully preacher," but that he looked as if he liked rum pretty well. Those who knew what a radical the "bully preacher" was on the question of temperance, had a hearty laugh at the expense of his red nose and florid complexion. And when the Doctor was told what a good Methodist brother had said, he laughed as heartily as the rest of us, and we were all happy together. And now my opinion is that when he finds out some day who I. E. G. really is, W. P. Z. will see that his charging him with sophistry and trickery, as defender of the liquor interest, was like the judgment of the Pottsville Methodist, who thought Henry Harbaugh was a lover of rum because he had a red nose.

And right here I will hand over W. P. Z to the MESSENGER and its intelligent readers. As for myself I shall quietly, and good-naturedly, and enthusiastically hold on to the conviction that the influence of the blessed Saviour and His glorious Gospel has not been in this sin-stricken world now almost nineteen centuries without breaking the power of evil at all and making the world any better than it was in the days of the bloody Herod, although the liquor curse has not yet been broken and cast out as it should be. And if my critic cannot grasp the philosophy of the civilization of our age in its proper, distinctive Christian sense, I cannot help it. I mean to do him no harm, but wish sincerely to do him good and to treat him kindly.

I. E. G.

For the Reformed Church Messenger.

TYPE OF CHRISTIAN MANHOOD REQUIRED BY OUR TIMES.*

Each age in human history has its distinct type of religious manhood. Not that manhood, or Christianity change in any essential principle. They are ever the same. But the forms they may assume, the powers they may develop, are varying according to the necessity of circumstances and places. In nothing does revealed religion prove its divine character more forcibly than in its perfect application and adaptation to the varying phases of human life and progress. And it is because it does this that manhood, while in principle it remains the same,

---

*Address delivered at the Third Annual Convention of the Brotherhood of Andrew and Philip, in Baltimore, before the Men's Mass Meeting, Sabbath, September 27th, by Rev. F. C. Yost, of Phœnixville, Pa. Published by request.

has its distinct types. Among the Bible characters we have Moses and David, Samuel and Samson, Daniel and Paul, each representing not only a distinct historic period, but a distinct type of religious manhood. The type of manhood in the age of chivalry differed from that in the age of the Reformation; that of the Reformation differed from that of the eighteenth century. Each was the outgrowth of its times and adapted to meet its exigencies.

We live in a peculiar age—one of unprecedented, almost frenzied activity; of untiring research and investigation; of amazing progress in all the arts; of transition from formerly regarded settled thought to something yet undetermined.

Now we need a type of Christian manhood that will keep abreast of progress in all lines of life, that will safely carry young men through the ceaseless whirl of excitement and that will reach others to lift from the materializing and secularizing forces to higher planes of thinking and living.

My purpose is to call your attention to a few phases of that type of Christian manhood.

1. In the first place it must be *manly*. That is it must deal with man's strongest and manliest powers. In these times when so much strength is shown in every walk of life, it will not do for Christians to present weak characters, and thus put their religion into a begging attitude. We can not gain the respect and confidence of others unless we present a manliness which shows strength. And when I say *men*, I here in particular mean the masculine sex. The notion somehow prevails that Christianity is best adapted to women. The majority of Christians are women. A large majority of men are non-church goers. The notion prevails that women are the weaker and more religious by nature. But the notion is false. Women are more impressionable and yield more easily to certain impassioned appeals. They are oftener called by the condition of their sex to face the dangers of death. They are more anxious for things "lovely and of good report" by the instincts of their home life. They yield more quickly to the higher instincts of human nature.

But these things are only adjuncts of religion. The essentials of religious natures are independent of sex. We are alike as capable as we are in need of Christianity. It saves, beautifies and strengthens one as much as the other. If one responds more quickly than the other it only shows one is truer to the instincts of the human soul. And so in these times when so much in religion is relegated to women, there is a strong call for that type of manhood which shall prove to men everywhere that it is manly to be a Christian; that Christianity demands and evokes the strongest and the deepest powers of his soul. We should be glad, not only for the many specimens of splendid men in the Church who are living examples of manly Christianity, but for every movement in the Church that emphasizes this thought. We hail this Brotherhood which in banding Christian men together, and in sending them to work for and among men is seeking to remedy the evil and supply the felt need.

2. In the next place it must be an *honest* manhood, that is, one which lives its religion, as well as professes it. We are living in a time when men are inquiring after facts. They are not satisfied with assertions, but demand demonstration. They ask, is your Christian religion a reality? No better answer need be given than honestly to live your religion. Religion is not chiefly a matter of the intellect, it is a matter that demands your faith and that proposes to take possession of your heart. The best argument, therefore, for your religion is not the syllogism of logic, not the argument of reason, but the evidence of your life.

It is what you say, what you do, how you live, what you are under provocation and trial, or prosperity and adversity, that proves the reality of your Christian manhood. For if the religion of Jesus is received into your mind and heart, you can not, you will not hide it. If you have a religion you can hide, you have a religion that is not worth hiding. If you have a religion you can keep to yourself, it is a religion not worth the keeping. Christ is the Rose of Sharon, and if He is in your heart the perfume will fill all the space in which you move. Wherever Christ goes He makes Himself known. He can not be hid in the Bible. From the first majestic words of Genesis to the last love notes of Revelation, the reverent student hears the voice, and sees the face of his Lord. Study history, ancient or modern, and you can hear the echoes of Christ's footsteps through all the centuries. The evangelist Mark, very sweetly tells us that Christ on one occasion went into a house and would have no man know it, but He could not be hid. That is the glory of Christ. And so the manhood that receives Him will abound with His Spirit. It will not, it can not, be hid. It will live its profession. Its own inherent force compels it as well as our time demands it.

3. It must be an *aggressive* manhood. There never was a more aggressive age than ours. Everything seems pushed to its utmost. This is true not only in business affairs but in moral spheres. Errors boldly assail truth. Good and evil forces are contending for the mastery. In such times Christian manhood must not be satisfied with an indifferent attitude. We are called upon to remember that the world is God's, and that He will take it by His Son. Christ came to bring a sword as well as peace. The Christian is described as holding a sword as well as bearing an armor. He is not only fitted for defensive, but also for offensive warfare. There is, therefore, to be no easy waiting for events—a waiting simply to repel evil, but there must be an active forward move in all Christian work. The war must be carried into the enemy's camp. Lost men must be sought and won, evil must be assailed, worldly forces must be subsidized, and the kingdom of God must be pushed forward actively everywhere. The individual or Church that overlooks this and rests in self-security is faithless to the crying needs of the hour and is in danger in the end of falling a victim to the world's aggression. There is no place for Rip Van Winkles in the Church to-day.

4. It must also be a *sympathetic* manhood. We hear a great deal about the estrangement of the masses from the Church—of the growing coldness of vast multitudes toward religion. And indeed the disproportion between the few who are regular attendants of the Church and the multitudes who never cross the threshold is one of terrible reality. But the reality shows the great need. Christ teaches us how the indifferent and sinful masses can be reached. He drew publicans and sinners to Himself for healing and spiritual improvement by the power of a sympathetic contact. And the great need of our time is a real heartfelt sympathetic, Christ-like manhood. A kid glove is a non-conductor, and so is a cold kid-gloved religion. It will not answer to come in contact with the people, unless we come in contact with them on their own plane and show a real sympathetic interest in them.

When McCall went to Paris, and began his work in Bellville, the very source of anarchy and violence he began knowing only two sentences in the French tongue. One was "God loves you," and the other was "I love you," but on those two sentences he built the most successful missionary work of modern times. One man like the Earl of Shaftesbury, or like William Dodge putting himself sympathetically on the level with the poorest, and with a noble yearning spirit reaching out to save men, is far more powerful than a hundred labored books in persuading men that there is something in a true Christianity that is in profound sympathy with them and that can uplift them nearer to God and heaven.

It makes a vast difference how we feel toward perishing men, and with what spirit we approach them. A short time ago a gentleman walking along the street of one of our cities, saw workmen hard at work clearing away a wrecked building. When told they were trying to rescue some men buried beneath it, he cooly remarked, "It's of no use, they cannot save them alive anyhow." But one of the workmen looking up, said, "Sir, I am sorry to tell you; but your brother is one of the men under the ruins." At once the man and his manner was changed. His coat was thrown off, and he helped with a will until the men were rescued. Ah, could we but see in every man, however poor or humble, the image of our brother, and have more of the love of Christ pervading our souls, making us unselfish, noble, godlike, we would constantly be moved to deeds of sympathetic kindness, that would win and rescue men on every hand.

Now these traits among others mark the type of Christian manhood, I would commend to every man here to-day. Surely with such a manhood we can meet the emergencies of our times. Over against the death of unbelief and sin we are ready with confidence to place the life and power of sanctified manhood. Not that power lies in us nor in the manhood we cultivate, but that it is the kind God can use in conquering the world. What though the kingdom of darkness has put forth the wildest, mightiest, array of unbelief and ungodliness the world ever saw. It is to be expected in times like these. But Christianity shall yet prove itself the salvation of the race. And may we not rejoice that in testimony of this, God is calling forth the noblest specimens of Christian manhood and womanhood the sun ever looked down upon? Some make mistakes here. They decry the piety of our age and think there are none valiant enough to do God's great work. Do you remember once on a time, when Ulysses was searching for Achilles, and Achilles the young Greek hero was hidden in the courts of Lycomedes, disguised as a girl spinning flax and wearing female apparel! Ulysses was determined to find him; he wanted him. So he went to the court and spread out before the girls all sorts of trinkets such as would be likely to please a woman's eye, and then he carelessly laid among his treasures a true and trusty sword. At a given signal he caused a trumpet outside of the court to be blown. And the young Achilles who had been simulating a girl flashed fire, his cheek mantled, his eye gleamed, he sprang for the sword and was ready to fight. And Ulysses said, that is my hero and took him to the war.

So while men are doubting and fearing God's call has been sounding and everywhere Achilles have been coming from their quiet retreats to prove themselves valiant for the Lord. That trumpet has been sounding through our own Church, and this gathering in this church only represents a growing army of men who have reached forth to catch up the sword of the Spirit. We are glad so many young men have responded to Christ's call. Young men are hopeful; young men are brave; young men are fertile in inventions. The energy of youth is the world's mightiest influence, and that influence is needed in the Church.

But having responded to the call whether young or old, let us not forget the source of all our life and inspiration. In our search for examples of manhood we may find many who are good and great. None, however, who are perfect. All confuse us with their inconsistencies.

There is only one life among men that stands faultless to show us human nature at its best. In Him there was no age peculiarity, no personal idiosyncrasy. He was neither Jew, Greek, nor Roman. He was not the offspring of the modes of living nor thinking of His day. He was the Son of man. Once in the long roll of the ages from the stock of our human nature one bud developed into a faultless flower and became a perfect specimen of humanity on earth. He was so because He was the eternal Son of God as well as the Son of man. He has been the true model and inspiration for manhood in all times and among all people. They who live nearest to Christ and catch most of His spirit will be best qualified for present duties and surest of future glory.

For Reformed Church Messenger.

REFORMIRTER BUND.

The Reformed Alliance of Germany held its fourth annual meeting in Barmen—the sister city of Elberfeld, on the 25th, 26th and 27th of August. It consists of Reformed congregations in Germany, represented by ministers and elders. It aims to develope and to strengthen Reformed principles by means of addresses and discussions, and by assisting in a financial way struggling Reformed congregations, and also two theological seminaries, one in Berlin and one in Halle. These seminaries are not what we call seminaries in America. They are societies of students, who are pursuing their theological studies at the University, and who receive besides, special instruction and material aid provided by the Reformed Church.

It will be well understood by the readers of the MESSENGER, that these Reformed churches are under the control of the State, and that the State of Prussia as such, is not Reformed now, nor Lutheran, but Evangelical. The Minister of Public Worship with his secretaries forming the ministry of public worship, does not, officially, recognize the existence of a Reformed Church, nor of a Lutheran Church. The appointment of theological professors is in the hands of this ministry as well as the appointment of all higher church dignitaries, and of the pastors of congregations generally. In Rhenish-Prussia, pastors are mostly elected by their congregations, but no minister can be elected who has not passed two examinations demanded by the State government and conducted by its appointees. At the election of pastors it is not the church communicants only who are admitted as voters, but all who were baptized and confirmed. Furthermore it is not the communicant members only whose children are baptized and confirmed, nor even those who attend church, but all nominal members of the Evangelical Church. In consequence even in those congregations, which elect their own pastors, the liberal and unbiblical majority may elect pastors to their liking.

Our Reformed brethren in Germany seem to be more or less useless under the restraints of this rule. This was demonstrated at the meeting of the "Reformirter Bund," by the appointment of one of their number to read an essay on the "*Ground taken by the Reformirter Bund in regard to the efforts put forth to secure freedom and independence for the Evangelist Church.*" The reading of this essay created quite a stir, in fact a breeze. It was ordered to be printed and circulated in 20,000 copies, and 120 marks were contributed on the spot towards the expense.

According to the German custom, a number of theses formed the conclusion of this essay, which was the basis of the public discussion following. They were unanimously adopted, and were as follows:

1. A complete emancipation from State government of the Church is not to be aimed at, nor must it be considered as the object of our efforts to secure freedom and independence of the Church.

2. An episcopal or super-pastoral organization of our church-boards would be in direct opposition to the anti-hierarchical principles and traditions of presbyterial church government.

3. Above all, we wish and desire for our Synods the right of nominating candidates for all the higher church-offices, so that these church-boards may be in organic union with the Synods, and not only organs of the State for the government of the Church, but may become real church-boards, commanding as such more confidence downward with the lower church-officers, and more respect and power upward in their intercourse with the State government.

4. A real and efficient participation of the Church in the election of theological professors at our universities is urgently desired.

No mention is made in these theses of the election of pastors, because the congregations of Rhenish-Prussia always had this right, and still have it. H. J. R.

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

It has been decided to put single beds into the new building, (instead of double beds as at present in use). Societies or individuals, willing to assist in making bed clothes for the new beds, can get all information as to size, etc., by writing to the matron of the Home, Mrs. Thos. M. Yundt.

What Bethany Orphans' Home is.

1. It is not a State Orphan Asylum.
2. It is not a "Soldier's Orphans' Home."
3. It is not a County Alms House.
4. It is not a Reformatory.
5. It is not a House of Refuge.
6. It is not a Boarding School.
7. It is not an Institution where people can send their children simply to be relieved of their care and responsibility.

What Bethany Orphans' Home is not.

1. It is a Home owned and operated by the Reformed Church.
2. It is a Christian Home for dependent or neglected children.
3. A Home where these children are fed and clothed.
4. Where they are taught to work and carefully trained in school.
5. Where moral and religious instruction is imparted to the inmates.
6. Where the government is in the truest sense parental.
7. It is a Home supported by the prayers and voluntary contributions of God's people.

Certain rules in vogue.

1. All children are to be treated with absolute impartiality.
2. The whole family is required to attend morning and evening worship.
3. Children between the ages of 6 and 13 years may be admitted.
4. Children to be admitted must be of sound mind and healthy body.
5. Only in exceptional cases are children allowed to visit their friends.
6. Friends are always at liberty to visit the children and permitted to spend the time with them either privately or in the regular living rooms.
7. Friends visiting the children may remain in the Home twenty-four hours or from Saturday to Monday.
8. Letter writing day the first Friday in each month.
9. At present no children are admitted unless the application comes regularly from a congregation, properly signed by pastor and consistory, (application blanks can be obtained by addressing the Superintendent).

While in attendance at the meeting of the Potomac Synod it was our privilege to visit the Children's Home at Chambersburg in company with Mrs. Bonebrake, a member of the Board of Managers of that Institution. To us it is always a matter of interest to visit institutions of this kind and we embrace every opportunity which is afforded us to do so. The Home at Chambersburg is excellently located, the house has a home-like appearance and evidently is well managed.

Missions.

For Reformed Church Messenger.

MISSIONARY NOTES.

BY REV. A. C. WHITMER, SUPERINTENDENT OF MISSIONS.

AT POTOMAC SYNOD.

How different the Chambersburg of to-day is from that of 1864, when the smoke of a terrible burning arose above the heads of a frantic people! How different this Synod is from that of 1873, its first session!

The members of Synod were delighted to meet Miss Mary C. Hollowell, who, by an unexpected delay was still here awaiting the coming of her company (a Methodist family sent to China). She left on Friday evening and is now doubtless near the Pacific coast. The whole Church now feels lovingly interested in Miss Hollowell. and many prayers go up for her safety of journey.

The Report of the Board of Missions was referred to the Committee on Missions without reading, which is the usual course.

On Wednesday afternoon Rev. J. P. Moore was publicly received by the Synod, the President taking him by the hand, saying, the Synod rising, "We welcome you," after which Rev. Moore briefly thanked the Synod for this kindness.

The evening services are well attended. Zion's church has a good choir, a rich organ and a pleasant people, and one soon feels at home. The congregation has not only fine outward appointments, but also inward worth, being one of the strong supports of our Board, to say nothing of large help toward other church work. It has always been a strong people. The memorial windows and the graves below them bring nigh an interesting past.

Of the 36 missions on the roll of the Board, just one-half are within the bounds of this Synod.

An arrearage of $104 on the Harbor Mission apportionment was tossed around for quite a while on the waves of a lively discussion which showed how much difficulty arises when somebody needlessly comes short of plain duty. It is easy for ten or twenty careless charges to send up to Synod an arrearage that may vex the body for a long time. Oh, that good people would try to be faithful to the last dollar as well as to the last day! The Synod did not know what to do with that $104. Who shall pay it? Shall it be reapportioned upon all the Classes? Shall it be paid out of the Synodical treasury? What shall be done? And I know not what was done.

Early in the session several requests came before the Synod from ladies in Maryland, Virginia and Pennsylvania for the organization of a Sy-

nodical Missionary Society, and later a special committee reported on the subject, followed by an earnest discussion. The report and the speakers referred to the zeal and devotion of our women in the work of missions, and there were many expressions of high appreciation of what they have already done. While some thought that there is no need of a Synodical Missionary Society, others thought that these requests should come through the Classes. Some objected to a Woman's Society, partly because the Synod has so few distinctively Women's Societies. But why should this Synod do for its women less than other Synods are doing? They only ask *permission* to organize a Synodical Society, and such manifestation of spiritual life should be encouraged. But it was feared that such legislation is premature. At length the Synod resolved that while appreciating the desire to enlarge their sphere of usefulness, and while approving their work, we deem it inexpedient to authorize the organization of a Woman's Missionary Society, trusting to the wisdom and discretion of our women for the direction of their own work.

Juniata Classis having asked Synod to transfer our missions to General Synod's Board, the matter was referred to a special committee, which on Monday reported three resolutions providing for 1) the transfer of the missions, 2) the continuance of the present Bi-synodic compact duly modified, and 3) the settlement of details by the two Boards.

To this, it was said, we have long been looking and even legislating; and our proposed union with the Reformed Church in America must have in view a unification of our missionary work. All we need is a full and hearty mutual confidence and co-working; and if the Potomac and Eastern Synods will give the General Board this confidence and help, then all will be well. Several members of Synod who favored the report (indeed, not one opposed it), frankly said that they had feared to take such action, lest it endanger our present prosperous work; and yet, seeing that throughout the Church there seems to be a strong desire for unification, they declared themselves willing to yield their own convictions. Last year the Synod defeated a reolution for unification; but now sentiment has somewhat changed, and those opposed have gracefully subordinated their own views. The same spirit seems to move many in the Eastern Synod, and the time has come for a step forward. The two Boards can doubtless satisfactorily arrange the details of the case; and then we may hope that those who have not been working with the Bi-synodic Board will then give the General Board their help. The General Board has taken only what has been offered to them, namely, the missions of Ohio Synod, of Pittsburgh Synod, and of Philadelphia Classis and Wyoming Classis. Its plan of unification involves the continuation of Synodical Boards as advisory, final authority being vested in the General Board. Many things need yet to be learned, but the Board is trying to do its work in faithfulness. The essential thing in this whole interest, said the speaker, is confidence.

The resolutions were then adopted, and Rev. Prof. J. C. Bowman was appointed to bear this action to the Eastern Synod meeting in Harrisburg.

The Committee on Missions commended the work of the Board to the Church, sent the apportionments down to the Classes, and urged the circulation of the *Missionary Guardian*, and the distribution of the tract on "Our Church-building Funds." Similar action was taken in reference to foreign missions.

In reference to our work at Roanoke, Va., after a full discussion of the case, Synod found itself unable at present to assume a definite sum for this interest, but desire the work to be continued.

The Synod having learned that the price of the *Missionary Guardian* is about to be increased, the publisher was asked not to do so.

Rev. S. Z. Beam, D.D., was elected a member of the Board of Missions,—a good selection.

This Synod of 33,883 members has, during the year, given for benevolence, $32,073; and for congregational purposes, $165,460, an average of $.95 and $4.89.

Pleasant missionary services were held on Saturday and on Sunday evenings in the interest of the home and the foreign work. Addresses were delivered by Rev. T. J. Barkley and the Superintendent at the one, and by Rev. Dr. Callender and Rev. J. P. Moore at the other. The latter began by speaking about two minutes in Japanese, and then said: "After these few introductory remarks, I will tell you something about Japan!" When he had spoken an hour, we all felt that so far as he is heard the Church will be awakened to new interest.

Selected.

NO SUBSTITUTE FOR HOME TRAINING.

BY THE REV. DAVID P. HATCH.

The pastor was calling on one of the ladies of his congregation when she said to him, "I hope you will talk to George, and make him a good boy." It so happened that "George" was in the pastor's Sunday-school class, and the tone of the remark made it evident that the mother had practically delegated the greater share of her boy's religious training to the pastor.

This incident serves to illustrate a tendency observed by more than one minister and religious teacher. Many parents, nominally Christians, entrust to the pastor and the Sunday-school teacher exclusively the moral and religious training of their boys and girls. They feel that their responsibility is at an end when their children are present at the Sunday-school, or at most at the Church service with tolerable regularity.

Nothing is more delightful than to lead the feet of the young into the paths of Christ. Every faithful minister and teacher will confirm this from his own experience. How beautiful to watch the development of the young Christian from stage to stage, and to know that you are doing something to make the Christian life plainer and more attractive to him! But how often it happens that such work is seriously crippled, often frustrated, by parents who, above all others, ought to be the pastor's helpers!

Parents who have consecrated their children to God, and covenanted to bring them up in the nurture and admonition of the Lord, ought to regard the Church as the nursery, and not the reformatory, of the young. This implies faithful religious training in the home. It is a sad commentary on the home religion of a community when more of the young who enter Church are from godless homes than from Christian households. Yet this is sometimes the case. The reason is not hard to find. In the godless home no religious education of children is pretended, none is expected. The pastor comes in contact with such, and, in spite of unfavorable circumstances, many of the young are saved, and brought into the fold of Christ.

But how is it sometimes in the nominally Christian home? Practically there is as unhealthful a religious atmosphere as in the other; family prayers have been given up, if they ever existed; parents and children meet three times daily around the table, yet there is never an acknowledgment of God's goodness in the bountiful supply before them; children are left to come up, after the first few years, without prayer and without the Bible; and while the parents may attend more or less faithfully to their Church duties, their children see nothing of practical religion at home, they know nothing of a positive religious influence directed towards themselves. Is it any wonder that whole families of children grow up wholly indifferent to the claims of Christ, notwithstanding the mother and father both may be members of the Church? Of what avail shall the most earnest words of the pastor be in such cases? These are not rare cases, either.

"I want my children to come naturally into a love for religious things," says the indifferent Christian mother. Have they come naturally into a love for study? Do they look naturally forward to term-time, and rejoice when vacation is over? Has your boy developed a natural love for splitting the kindlings? Has your girl grown naturally into an accomplished cook and seamstress? We would ask a few such pertinent questions in reply to such an absurd remark which has come to our ears more than once. Boyhood is not so far behind that we have forgotten something connected with it called discipline. It had some relation to religious things, as well as to the common affairs of life. Is there any new method of home training that will insure Christian young men and women?

But let it be understood that the power of example is nowhere so great as at home. When children see the Christian life exemplified in the case of their parents, they may be wayward,—no doubt they will be,—but they will inevitably conclude that the type of life in their home is the best in the world; sooner or later they will be influenced by it to an open declaration of that life themselves. In short, when Christianity is lived out in the family, religious training of children is begun at home; it never is under other circumstances. It cannot be delegated to the pastor, however faithful he may be; but when it is witnessed in the home, it insures the brightest part of the pastor's work, the most satisfactory portion of the results he sees.

"Can't you do something to stop these boys' smoking?" said a lady to a minister the writer met the other day. "Not while their fathers set them a daily example at home," was the reply. And this is but a single instance, that will suggest others like it to those who read this. Home training and home example stand first in practical relations to the young. These cannot be successfully corrected or counteracted by other agencies save at the most serious disadvantage. There are many new methods of Church-work to-day; there are organizations which seek the welfare and salvation of the young, providing many an essential element for their religious growth; but there has not yet been devised any substitute for right religious example and training in the home.—*Sunday-school Times.*

THE NEW DEPARTURE.

The triumph of Dr. Brooks means, to some, that the Church has passed through a revolution. She has abandoned what is called her old and narrow ground, and, by the voice of the majority of the bishops, taken a new departure. Henceforth, for the Episcopal Church to enter a town for mission work where a Christian minister is already preaching, may be regarded as an impertinence. The basis once promulgated for unity, contains no longer the Historic Episcopate. The Episcopal Church as a distinctive body in the midst of the rival sects is no more. It is held that "we have nothing to offer which the others have not." The brilliant Boston pulpit-orator, backed by the power of the press and

public popular opinion, has led the whole Church, by the final voice of the House of Bishops, into the unbounded field of Broad Churchism, into what a Unitarian calls a radically inconsistent position. Consistency now seems to demand that our chancels and altars should witness to officiating ministers of all denominations. Those of other Communions expect that Bishop Brooks will burn all barriers away and make this branch of the Church, so far as the Apostolic fellowship is concerned, like the Methodist Episcopal Church leaving the Roman branch the only witness to Apostolic Succession. Now the practical thing to do is to merge the P. E. Church into the M. E. Church ; let the mother go home to her daughter.—*Church Bells* (*Davenport*).

The Family.

HOME.

"Home!" the word has magic sweetness
To the heart that yearns for love;
See, on wings of arrowy fleetness
Homeward flies the mated dove!
So would souls, by fate left lonely
Through life's wilderness to roam,
Gladly fly, if they could only
In some fond heart find a home.

Home, the dearest of all places,
Whither toil the little feet;
Fairy rings of happy faces
Round its plenteous table meet:
Where is softly lisped "Our Father,"
Where, around the sacred Tome,
Husband, wife, and children gather,
In harmony of home.

Home, the habitation holy
Where an angel mother stood!
In our eyes, though poor and lowly,
Noblest of all womanhood;
Ah, how many hearts have panted,
Far across the ocean foam,
Just to die in the enchanted
Haven of their long-lost home.

Home should be a type of heaven,
Sacred temple of sweet peace;
Where no strife can enter, even
Care within its walls should cease;
But if death, or wholesome sorrow
From the Father's hand should come;
Out of anguish, let us borrow
Greater love for heaven, our Home.

—*Sunday at Home.*

PASTORAL VISITATION.

Dr. Cuyler says he never accepted the excuse, "you should have missed me out of church," as a sufficient reason for not telling him about sickness in his families. A man may be absent from church for any one of a dozen reasons. Besides, a minister should worship in church as well as any other member of the congregation. He cannot worship and take the census of the congregation at the same time. He is not in the pulpit as a census enumerator. Counting the people is not worship. Looking around for absent parishioners is neither praise, nor prayer, nor preaching.

We have heard ministers boast that they could make a survey of the people and count the absentees during the singing. Singing is praise, or at least, should be. Is it not the privilege and duty of the minister to praise God? Fancy a minister saying, "Let us praise God by singing the 23d Psalm," and as soon as the people begin to sing he begins to take the census.

The best way to explode many an error is to state it plainly. Let us try that plan on the census-in-church theory. Imagine a congregation singing Hymn 167 while the minister enumerates:

Congregation sings: "Give me the wings of faith to rise—"

Minister (inwardly): "Don't see Brown in church this morning."

Congregation: "Within the veil and see—"

Minister: "Smith is absent this morning again. Cannot get that man to attend regularly. Wonder what excuse he'll have to-morrow."

Congregation: "The saints above, how great their joys—"

Minister: "Robinson is not back yet. Will he ever get over that pet about his pew?"

Congregation: "How bright their glories be."

Minister: "Jones has never been in the church since the election. Expected the Presbyterian vote, but did not get it."

Does this seem irreverent? Perhaps it does, but the irreverence is in the thing, not in the stating of it. If it is right to do that sort of thing it cannot be wrong to give a literal description of what is done. The wrong must be divided between the parishioners who make it necessary for the minister to turn himself into a census enumerator, when he ought to be praising God, and the pastor who yields to the pressure.

An occasional minister may possibly be able to count the absentees without thinking of the causes of their absence, but the great majority cannot. The causes are not all spiritual, not even ecclesiastical. Sometimes they are only too well known, and thinking over them even for a moment may easily put a sensitive minister into a frame of mind utterly fatal to the edification of his congregation. Should the whole congregation be asked to suffer because one man who may have the sulks instead of sickness does not happen to be in church?

Is there no remedy? It is useless to speak of the minister doing all. No living pastor can keep the exact condition of hundreds of families before his mind every day. Elders can do much by keeping an eye on their districts and reporting cases of illness. The remedy, however, must come, if it ever does come, from the people themselves. When the people stop saying, "I thought you would know, or, "I thought some person would tell you," or, "I thought you would miss me out of church"—when they stop saying these things and deal as fairly with their pastors as they do with their doctor, there will be no more trouble. May a kind Providence speed the day!—*Canada Presbyterian.*

ATTEMPTING TOO MUCH.

"How does Mrs. M. ever accomplish all that she does?" exclaimed a lady one day. "She is a fine pianist, takes painting lessons, is very active in the church, and belongs to at least four clubs, literary and educational. She entertains a great deal and writes for the press. I don't see when she ever finds time to get it all in!"

"When does she attend to her family?" asked an old-fashioned matron who knew that Mrs. M. had four children, and who realized that in this age of the world women cannot chloroform their offspring and pack them away in bureau drawers. "She must have to look after them a little."

"O, I've never heard that she neglected her family!" protested the first speaker.

"But something must be slighted when one attempts so much," persisted the old-fashioned matron.

And she was right. Mrs. M's. work was poor and weak all around. What she said and what she wrote, what she played and what she painted, was shallow and superficial. Her whole life showed that she had—to borrow an expressive slang phrase—"spread herself out too thin." She was attempting too much, and the inevitable result was feebleness of performance and deterioration of tissue.

There is no other way in which to build up a strong character, to do one's best service for the Master, than by the thorough doing of each duty as we take it up. When too many obligations have been assumed to admit of the full and complete discharge of all of them—no matter how excellent and worthy they may be—it is essential that the number should be cut down, or else the growth of the individual will cease. The spirit is ever young and ever aspiring. It is the belief of many of our best and wisest that it will grow throughout eternity. But, as with the growing animal, too heavy a burden stunts and deforms the aspiring mind. Struggle is necessary for development, but too hard and hopeless a struggle crushes out all capacity for development.

"Zeus hates those who attempt too much," was a common proverb among the ancient Greeks. It is significant of much, in view of the fact that they were the most symmetrically developed nation of ancient or modern times. They were made to realize to the full that the sweetest rewards of the gods came never to those who frittered their strength away in too many directions. To one who has ever tasted the joy of work well and thoroughly done it is misery to discover that one has so much on hand that no single task can be successfully accomplished.

At the rate at which many of our "progressive" modern women are living they will soon be bankrupt in mind and body—they will be in that "almshouse for souls" of which Thoreau so finely tells us.—*The Congregationalist.*

WHISTLING BOYS.

If ever in the course of human events Heaven blesses me with an heir of the small boy class, says the *Louisville Post*, I shall teach him to whistle early in his young career, and encourage him to warble merrily away throughout the sunshine and shade of youth and age. I never see a youngster with his hands shoved down in his pants pockets, his head thrown back, his cheeks swelled out like a pair of bellows, and his puckered lips piping a jolly tune, that I don't set that boy down as an innocent-hearted lad who wouldn't do anything more harmful than rob a watermelon patch or such; he wouldn't tell a malicious lie or do a cowardly trick. These are the works of the sly youngster with the averted eye and the soft tread, who is afraid to whistle lest he make a noise and attract attention. The whistling boy never makes the footpad or the cut-throat, though he may never be President. I can't help having my suspicions about a man who never learned to whistle in his youth. In nine cases out of ten he has a falsetto voice and a bad digestion, and his ideas on many points of morality are questionable.

THE SECRET OF A LONG LIFE.

You sometimes see a woman whose old age is as exquisite as was the perfect bloom of her youth. You wonder how this has come about; you wonder how it is her life has been a long and happy one. Here are some of the reasons:

She knew how to forget disagreeable things.

She understood the art of enjoyment.

She kept her nerves well in hand, and inflicted them on no one.

She believed in the goodness of her own daughters and in that of her neighbors.

She cultivated a good digestion.

She mastered the art of saying pleasant words.

She did not expect too much from her friends.

She made whatever work came to her congenial.

She retained her illusion and did not believe that all the world was wicked and unkind.

She relieved the miserable, and sympathized with the sorrowful.

She retained an even disposition, and made the best of everything.

She did whatever came to her cheerfully and well.

She never forgot that kind words and a smile cost nothing, but are priceless treasures to the discouraged.

She did unto others as she would be done by, and now that old age has come to her, and there is a halo of white hair about her head, she is loved and considered.

This is the secret of a long life and a happy one.—*Ladies' Home Journal.*

Youth's Department.

OCTOBER'S PARTY.

AN AUTUMNAL ODE.

October gave a party:
The Leaves in hundreds came—
The Ashes, Oak and Maples,
And those of every name.

The Sunshine spread a carpet,
And everything was grand;
Miss Weather led the dancing,
Professor Wind, the band.

The Chestnuts came in yellow;
The Oaks in crimson dressed
The lovely Misses Maple,
In purple, looked their best.

All balanced to their partners
And gayly fluttered by;
The sight was like a rainbow
New fallen from the sky.

Then in the rustling hollows
At hide and seek they played;
The party closed at sundown,
And everybody stayed.

Professor Wind played louder:
They blew along the ground;
And then the party ended,
In jolly "hands around."

—*S. S. Evangelist.*

NOBLESSE OBLIGE.

"What does it mean, I wonder?" mused Alice Hamilton. "I've run across that phrase so many times lately. How I wish I knew French! '*Noblesse*'—that must be something about nobles, I fancy; and '*oblige*'—why that seems thoroughly English. I dare say people are obliged to do as the nobility wish, since they have the power, but some way that meaning doesn't exactly fit here. I'll ask Aunt Fanny, maybe she'll know."

Miss Lee, the younger sister of Alice's mother, was the most charming member of a family, an aunt old enough to be constant referee, adviser, and counsellor, not so old as to have lost her acquaintance with young girlhood. It followed that to her cozy room came many puzzling questions.

"What does '*Noblesse oblige*' mean Aunt Fanny? Is it that the nobility can force the common people to do as they like because they have the power?"

Miss Lee smiled as she answered, "I think you have turned the meaning quite topsy turvy. Suppose you look among the quotations from foreign languages in the back part of the large dictionary." She liked the plan of letting people find out things for themselves, knowing that is the best way to make them remember.

Alice turned to the heavy book which always lay open on its stand, and read "*Noblesse oblige.* Rank imposes obligation."

She looked as if she didn't fully understand, although a glimpse of light had come.

"Perhaps," said her aunt, "a free rendering would be some thing like this: We have a right to look for noble actions from persons of noble birth. Or this—noble birth brings with it the obligation to lead a noble life. You see that reverses your idea; the obligation is upon those who are noble, not imposed by them. It is a beautiful proverb and has a wider application than you may think, reaching even to you and to me."

"Why I don't see how, Aunt Fanny, since we are all equals in this country; there is no titled class."

"Some months ago I read a beautiful story about Jenny Lind and the Princess Alice. It may help you to see what I mean. You know we read the life of the Princess Alice together, and you remember what a kind heart she had, always interested for and ready to help the poor. Of course, in her high station, her influence in such ways was very great. Jenny Lind had just such a heart, too, and when she was asked to sing for the benefit of orphan asylums, or hospitals, she did it with a willing grace, often, indeed, sacrificing opportunities of gain to herself. She did this so many times that the Princess Alice, who was her great friend, once remonstrated, telling her she ought not to make such frequent sacrifices; and what did the nightingale say?

"'Dear Princess, your rank is your royal gift, and you use it royally when you give your presence to the opening of all charitable institutions. My voice is my royal gift, and shall I not use it freely for those who are in need?' There was no answer to such words as these. Were not both women royal, though one came from a long line of noble ancestors and the other was reared in poverty and loneliness? Were they not peers in heart, because both recognized the force of '*Noblesse oblige?*' Do you see, Alice?" and the aunt pushed aside, with a fond touch, the wavlng hair, and looked into the earnest, questioning eyes.

"Yes—a little bit—but to me, Aunt Fanny, you said it applied even to me, and I don't seem to have any special gifts"—with a little sigh.

"Well, dear, this is what was in my thought. You and I, humble though our station may be, so far as wealth or honors are concerned, are yet members of the highest nobility."

Alice started: then a light broke over her face as Miss Lee went on:

"We are Christians, and every Christian, girl or woman, is the daughter of a King, is a princess. If that idea takes possession of you, you will see that in every thought, word, and act of life 'Rank imposes obligation;' the obligation to live as befits our birth to glorify our kingly Father. I have often thought '*Noblesse oblige*' might be the Christian's appropriate motto."

Alice didn't say much; she never did when she was deeply moved; only, "Thank you, Aunt Fanny," as she went quietly to her room.

But in the days which followed, whenever selfishness was to be overcome, or a kind service to be rendered, or poor or the servants to be considered, or an irritable word to be suppressed, she was accustomed to whisper to herself the words "*Noblesse oblige.*"

Who shall determine how great was their power in expanding the younger girl's life into a sweet and gracious Christian womanhood.—*The Silver Cross.*

HOW SADIE HELPED MAMMA.

Sadie was only five years old, but she loved very much to help her mamma. Mamma was very poor; she went out somewhere almost every day to wash, and left Sadie in the kind care of the woman who lived in the next room.

One cold morning mamma went out to buy some flannel to make her little girl a dress, and left that little girl asleep on the bed; she said to herself she would be back in fifteen minutes, but it was a long hour before she came home. And what do you think she saw when she softly opened the door? She saw a little girl in her night-dress, standing on a stool close by the stove, stirring something in the big iron pot with the long poker.

"I'm helping mamma!" she cried; "I'm making soup."

"Oh, dear!" cried mamma, for there in the big iron pot, Sadie had poured all the food her mother had in the house, and she had not one cent to buy any more. Half a pound of coffee went in, one pound of tea, part of a box of oatmeal, one quart of buttermilk, and one dozen eggs.

Sadie's mamma was very sorry to have her food wasted. Sadie wanted to help, but she did not know how. Next time she will say, "Mamma, tell me how to help you."

A LITTLE FOX.

It was in Sunday-school among a large number of little children, that I saw one of the "little foxes that spoil the vines," and I thought I should like very much to catch it. Just think of it, children, a sly, cunning little fox, running loose right in your midst. I want you to help me capture it. I wonder if you have ever seen it? It often gets in among the large children, and even troubles the grown people, but I think if the small boys and girls will help to take care of it, we can keep it away when they get older.

I will tell you how it acted. It came with a nice-looking boy. Somehow the little fellow did not seem to know that he had any such little fox with him. He didn't think about it. And right here I want to tell you that if you help to catch it you must not look at any other boy or girl, but simply keep watch of yourself.

The boy who had this fox in the first place did not know anything about the lesson, and he did not act as if he wanted to learn. He turned this way and that way, and once or twice tried to put his hat on. The little fox he carried began to bother another boy who was near him, so that the teacher was troubled and the fruit of the lesson seemed to be all eaten up by the fox.

I wondered if there would be anything left to take home.

There were a good many other things that it did, but if you watch you will find out all about it for yourselves. Perhaps if I tell you its name, you can catch it right away and stop the harm it is doing.

It is thoughtlessness. A long name for a little fox, but you will all know what it means.

Do try and see if you cannot keep it from going with you to any place.

Think about things, and that will put away the little fox and keep it from spoiling the good fruit you may have in your lives.

Pleasantries.

When a clergyman remarked there would be a nave in the church the society was building, an old lady whispered that she knew the party to whom he referred.

At a recent Boston wedding, as the newly-married pair were marching down the aisle, the organist played for a recessional, "Onward Christian soldiers, marching *as to war.*"

"The church seems to be packed," said one man on the outside as he paused to look in at the door. "Are they taking a lot of new converts into membership?" "Converts nothin'!" whispered the sexton. "We don't have any converts at this church. We're tryin' a man for heresy."

NOTICE.

☞ *Editorial Correspondence address to* THE REFORMED CHURCH MESSENGER, *907 Arch Street, Philadelphia.*

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THE REFORMED CHURCH MESSENGER,

907 Arch Street, Philadelphia, Pa.

THURSDAY, OCTOBER 29, 1891.

A GOOD while ago we read somewhere of the ordination of a Congregational minister that once took place in New England or possibly in old England, in the seventeenth or eighteenth century, at which as there were no ministers present, the elders conducted the service. To this in itself there was no objection at the time, but when it was ascertained that the elders had mittens or gloves on their hands when they performed the solemn act of the laying on of hands, as it was cold weather, a serious difficulty arose and the circumstance led to a considerable amount of controversy. Some thought the ordination was valid and some thought it was not. In the end it was allowed to pass, and there was no second ordination. From the Congregational standpoint some good men were thus driven into their own extreme of the letter, not altogether unlike some other good men in England and this country, who think that hundreds and thousands of ministers ought to submit to a second ordination, in order to complete their ministerial office, and so fulfill all righteousness. One extreme begets another.

IT is said that a Russian senator at St. Petersburg estimates that 32,000,000 peasants in Russia are now destitute, and must be provided for during the next ten months. There may be some mistake in these figures or the estimate is perhaps too high. From other sources, however, we learn that the destitution is very great. Similar reports, although not so aggravated, come to us from other parts of the old world. A large part of Burmah in British India is already suffering from famine, and the English authorities will be kept busy for some time to come in preventing myriads of people from perishing with hunger. What effect will this state of affairs have upon the question of war in Europe, which has been coming for so many years, but has not yet broken out, because God rules? If Russia has so many mouths to feed and wishes to complete her great public improvements, then as it would seem, it is very unlikely that, with her present impecuniosity compelling her to borrow of the Jews whom she is persecuting, she would plunge her suffering people into war and herself into bankruptcy during the next ten months.

IT was the mission of the Children of Israel in times of old to maintain the unity of God, and to hold Him forth as the one, living and true God, in opposition to what seemed to be an irrepressible tendency among the nations generally to multiply and increase the number of false gods. It was moreover difficult to restrain even the chosen people themselves from running into the same excess of folly. The first commandment, written by the finger of God forbade all idolatry, but it was not until the return of the Jews from the Babylonish captivity that this article of faith became firmly and indelibly fixed in the national mind. That was something, a grand achievement in the progress of history. A firm foundation was thus laid for a higher and more complete revelation of God in the person of Christ, in His diversity as well as in His unity, as three yet only one. The mission of the Jews came to an end, when the Holy Ghost was poured out on the day of Pentecost. Jerusalem, the Temple, the High Priesthood, passed away, because they were no longer of any use—a mere encumbrance in the way of the new revelation. It is the mission now of the true Israel of God to hold fast to the faith once delivered to the saints, which consisted, not in speculative theories or theological dogmas, which may be valuable in their place, but substantially in the fact of the Trinity or its outcome in the Apostles' Creed. As the main truth of the first dispensation had to be sustained and kept alive by the most wonderful miracles, so it was at first with the second and more sublime revelation of God. The opposition to the truth in both cases was the same. It still continues as violent as ever, although under more insidious forms. But God is great, and truth is mighty—to the pulling down of strongholds.

WE have attended many meetings at Synod and in other places, where the religious instruction of the young in the Sunday-school and the family was thoroughly and impressively set forth. The conclusion usually arrived at was that this duty was not attended to as it ought to be. Parents and Sunday-school teachers, accordingly, were reminded of their defects and exhorted to try and do better in the future. There is no doubt there is room for improvement in both directions, but charity would lead us to believe that those engaged in this good work are trying to do their best, seeking to do still better, according to the grace which is accorded to them. But the question may be asked whether the boys and girls, not yet old enough to attend instruction preparatory to confirmation, receive that attention and instruction from their *pastors* which they ought to get. No one will for a moment doubt that such instruction would be superior to any other which they do or can receive in the ways referred to. Let the children from eight to twelve years of age, for instance, be brought together and taught the catechism in a familiar way by the teacher best qualified for this purpose, and it is easy to see that they will learn more about the doctrines or truths of the Gospel in their order than they possibly can in the Sunday-school. We know there are difficulties in the way, but we imagine that there are few that might not be overcome. We remember the case of one of our ministers, who had many onerous duties to attend to, but he was accustomed to devote half an hour, after worship on Sunday afternoon, to instructing the younger class of children in the catechism, or rather to talking to them about it, explaining all difficult terms, asking them questions, and familiarizing himself with their faces and names. This brief session became very attractive to some very old persons as well as some who were very young, because they liked to hear the minister talk, as they said. The impression thus made on all alike was of a very happy character, as we well know, because we here speak from experience in the matter.

A FIRM TRUST.

Nevertheless, says the Apostle, the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. Any person that accepts the facts of redemption as historically true can have no doubts in regard to the future blessedness of the saints. The more he studies these facts in their connections, the more clearly he sees and knows who and what Christ is; that He in our human nature triumphed over death and ascended up on high; and that now as our head by a mysterious union with believers He is enabled to exalt and glorify them also, the stronger will his faith be in the final glorification of His people. But when the Christian inquires, Am I His or am I not? that is a different question. Here, in consequence of human weakness, of the temptations of the Wicked One, or it may be, of an extreme, morbid conscientiousness, doubts come in and he is assailed on every side, lest having lived an outward Christian life he may in the end be a castaway, just as the Apostle Paul had his wholesome fears. The old martyrs were permitted to rejoice with joy unspeakable at the stake—for a good and wise purpose—but many of the very best Christians in all ages have not been thus highly favored. They walk through darkness in this world and on their dying couches, they are at times severely tried. Bunyan wrote wisely, therefore, when he represented the Christian as struggling with the dark waves when he crossed the river of death, whilst self-deceivers—hypocrites around him—were quite gay in their boats of self-righteousness, as they went down the stream without knowing it, never to reach the happy shores beyond. The foundation is firm, but Christians should seek more and more to gain a firm reliance, and then, be thankful in proportion as they come to have a heartfelt trust in their Lord and Saviour Jesus Christ. It is not always the "most certain" who stand on the best foundation.

LATENT POSSIBILITIES.

Ministers and others sometimes become discouraged at the slow progress which our Church is making, especially at the apparently small amount of contributions reported from year to year, in carrying forward its general or benevolent operations. Outsiders even have pointed their fingers at us, and asked, why our people with their large farms are not doing more for the cause of Christ. The question can be easily answered, but we do not propose to reply to it in this place. We simply wish to direct attention at this time to the fact that our members have hitherto been willing to respond, generously also, whenever any object of vital importanoe is presented for their consideration, and properly explained to them. As an illustration of this remark we simply refer to the Centennial Year in 1841, when the churches were asked to contribute $100,000 for the institutions at Mercersburg and other benevolent objects. At that time the denominations were weak in membership, not as strong numerically as the Eastern Synod is at present. Besides, the people then were not accustomed as yet to give freely to objects outside of their own congregations, and the amount asked for seemed to be enormous, in fact, chimerical. It could never be raised, it was said, and yet it *was* raised, and in fact, with probably something over. It was a surprise, and a source of encouragement and of general rejoicing to all alike. See *Life of Dr. Nevin*, p. 135. The membership of the Church at the present day is much larger, and with its increasing intelligence, it is able to do a great deal more for Christ and His cause than it did or could do fifty years ago. We affirm that we are capable of doing great things for the progress of the kingdom of heaven. We are aware that many of our members are still sleepy and drowsy; but let the ministers do their full duty, and they will no doubt do theirs. So we believe, and it is well to have faith in our people.

As it is, probably the choicest ministry is not always in the largest and most crowded places of meeting. Quiet pastors in secluded districts are proclaiming the glad tidings of Jesus' love to their flock, and are earning for themselves a good reward.—*The Rock.*

For Reformed Church Messenger.

AN OLD TIMED MIRACULOUS SPRING.

At the old stone meeting-house of Middle-spring, by which *name* the branch on which it stood in Cumberland Valley, Pa., is known, during the intermissions on the Sabbaths in the summer time which intervened between the two sermons which were then and there preached, the congregation, in the meanwhile awaiting on the shaded lawn without for the second sermon, were for a long while without a spring from which they might allay their acquired thirst, when suddenly in the sixteenth year of the present century, or thereabouts, the following very remarkable event occurred, as it was then recorded by John Nevin, an educated farmer, and one of its parishioners at the time :

Where Moody fills the sacred desk
And, conscious of the reverent task
Of embassy divine,
Aims not to catch applause by thwacks
Of thumping rhetoric, but attacks
With sober truth the mind,

The thirsting soul may drink amain,
Drink deep and never thirst again,
The gift of God to man ;
Meanwhile its tenement of clay
In parching thirst had spent the day,
No cooling spring at hand.

O Middle-spring, oft, on thy brink,
Crowds have I seen to stoop and drink
A warm, unquenching cheer,
And oft observed the incautious youth,
At intervals, when urged by drouth,
Betake them to a neighboring booth,
To guzzle barmy beer.

When, lo, forth issuing 'neath the hill,
Spontaneous burst a limpid rill,
Unknown to Nature's laws ;
The admiring crowd, in critic mood,
Taste the pure lymph, pronounce it good,
And next inquire the cause.

Then search the cause, but marvel not
That thirsting, murmuring Jews forgot
An omnipresent God,
Who saw the welcome current break
Forth from the rock, when He, the Meek,
Applied the potent rod.

Thus recalled, the original having been long lost, and rewritten from memory, so near and close as he could, for the MESSENGER, on this the 21st day of October, 1891, by W. M. N., an octogenarian, Lancaster, Pa.

For Reformed Church Messenger.

FOREIGN MISSIONS.

The reception which has been accorded to Rev. J. P. Moore, by the members of the several Synods which he has visited, and numerous ministers and members of the Church besides, who pressed forward to greet him, has been more than cordial. The impression he has made both in his personal intercourse, and by his addresses before the Synods, is reassuring as to the power he will exert in awakening a new and intensified interest in the work of Foreign Missions. And it is with profound thankfulness that the Board is encouraged to believe that the season of struggle and embarrassment in carrying forward the work, is about to give place to an opportunity for vigorous, successful and enlarged achievement.

Our mission, since its removal to Sendai, has largely been in a growing, formative state. The policy of raising up a native ministry as being indispensable to the Christianizing of Japan, having been concluded upon, it was immediately necessary that suitable schools should be established, and equipped not only with a sufficient teaching force, but also with the necessary buildings, both for residence and for school purposes. The mission, however, did not wait for the completion of these necessary adjuncts, but inaugurated at once its educational work by the establishment of a Training School for the education of native ministers, and also a Girls' School, for the training of Bible women, and especially for the rearing of Christian wives and mothers. At first this educational work was much embarrassed for want of suitable conveniences and buildings. There has been for a number of years consequently, the expenditure of much time and anxious labor, and no small sum of money, in providing these necessities. As the result, we have to-day a building for the Girls' Schools, and a residence contiguous for the lady teachers ; two residences for the professors in the Theological Training School, and last, but very far from being the least, the Seminary Building. In each school there are about 40 pupils. As rapidly as the home Church has furnished the means, the Board has been strengthening the teaching force.

While there remains several additions yet to be made to completely equip the mission, yet sufficient progress has been made to have carried our work beyond its experimental stage. One or two additional residences will be necessary, when means are available for filling additional chairs in the Seminary. With Miss Hollowell going out, the teaching force in the Girls' School may, for the present, be considered as full. But not so with the Seminary, with but two American teachers. Rev. Moore emphasizes the necessity of a speedy reinforcement of that School, by at least one additional teacher. If the Church could only be induced to furnish the necessary additional means, the Board would be rejoiced in immediately issuing the call for another man, to hasten to the relief of our oppressed brethren, and who might yet find the way open to take the inviting place made vacant by Rev. Moore's return to America, in the Higher Middle School in Sendai.

Within the last few months we have been asked the question a number of times, Will Brother Moore return to Japan? There was a manifest anxiety on the subject. At the time we could not definitely answer the question, and could only say, that if he did not, it would not be the Board's fault, for there were no scores to be settled, and that he enjoyed the full confidence of every member of the Board. Now it is with heart-felt satisfaction that we can definitely answer that question with a square *Yes, God willing*. At the meeting of the Ohio Synod, a brother, whose works testify to his deep concern in the success of our foreign work, approached, and with a tear glistening in his eye asked him, "Brother Moore, will you return to Japan?" His heart was made glad by the reply, "Yes, it is my intention and expectation to return." "That," said the inquiring brother, "will lift a load of anxiety from the heart of my wife."

Everything now seems to beckon us forward. Our work and the necessary appliances and facilities, are so far complete as to make us feel that we have secured a permanent establishment. The doors are open before us in scores of directions. And to the extent that the love of Christ, and the love of the souls for whom He shed His blood, abide in the hearts of the ministers and members of our Church, will they gird up their loins and press to the accomplishment of the glorious work before us.

S. N. CALLENDER, Secretary.

Do not spend what strength you have, like the clematis, in climbing on yourself, but lay hold on things that are eternal, and the peace of them will pass into your soul like a healing balm. Put yourself in the great everlasting currents, and then you can rest on your oars, and let those currents bear you on their strength.

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The Publisher's Column.

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Poetry.

SEPARATED UNTO GOD.

MRS. E. M. WHITTEMORE.

My God, I will be wholly Thine,
Thine ever more to be;
So in a covenant Divine,
I'll just give all to Thee:
My body, my soul, my spirit,
Whatever that will mean;
Thou givest the strength to do it,
And on that strength I'll lean.

I wish I had obeyed Thy voice,
When *first* it spake to me;
For since I have, I *do* rejoice,
And *Thou art all to me.*
'Twas so of God from first to last,
I felt I *must* obey;
And though I hadn't in the past,
I said "*I will*," to day.

I heard Thy voice once long ago,
Just as it spoke to day;
'Twas love, entreating me to know
Thee in a holier way.
The vow is made—it's sealed above
By God, and God the Son;
As through the Holy Ghost in love,
The act itself was done.

Thou, Lord, canst surely well afford
To keep me for Thine own,
When separated thus to God,
To do His will alone.
And Thou wilt keep me set apart,
If I but faithful be;
For every day, Thou wilt impart
More of Thyself to me.

I wouldn't, if I could to-day,
Recall that solemn vow:
For in a *far more vital way*,
It binds me to Him now.

Selections.

The end of life is not a thought, but an action—action for others.—*F. W. Robertson.*

I know of nothing great upon earth, unless sacrifice and the cross be mingled with it.—*Ravignan.*

All the honey that can be gathered from the flowers of this world has less sweetness than the vinegar and gall of Jesus Christ our Lord.—*St. Ignatius.*

We should pray with as much earnestness as those who expect everything from God; we should act with as much energy as those who expect everything from themselves.—*Colton.*

Every day is a little life, and our whole life is but a day repeated. Those, therefore, that dare lose a day are dangerously prodigal; those that dare misspend it are desperate,—*Bishop Hall.*

Truths we sincerely and heartily believe govern our whole life. Inwrought and powerful convictions of any kind mould the character of a man whether for good or ill. Consequently, our beliefs are the real factors in our history. We make a great and grievous mistake when we assign them a secondary place.—*Word and Work.*

There are in this rude, stunning tide
Of human care and crime,
With whom the melodies abide
Of the everlasting chime,
Who carry music in their heart,
Through dusty lane and wrangling mart,
Plying their daily toil with busier feet,
Because their secret souls a holy strain repeat.

—*John Keble.*

Science and Art.

Geologists have proved that the diamond mines of South Africa are situated in vents or chimneys, varying from about 70 feet to 1,500 feet in diameter, and descending vertically through the schists which form the ordinary *strata* of the district. These vents are filled up with fragments of silicated and magnesian rocks, in which the diamonds are scattered, and before the diggings began each was capped by a hillock or "kopje." They are seventeen in number, and run in a straight line about 120 miles.—*Young Men's Era.*

That sunflowers turn with the sun is about as true as that any other flowers similarly turn. In the growth of plants the flower stems take a spiral motion. In many cases the uncoiling is finished by the time the flowers open; but in many cases it continues for a short time longer. Prof. W. A. Kellerman, in a recent issue of the Kansas *Academy of Science*, has been testing how far the common sunflower "turns to the sun." He found 87 per cent. of the heads, while in bloom, show some movement by day, and a less percentage at night. He also found that 23 per cent. had a movement somewhat toward the west, and 8 per cent. toward the east. The night motion was 21 per cent. eastward and 8 westward. This difference would show, if it were at all necessary, that there is no heliotropism in the case. But the knowledge that the motion is a mere uncoiling, and that there are continuous alternations in the direction of the spirals in the growing inflorescence of plants, explains the supposed difficulty.

Items of Interest.

The last Indian census shows that in the past ten years the natural growth of India's population has been 27,500,000. The population now number 286,000,000.

Turkey has sent to the Powers an explanation in regard to the Dardanelles incident, claiming that no change in existing treaties is involved in allowing the passage of the Russian transport ships.

A passenger train on the Baltimore and Ohio Railroad, which was delayed by the elevator fire at Locust Point, on Sunday morning, the 4th inst., made the run of 92 miles on the Pennsylvania division in 92 minutes.

Dr. A. T. Pierson (Presbyterian) of Philadelphia, is to fill the pulpit of Rev. Charles H. Spurgeon (Baptist), of London, temporarily, during the latter's illness. Dr. Pierson is expected to sail at an early date for England.

The U. S. delegate to the American Historic Exhibition at Madrid has informed the Spanish government that the post of honor at the Columbian fair at Chicago will be reserved for Spain as a souvenir of the discovery of America.

After being speechless for nearly seventeen years, Otto Wirther of Youngstown, Ohio, recently surprised himself and his friends by conversing fluently in both English and German. When eighteen years old he was stricken with illness, and upen recovery was a mute. He was induced to try electricity, which restored his speech.

The inauguration of Ethelbert Dudley Warfield, LL.D., lately President of Miami University, as President of Lafayette College, took place at Easton, Pa., on Tuesday, October 20th. Besides Dr. Warfield's inaugural address there were addresses in behalf of the alumni faculty and students, by George C. Heckman, D.D., Prof. Thos. C. Porter, D.D., LL.D., and Mr. William M. Jack.

John Wesley's chair and the Epworth Bible were used at the sessions of the Methodist Ecumenical Council, in Washington. This chair was given by a leading English Methodist to the new American University. It was used by the presiding officer of the conference during all the sessions, and then will be put away until the American University is an accomplished fact. The Bible had been borrowed by Bishop Hurst. It was used by John Wesley's father in the Epworth church, and by clergymen who succeeded him.

Hints and Recipes.

To make pumpkin pie, cook your pumpkin until it is thoroughly done, and run through a sieve. To a pint of pumpkin thus prepared add one pint of sweet milk, and three eggs well beaten. Season with nutmeg and ginger, sweeten to taste. Bake as a custard in a quick oven, having only one crust, a bottom one.

TEA CAKES FOR CHILDREN.—Make a biscuit dough of one pint of flour, one and a half teaspoonfuls of baking powder, half a teaspoonful of salt, and a full tablespoonful each of butter and lard. Rub the shortening into the flour, having first thoroughly mixed in the salt and the baking powder. Use enough new milk to make into a soft dough. Roll it out very thin and sprinkle on a cup of crushed coffee sugar, well mixed with a small teaspoonful of cinnamon. Then roll it up tightly and cut it across in slices from three quarters to an inch thick. Lay them upon a biscuit pan and bake quickly.

THE BEST DENTIFRICE.—A certain dentist when asked, "What is the best dentifrice?" replied: "Soap and water twice a day." But what should one do when, in spite of careful brushing, a discoloration comes upon the teeth? "In that case get an ounce of prepared chalk and an ounce of powdered orris-root, and mix thoroughly. This is as good as any tooth-powder made. The orris-root costs little when bought separately, but added to prepared tooth powders one pays more for it. Add a very little sugar to this powder, and it will be more acceptable to the little folks, who should be taught to brush their teeth twice a day. Beware of the liquid tooth-washes; they usually contain an acid which is extremely destructive to the teeth, and the brilliant whiteness produced by their use is at the cost of the vitality of the teeth." Is charcoal good? "Yes, if it is free from grit. It should be pulverized thoroughly, and feel smooth, else it will scratch and wear away the tooth enamel."

Farm and Garden.

When transplanting trees take up enough earth with the roots to hold the tree erect when set on the surface of the ground. Observe—this rule complies with the requisites usually quoted at length. The sun's rays cannot reach the roots nor the air touch them; the moisture does not leave them for a moment; the soil is already prepared, and remains fitted on them.

INCUBATORS.—One who is apparently familiar with the subject says that perhaps no branch of stock raising has been improved so much or made as profitable within the past decade as that of poultry. At the time of the Centennial the use of incubators was well known, but they had not been perfected. But at the present day they are extensively used, and the raising of early broilers for the New York and Philadelphia markets is now a leading industry along the line of the Camden and Atlantic Railway, and the business is increasing. The town of Hammonton, N. J., has now about thirty broiler farms, ranging in capacity from 1,000 to 1,500 broilers every ten weeks, and at Elwood and Dumbarton, on the same railway, are two of the largest establishments in the United States, the buildings at the latter place being nearly one-fourth of a mile in length if placed together, while those at Hammonton would reach a much greater distance.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch St.

The November number of CASSELL'S FAMILY MAGAZINE contains—That Little Woman, The Quaker Girl, Among the Scillies, Uncle John's Prize Chrysanthemums, The Least Frequented Way, A Forlorn Hope, When George the Second was King, Mr. Smith in His New Home, My Sister's Secret, The Brightening of Three Dreary Back Rooms, Gatherer.

The Cassell Publishing Co., New York, 15 cents a number; $1.50 a year in advance.

THE QUIVER for November contains—Succoth, or the Feast of Tabernacles, The Two Gardens, The Cross in the Commercial City, Chained to St. Paul, Relics, Quite a Character, On Stronger Wings, For Erica's Sake, The Oyster and the Oyster-Shell, Crookshanks, Rough-Riding in China, Short Arrows.

Cassell Publishing Co., New York, 15 cents a number, $1.50 a year in advance.

The frontispiece in the November number of THE MAGAZINE OF ART is "The White Cow." Its contents are—David Murray, A.R.A., Sculpture of the Year, Charles Chaplin, Illustrated Journalism, Linseed Oil in Painting, Knole.

Cassell Publishing Co., New York, 35 cents a number, $3.50 a year, in advance.

POPULAR SCIENCE MONTHLY. Edited by W. J. Youmans. Contents for November—University Extension, The Development of American Industries since Columbus, IX. The Manufacture of Steel, Do We Teach Geology? Dress and Adornment, III. Ornament, Some of the Possibilities of Economic Botany, Lessons from the Census, Reef-Knot Nets. The Ethics of Confucius, The Origin of Painting, High Life, Sketch of James Curtis Booth, with Portrait; Editor's Table; Literary Notices; Popular Miscellany; and Notes.

Published by D. Appleton & Co., 1, 3 & 5 Bond street, New York.

LITTELL'S LIVING AGE. The number of The Living Age for October 24 contains—Lowell in his Poetry, Fortnightly Review; Detected Culprits, Cornhill Magazine; Science and Society in the Fifties, by Mrs. Andrew Crosse, Temple Bar; Two Jealousies, English Illustrated Magazine; A Day at the Meydoum Pyramid, Gentleman's Magazine; A War Correspondent's Reminiscences, by Archibald Forbes, Nineteenth Century; Victoria Colonna, Belgravia; Temper, Murray's Magazine; R. S. V. P., Temple Bar. Poetry.

$8.00 per year. Littell & Co., Boston, are the publishers.

Marriages.

On the 15th day of October, 1891, by the Rev. S. U. Mitman, at the residence of the bride's father, Lower Saucon, Northampton county, Pa., Arthur W. Lear of Erwinna, Pa., to Martha Mitman of Lower Saucon, Pa.

October 8th, at the bride's home, near Salisbury, Pa., by Rev. J. M. Evans, Mr. William H. Stotler to Miss Mary C. Hay, both of Elk Lick, Pa.

At he home of the bride's parents, No. 1500 12th avenue, Altoona, Pa., October 14th, 1891, by Rev. S. R. Bridenbaugh, assised by Rev. E. D. Weigle, pastor of First Lutheran church of Altoona, William H. Bridenbaugh, Esq., of Wichita, Kans., to Miss Mollie Metcalf, of Altoona, Pa.

Deaths.

Obituaries to be inserted free of charge must contain only *two hundred* words, and all words above that number, verses of poetry and resolutions, will be charged for at the rate of *one cent* a word. Money must accompany obituary to insure insertion. Memoirs of ministers, their wives, and of prominent laymen are exempt from this rule.

RESOLUTIONS OF RESPECT.

WHEREAS, It has pleased our Heavenly Father to remove, by death, the spirit of our beloved sister and fellow-member, Mrs. Maria Klein, beloved wife of our faithful pastor, Rev. D. G. Klein.

Resolved, That we bow in humble submission to the will of Him who does all things well, knowing that from a bed of suffering she has gone to mansions fair, and that our loss is her eternal gain.

Resolved, That we follow in her footsteps, knowing that she was a noble Christian example for all to follow, as one short year endeared her to the hearts of all.

Resolved, We tender our heartfelt sympathy to our beloved pastor and his family in this their hour of need, and pray God to sustain them in this bereavement.

Resolved, That these resolutions be published in the Millerstown Herald and REFORMED CHURCH MESSENGER, and a copy sent to the family of Rev. D. G. Klein, and inscribed in the minute book of society.

Our pastor's wife has gone before,
Over the river to that heavenly shore;
To welcome her friends as they pass o'er
To dwell in those mansions fair.

Our pastor's wife, we miss her sore,
Her presence is with us no more,
But her name we carry on our roll,
And her dues will carry the gospel call.

JOHN VENCIL,
JANE DARBENSPECK,
DORA MYERS,
Committee.

RESOLUTIONS

Of condolence and respect, passed by the students of the Theological Department ot Ursinus College, relative to the death of Mrs. G. W. Williard, who died at her home, in Collegeville, Pa., October 10th, 1891.

WHEREAS, We are again reminded of our mortality by the Angel of Death coming amongst us and calling to her mansion above, that house not made with hands, one who was held in the highest esteem and veneration, the wife of our honored and beloved professor, G. W. Williard, D.D., LL.D.; and,

WHEREAS, The family has lost a model in all domestic relations; the community a woman sympathetic and benevolent; the church, a member, faithful, able and beloved; therefore be it

Resolved, That we pay a respect to the dead and a condolence to the living, a fitting and deserved tribute to one whose life and character are worthy of all praise, and,

Resolved, That we greatly lament that by God's providence we were not permitted to form a more extensive acquaintance with one whose womanly virtues and Christian life were so worthy of our emulation, and,

Resolved, That we entreat the sweet ministries of grace for the afflicted husband and family, and that in the fullness of time they may be permitted to rejoice again in the companionship of her who has preceded them in the region of the blessed, the land of the hereafter; and,

Resolved, That a copy of these resolutions be sent to the family, and that they be published in the Reformed Church papers and the Ursinus College Bulletin.

HARVEY E. KILMER,
CHAS. H. SLINGHOFF,
E. C. SULT,
Committee.

Collegeville, Pa., Oct. 12, 1891.

DIED.—In Maytown, Pa., September 12, 1891, after an illness of ten days, James Brown Henderson, child of John D. and Sallie Henderson, aged 2 years, 9 months and 3 days.

Little Jimmy had endeared himself to all who knew him; which made it very trying to all to part with him. But when He who said, "Suffer the little children to come unto me," summoned the little traveler to join the heavenly band, we could not, nay, would not, but submit to the Divine summons, looking forward to the glorious and heavenly reunion of all who die in the Lord. PASTOR.

DIED.—September 19th, 1891, Elder Edward A. Long, aged 67 years and 10 days.

Whilst this dear brother had nearly attained the allotted age of man, yet his death was sudden and unexpected. Retiring in usual health, about an hour afterward was paralyzed throughout his right side, from which cause he was unable to speak; remaining in a semi-conscious condition for three days, when the left side received a similar stroke, from which he quietly passed away the following day.

Elder Long was a faithful and consistent member of the Reformed church for many years. He was seldom absent from the services of the sanctuary, always an attentive and interested listener.

He was no sectarian bigot, but made himself feel at home among all of God's people. He was an active elder in his congregation at the time of his death and will be greatly missed in the Sunday-school and Missionary Society, as well as in the consistory and congregation generally.

May God speedily raise up one on whom his mantle may fall, who will be as active and as full of zeal for the Master's cause. May it indeed fall upon one of his own sons.

His funeral was attended by a large concourse of people, mourning friends and relatives.

The deceased leaves a wife, five sons and two daughters, and a number of grandchildren to mourn his loss.

The occasion was improved by a suitable discourse by the pastor, Rev. G. A. Whitmore, from Philippians 1 : 21.

DIED.—In Reading, on the 4th inst., in the 90th year of her age, Mrs. Catharine B., the widow of Elder Philip Zieber, who died four years ago, one of the pilars of the Second Reformed church.

Mother Zieber was a faithful member of St. John's Lutheran church, and an earnest, liberal-minded Christian. She will be recognized by the church at large as the mother of the Rev. Dr. Wm. K. Zieber, who, with four other sons and four daughters, survive her. Conscious to the close of life she thanked God for the constant pious fidelity of her children and told them the enduring preciousness of the Redeemer. Her closing scene was not unlike the departure of Jacob, who having blessed Joseph's sons, said, "Behold I die, but God shall be with you, and bring you again into the land of your fathers." "Blessed, indeed, are the dead who die in the Lord." May our life be holy and end peace. McC.

DIED.—In Reading, on the 4th inst., Mrs. Melinda, wife of Mr. Samuel Bohler, in the 64th year of her age.

She was a devout member of the Second Reformed church. After patient suffering and unostentatiously testifying of the preciousness of the Master, who "opened the kingdom to all believers," she gently fell asleep. She leaves a husband and daughter, with many loving friends, to mourn her departure. McC.

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Miscellaneous.

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SYNOD OF POTOMAC.

Abstract of Proceedings.

The proceedings of the Synod of the Potomac were carefully presented in last week's MESSENGER to the return of the excursion party from Mercersburg.

On Friday evening the usual Sunday-school Anniversary was held, Elder G. S. Griffith presiding. The first topic discussed by Revs. Dr. J. S. Kieffer and R. L. Gerhart was "Better Methods, Better Workers, Better Results." The second subject considered by Rev. C. U. Heilman and Dr. C. Clever was "The Relation and Duty of the Sunday-school to Neglected Children." The addresses were instructive, and brought out the wants and needs of the work in the gathering in, the caring for and instruction of the rising generation.

The opening religious services of Saturday morning's session were led by Rev. J. C. Leonard. The Synod then took up the Report on the Minutes of the Classes, and consumed a large part of the morning's session in considering and discussing a request of the Gettysburg Classis to be released from the payment of a certain arrearage for beneficiary education. The request was finally granted, in consequence of some members of the Classis having contributed largely for this cause, without passing the funds through the proper treasury.

The Board of Regents of Mercersburg College presented its annual report to the Synod. From this report it is learned that the efforts to liquidate the debt resting upon the property has been partially successful, and that the apportionments made in 1886 and 1887 have not been met, during the year, nearly five hundred dollars of the amount apportioned still remaining unpaid. The delinquent Classes were urgently requested to cancel their arrearages for this important object. The Synod adjourned before fully disposing of the Report on the Minutes of Classes.

The religious services of Saturday afternoon were conducted by Rev. S. L. Messinger. The Committee on Education reported at the opening of the session, which was considered item by item. The report expresses thanks to the Great Head of the Church for the large number of young men preparing for the work of the holy ministry. $4 050.19 were received for beneficiary education during the year, including a small balance in the treasury, a year ago. Thirty-two young men were aided with funds from the treasury of the Board during the year. Two of them have completed their course of study, have been licensed and ordained, and are now at work in the Lord's vineyard. Three beneficiary students, in addition, have been taken under the care of the Board. The Classes were urged to pay promptly and in full their several apportionments for this cause, so as to avoid inflicting unnecessary embarrassment upon the young brethren studying for the ministry. Preparatory services were held at 2.30 o'clock, Rev. Dr. S. Z. Beam preaching the sermon.

On Saturday evening the anniversary of Home Missions was observed, Rev. Dr. Eschbach presiding. Earnest addresses were delivered by the Superintendent of Missions, Rev. A. C. Whitmer, and Rev. T. J. Barkley.

At 10 o'clock on Sunday morning a meeting for prayer and praise was held, conducted by Elder F. J. Davis. At 11 o'clock the Holy Communion was celebrated, the President of the Synod preaching the sermon. The services were solemn and impressive and the number of communicants was quite large. Sunday-school services were held on Sunday afternoon, Revs. A. M. Schmidt and E. R. Deatrick delivering the addresses. On Sunday evening the Foreign Missionary anniversary was observed, Rev. J. D. Miller presiding. Addresses were made by Rev. Dr. Callender, the Secretary of the Board of Commissioners for Foreign Missions, and Rev. J. P. Moore, who recently returned from Sendai, Japan. Both addresses were excellent, but that of Missionary Moore was especially interesting to the large audience present. A collection amounting to between fifty and sixty dollars was lifted for foreign missions. Members of Synod also occupied the various pulpits of the town on Sunday morning and evening.

The Synod assembled on Monday morning, Rev. G. A. Snyder having charge of the opening services. Much business was transacted during the three sessions of Monday. The consideration of the Report on Minutes of Classes was completed. The election for members of the several Boards of the Synod was held, with the following result. Rev. Drs. Kremer, Eschbach, Callender and Kieffer were nominated for the Board of Visitors, and Elders I. Laucks, E. Slagle, G. N. Forney, J. Heyser, H. W. Shriver, and P. C. Wiest for the Board of Trustees of the Theological Seminary at Lancaster, Pa.

Board of Education—Revs. T. F. Hoffmeier, W. C. Schaeffer, Ph.D., and Rev. Dr. Hoffheins.

Board of Regents of Mercersburg College—E. J. Bonbrake, Rev. C. U. Heilman and Elder S. Hoeflich.

Board of Missions—Rev. Dr. Beam.

Board of Trustees — Elder H. M. Schmuck.

Reformed Church Publication Board—Elder Samuel Hoeflich.

Sunday-school Board—Rev. R. L. Gerhart.

The religious services connected with the opening of Monday afternoon's session was led by Rev. A. T. G. Apple. The Report of the Committee on Missions was concluded. $7,000 00 were accepted for Home Missions, and $750 00 for Church Building purposes, and said sums were referred to the Committee on Finance to be apportioned. The *Missionary Guardian* was heartily commended, and the several Classes are requested to take such measures as may be deemed most effectual to secure its increased circulation, so that there may be no occasion to increase its price, in consequence of a limited subscription list. In regard to our missionary work in the Valley of Virginia, especially at Roanoke, with the request that the Synod assume $3,000 00 towards the purchase of a lot in Roanoke upon which to build a church, the following was adopted:

Resolved, That this Synod finds itself unable, at the present time, to assume so large a sum for this new work, but, recognizing the importance of the enterprize, authorizes the Bi-Synodic Board of Missions to continue the mission by keeping the missionary on the ground.

The cause of both Home and Foreign Missions was commended to the prayers and liberality of the membership of the Synod, with the hope that the contributions to both objects may be largely increased during the year.

The complaint of Rev. A. R. Thompson against the Virginia Classis, referred to in last week's MESSENGER, was reported to be in order by the special committee, to which the papers had been referred, to ascertain whether it was in order or not. The trial of the complaint took place on Monday evening, according to the order proposed by the committee, and resulted in the Synod refusing to sustain the complaint by an almost unanimous vote, only two votes being cast in favor of sustaining it.

The remainder of the proceedings of the Synod will follow next week.

S. C.

For Reformed Church Messenger.

DEDICATION AT OAK RIDGE, CLARION CO., PA.

Trinity Reformed congregation of Oak Ridge, Pa., first worshipped in a log church, in keeping with its surroundings when the great-grandfathers of the present generation lived in log huts and cabins. Forty-two years ago this primitive church was replaced by a frame structure—a splendid edifice for its day. Now upon the same site stands a temple second to none in this part of Clarion county.

A new and larger church edifice has long been needed by this growing and prosperous congregation, and early in the present year the pastor, Rev. R. F. Gass, and his good people decided to take a step forward. Plans were soon laid for building a church. The work was begun in June; on July 2d the corner stone was laid; and on Sunday, October 11th, 1891, the completed structure was dedicated.

It was an occasion of special significance in the history of the congregation and services leading up to the dedication were begun on Wednesday by the pastor, who was also assisted during the week by Revs. D. B. Lady, R. C. Bowling, J. J. Wagoner and R. E. Crum. The dedicatory sermon was preached by Rev. D. B. Lady from the words, "How amiable are Thy tabernacles, O Lord of hosts!" The sermon was earnest, interesting and impressive, and listened to attentively by the very large audience present. After the sermon the pastor stated that the church about to be dedicated had cost $4,100, of which $1,600 was yet unprovided for.

Rev. R. C. Bowling then made an earnest appeal, and some forty or fifty dollars more than the amount was raised, but it was evident from the list and amounts pledged that many sacrifices were made and many noble offerings were laid upon the altar. This is by no means a wealthy people, but to their credit be it said that according to their means a more liberal people would be hard to find. By a noble effort on the part of this good people and the kind gifts of friends in the community their church was dedicated free of debt.

The church is a substantial frame structure, Gothic in style. The main room, which is 40x60 feet, is heated by a furnace, and has seating capacity of almost 400. To the right, and separated from it by sliding partition is a Sunday-school room 20x40. The side walls of both rooms are beautifully papered. The ceilings are finished in natural wood broken into panels. The wainscoting is also of natural wood. The furnishings of the auditorium are from A. C. Elliott & Co., Bellefontaine, O. The sittings are of oak, with Old English oak carved ends of beautiful design and finely finished. The furniture, including pulpit and altar, is of solid walnut of elegant design. The whole is brilliantly lighted by an elegant Bailey reflector.

Both rooms are entered through a vestibule in the tower. The tower is 76 feet in height, in which hangs a 40 inch bell, weighing, with hangings, 1100 pounds, from the Blymeyer Bell Co., of Cincinnati, O. The entire structure, from foundation to roof, which is of slate, has been erected with care and of the best of material and is a monument of honor to the pastor who planned it, drafting with his own hands the different parts of the building, and to the contractor, Mr. Wm. Warden of New Bethlehem, who performed so faithfully his part.

On Sunday evening a large audience again assembled to listen to an elegant sermon by Rev. R. C. Bowling, who seemed at his best in the pulpit on this occasion. Before the close of the service the writer in a few words extended to the pastor and the building committee the thanks of the congregation for having done their work so well. And it may not be out of place in this public way to commend the Rev. R. F. Gass for the arduous, earnest and effective work done

Continued on Page 13.

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in th Red Bank charge. This is fully know only by the pastor and people, but to evn the casual observer who has been on the ground it is apparent. When this goodbrother entered the field the outlook was by no means flattering. But the people soon rallied around their pastor whowith untiring zeal has put forward the work until the Red Bank charge ranks among the best within the bounds of the Classis. It has more than doubled its membership and is in a good financial condition. One church begun before the present pastorate has been completed, two others have been erected and all have been dedicated free of debt The good people of the Red Bank charge are very much attached to their pastor and well they may be, for under his direction surely the work of the Lord has been prospered in their midst. That the Lord may continue to bless them, is the prayer of one who has enjoyed the kind hospitality of both pastor and people. C.

Du Bois, Pa., Oct. 15, 1891.

For Reformed Church Messenger.

EASTERN SYNOD.

The Eastern Synod convened in its 145th annual sessions in Salem Reformed church, Harrisburg, Pa., on Wednesday, October 21, at 8 o'clock, P.M.

The meeting of the Synod was opened as usual with divine service, conducted by Rev. W. F. More, of Catasauqua. The opening sermon was preached by Rev. T. O. Stem, President of Synod, from John 8: 12.

The organization of Synod, after the calling of the roll, was completed by the election of Rev. Calvin S. Gerhard, president; Rev. W. F. More, corresponding secretary.

On the following day, at the opening of the morning session, the president announced the appointment of the standing committees, of which the following are the chairmen:

On Minutes of Synod, Rev. Wm. A. Haas; Overtures, Rev. D. E. Klopp, D.D.; Religious Services, Rev. E. N. Kremer; Minutes of Classes, Rev. H. T. Spangler; Examination, Licensure and Ordination, Rev. Thos. C. Porter; Religion and Morals, Rev. Joseph H. Dubbs, D.D.; Theological Seminary, Rev. J. E. Heister, D.D.; Missions, Rev. E. V. Gerhart, D.D.; Finance, Rev. H. Y. Stoner; Nominations, Rev. Thomas J. Hacker; Publication, Rev. W. F. More.

Various communications were received and referred to the respective committees for further disposal. The annual report of the Board of Publication communicated to Synod the intelligence that under its present management it is in a prosperous condition.

A communication was received from General Synod's Board of Missions, in forming Synod that it will require $1800 to carry on the work of Missions among the Hungarians in this country during the present year. Synod assumed $1000 of the amount required and apportioned it among its several Classes.

Rev. S. S. Miller, Treasurer of the Society for the Relief of Ministers and their Widows, presented to the Synod a statement of the Society's receipts and expenditures during the past Synodical year within the bounds of the Eastern Synod.

The statement shows that amounts were received as follows:

Receipts—Schuylkill Classis, $141; Lebanon, $130; Goshenhoppen, $120; Wyoming, $73.55; West Susquehanna, $21.37; East Pennsylvania, $132.75; Tohickon, $130; Lancaster, $158.12; Philadelphia, $47.84. Whole amount received in Eastern Synod, $904.63.

Expenditures — Philadelphia Classis, $50; Lehigh, $50; West Susquehanna, $; East Pennsylvania, $360; Lancaster, $. Whole amount expended in Eastern Synod, $660.

The Treasurer reports that within the Synodical year financial aid has been given to nine disabled ministers and twenty-five dependents of deceased ministers. The invested funds of this society amount to $25,588. The treasurer of the society was on the floor of Synod and delivered an exceedingly interesting address, which was listened to with marked attention and called forth earnest discussion. The Synod passed an action instructing the several Classes to apportion on their respective charges annually an amount at least equal to two life membership to wit, $130.

A communication was received from the Pittsburgh Synod, presenting its action taken at its recent sessions in regard to the educational policy of the three Synods, Pittsburgh, Potomac and Eastern, uniting in the support of the institutions at Lancaster, requesting this Synod to take similar action. As a committee on this subject with reference to the Theological Seminary had been appointed by this Synod at its last annual meeting, this committee was strengthened by two additional members, so that the committee now consists of Revs. S. G. Wagner, D.D., E. N. Kremer, T. O. Stem, Elders D. S. Keller and John W. Bickel.

The Reformed Church Publication House presented two books to Synod, entitled "College Chapel Sermons," by the late Dr. John W. Nevin, and "The Young Prophetess; A Tale of the Children's Crusade," which were carefully examined by a capable committee. The books are pronounced to be of permanent value and importance. The sermons by Dr. Nevin will not only be found to be interesting to his former students but can be readily understood and appreciated by all classes of men. They are permeated by the profound earnestness and unaffected piety of a great and good man. That of the Young Prophetess gives evidence of minute research, and earnest Christian teaching, and is recommended as a publication of a very superior order, to be welcomed by our pastors, Sunday-schools and families.

Rev. Thomas M. Yundt, Superintendent of Bethany Orphans' Home, was present and made a statement to Synod in regard to this institution. There are 82 orphans at present in the Home. The new building, erected at a cost of $18,000, and of which amount Mr. Charles Santee contributed $7,000 as a memorial to his deceased son, was rapidly approaching completion. The Superintendent earnestly requests the Synod in its deliberation on this subject to solicit the aid of all its congregations to remember the cause of the orphans during the holiday season with liberal collections.

A service was held in the interest of Home Missions on Thursday evening, with Dr. E. V. Gerhart presiding. Addresses were delivered on the following subjects:

"Increased activity in the Home Mission work is demanded in behalf of a purer and better natural life," by Rev. S. H. Eisenberg.

"Home Missions as related to the prosperity and growth of the Church," Rev. Thos. C. Porter, D.D.

"The necessity of Home Mission work in the populous centres," Rev. James I. Good, D.D.

"Home Missions—Its Conflicts and Triumphs," Rev. A. C. Whitmer.

Friday evening was devoted to the interest of the Woman's Synodical Missionary Society. The address of welcome was given by Miss Graeff of Harrisburg. The response by Mrs. Unger of Philadelphia. Mrs. Wm. Heitshu of Lancaster, the treasurer of society, read a very interesting report, and an address was delivered by Mrs. J. P. Moore, in which she gave an account of the joy and satisfaction which the box of merchandize containing dolls, cards, etc., with the many other useful articles, gave to those who became the recipients of their gifts. Other brief addresses were made by Rev. J. P. Moore, Elder Rudolph Kelker, D. E. Klopp, D.D., and a young Japanese lately brought by Rev. Moore to this country. The church was filled with a large and appreciative audience.

To be continued.

For Reformed Church Messenger.

CORNER-STONE LAYING AT TROUTVILLE.

On Sunday, Oct. 18th, the corner stone of the new Reformed church at Troutville was laid with appropriate services. A very large crowd was present to join in the service and witness the ceremony. It was a lovely autumn day except that it was a little cool for an outdoor meeting, but as there was no church available sufficiently large to accommodate all the people it was thought best to hold the service near the church site where sittings had been arranged and also a comfortable booth for the choir and ministers present: Rev. W. Selner of the Lutheran church of Luthersburg, Pa., was present and took part in the service. Rev. R. E. Crum preached the sermon from the words, "The stone which the builders rejected, the same is become the head of the corner." (Luke xx: 17). After the sermon an opportunity was given to all present to contribute to the building fund. The people responded liberally, the collection amounting to $112,70. The corner-stone was then laid by the pastor, Rev. J. F. Wiant, using the impressive and very appropriate service of the Directory of Worship of the Reformed Church. The usual articles were placed within the stone. The inscription on the stone is cut in marble plates as follows: viz "Trinity Reformed church 1853–1891." The former being the date of the erection of the old church situated one mile east of Troutville, in which the congregation now worships.

The church to be erected will be a frame structure, cruciform, modern Gothic, with extreme dimensions of 57x60 feet. Beside the auditorium it will have a lecture room and class room both opening into the auditorium by folding partition, all to be entered through a vestibule in the tower. The church is to cost between $6000 and $7000, and when completed will be the second Reformed church within the bounds of what is now known as Trinity congregation, one church at Luthersburgh being now under course of erection. May the Lord continue to bless the labors of this good people and their zealous pastor.

C.

The present U. S. Gov't Chemist, A. F. Underwood, says: "I find Cleveland's Superior Baking Powder the best in quality, the highest in leavening power, and perfectly wholesome."

SYNOD OF OHIO.

(CONCLUDED.)

Friday.

Rev. E. G. Williams, delegate from the Central Synod (German), appeared and in the afternoon addressed the Synod. Pres. Van Horne made a befitting response. The different Boards, Theological Seminary, Publication and Heidelberg University, submitted their reports, which were handed down to the proper committees.

Both the Board of Trustees and Visitors of the Theological Seminary asked for additional professorships. Subsequently the Synod established two new ones, and elected Rev. H. W. Super, D.D., LL.D., to that of New Testament Exegesis and Theology, and Rev. J. I. Swander, D,D., to that of Practical Theology.

The Board of Trustees of University reported an encouraging state of affairs in that institution.

Rev. P. C. Prugh, D.D., Supt. of St. Paul's Orphans' Home, Butler, Pa., appeared and addressed the Synod in reference to the Home. The Synod requested congregations to take up a collection for its benefit.

On Friday afternoon a conference was held in reference to practical Church work. It was called the "Worker's Conference." Elder V. P. Van Horne presided. The topic, "The Model Prayer Meeting," was discussed: 1) The Object; 2) How Shall It Be Conducted; 3) How to Make It Voluntary.

In the evening a meeting in the interest of the Theological Seminary was held. A program arranged by a committee appointed last year was followed: 1) "The Duty of the Alumni to the Seminary," by Rev. R. H. Keller; 2) "The Importance of Increasing the Endowment of the Seminary," by Rev. A. K. Zartman; 3) "The Importance of Endowing the Alumni Professorship," by Rev. A. H. Zeichel; 4) "How to Increase the Attendance of the Seminary," by Rev. S. W. Seeman; 5) "How to Set the People In Sympathy With the Seminary," by Rev. S. B. Yockey.

The following is the result of the elections to fill the General Boards:

Home Missions--Revs. E. P. Herbruck, J. H. Bomberger, E. D. Wettach.

Church Erection—Revs. J. P. Stahl, A. E. Baichley, Elder V. P. Van Horne.

Trustees of Theological Seminary—Revs. Dr. S. C. Goss, J. M. Kendig, J. H. Steele, R. B. Reichard, Elder V. P. Van Horne.

Board of Visitors and of Education—Revs. Dr. L. H. Kefauver, Dr. J. I. Swander, R. Good, E. P. Herbruck.

Board of Regents—Revs. Drs. J. I. Swander, J. J. Leberman, H. Rust, Elders Irvin Yost, V. P. Van Horne, J. C. Reber.

Sunday school Board—Rev. A. E. Baichley, E P. Herbruck.

Board of Trustees of Synod—Elders Benj. Kuhns, A. L. Shearer, D. C. Lichliter.

Board of Publication—Revs. J. H. Steele, Chas. E. Miller.

Delegates to Central Synod—Rev. H. Rust, D.D., *primarius;* Rev. E. M. Beck, *secundus*.

The action of the General Synod in reference to Federal Union was approved.

The Committee on Theological Seminary recommended the erection of a Seminary building to be known as the Henry Leonard Memorial Building.

Communion services were held Sunday morning. Pres. Dr. Van Horne preached the sermon. In the evening a missionary service was held. Supt. Fouse presided, and also made a strong appeal in behalf of the home work. Rev. S. N. Callender, D.D., Secretary of Foreign Board, and Rev. J. P. Moore, returned Missionary from Japan, also addressed the large assembly present. On Monday morning the Committee on Heidelberg University and Publication reported.

Hough Avenue church, Cleveland, O., was selected as the place and October 7, 1892, the time of the next meeting.

The following are the statistics:

Classes, 6; ministers, 112; congregations, 222; members, 20,112; members unconfirmed, 5,939; baptisms—infants, 858; adults, 508; confirmations, 1,224; received by certificate or renewal, 633; communed, 16,544; dismissed, 620; excommunicated, 5; erasures, 863; deaths, 372; Sunday-schools, 201; Sunday-school scholars, 18,532; students for the ministry, 33; contributions—for benevolence, $15,-358.14; for congregational purposes, $94,-709.49; minutes of Synod, 1,187.

For Reformed Church Messenger.

INSTALLATION.

In the Reformed church at Sabillasville, Md., on Thursday evening, Sept. 17, 1891, the Rev. James R. Lewis was installed pastor of the Sabillasville charge. The committee on installation were Revs. J. W. Santee, D.D., U. Henry Heilman and G. A. Whitmore. Dr. Santee preached the sermon. The altar services were conducted by Rev. U. Henry Heilman.

For Reformed Church Messenger.

THE WOMEN'S MISSIONARY SOCIETY OF SCHULYKILL CLASSIS.

Friday evening, Oct. 9, was the time appointed for the quarterly meeting of Executive Committee of the Women's Missionary Society of Schulykill Classis. The day was beautiful, and favorable for bringing together the ladies from the different parts of the Classis to Reading, where they met in the First Reformed church of that city, Rev. H. Mosser, pastor.

A public meeting was held at 7.30 P. M. in which many of the members and friends of the congregation took an active part, and deserve special mention for the interesting program rendered. Rev. Bausman delivered an eloquent address in which he showed the great good that the Women's Missionary Societies *have* done and *are* doing; he especially referred to the fact that they are at present sending to Japan

another lady missionary, Miss Hollowell. He paid a growing tribute to her, who though so *young* in years, was ready to devote her entire life to the heathen in Japan.

The exercises of the evening consisted of a dialogue on "Corea" by ten young ladies, recitations, and addresses interspersed with fine music.

The large audience present consisted of representatives from all the Reformed Churches in Reading.

The business meeting was held on Saturday morning at 9 30 in the lecture room. Much business of importance was transacted. The report of the corresponding secretary showed progress. The treasurer was directed to pay to the treasurer of the Women's Missionary Society of Eastern Synod, $50 to close the account for the year. Also to pay into the treasury of the contingent fund of the W. M. S. of General Synod the amount due.

Miss Sallie Levan of Reading, a member of the Executive Committee was appointed Vice President for the unexpired term and Miss Clara Reber elected to the vacancy in the committees.

The society resolved, with the aid of each congregation or missionary society within the Classis, to try to raise $500 during the present Classical year, which amount shall be paid proportionately to the Women's Missionary Society of Eastern Synod, the New Castle Mission, and the Hungarian mission.

It was further resolved, that this Classis Society suggest to congregational societies of a mixed character, the propriety of devoting annually a portion of their funds to the Women's Missionary Society of Schuylkill Classis.

Also resolved, that hereafter we kindly ask congregational secieties or pastors to instruct their delegates sent to the annual meeting of this society, what share of the work for the year they can bear.

A vote of thanks was tendered the people of Reading who had so kindly provided entertainment and contributed so much to the success of the meeting.

The society adjourned, bearing with them the recollections of but another of those pleasant meetings to be stored in memory's casket.

EMMA E. ZERBEY, Cor. Secretary.
Pottsville, Pa.

For Reformed Church Messenger.

WOMEN'S MISSIONARY SOCIETY OF LANCASTER CLASSIS.

The Women's Missionary Society of Lancaster Classis met in semi-annual session in St. Paul's Reformed church, Lancaster, Pa., Oct. 1, 1891. The morning session was opened at ten o'clock with devotional services by the President. The minutes of the last annual meeting were read and approved. The credentials of delegates were received, showing that fourteen congregations were represented. An address of welcome was made by Mrs. Rev. J. W. Memminger, of Lancaster, and was responded to by Mrs. F. H. Housal, of Maytown. A reading was given by Miss Lilly Kready, of Lancaster. A short time was then spent in receiving questions, which were answered by Mrs. M. A. Heitshu. Miss Lottie Appel, of Lancaster, then read a short sketch of, and farewell address of, Miss Hollowell, our new lady missionary to Japan. The morning session then closed with the doxology.

The ladies then all adjourned to the home of Mrs. M. A. Heitshu, where they were entertained by the Women's Missionary Society of the Reformed churches of Lancaster.

The afternoon session was opened with a solo by Mrs. Dr. Netcher, of Lancaster. The devotional services were led by Mrs. Rev. Dr. E. V. Gerhart, of Lancaster. Readings were given by Mrs. Dr. I. H. Mayer, of Willow Street church, and by Miss Mary K. Witmer, of Salem (Heller's) church. A vocal solo was rendered by Miss Mary Locher, of Lancaster. Rev. J. P. Moore, our recently returned missionary from Japan, made a short address, which was followed with prayer, by Rev. J. H. Pannebecker, of Columbia. A hymn was then sung and the benediction pronounced by Rev. J. P. Moore.

The report of the Treasurer showed that our pledge of one hundred dollars to the Synodical Society had been met. The sum of forty dollars was also voted to the Hungarian mission.

The officers of the society are:

Pres., Mrs. Rev. D. W. Gerhard, of Lancaster; Vice pres., Miss Susan K. Keener, Sec., Miss Mary Graeff, of Harrisburg; Cor. Sec., Miss Jane M. Powers, of Lancaster; Treas., Miss Anna L. Nissley, of Hummelstown. PRESIDENT.

For Reformed Church Messenger.

AN APPEAL.

The pastor of the Sabillasville charge is about to organize a congregation at Highfield, Md. He has already begun preaching in a dining hall. The audiences are encouraging.

Highfield is a promising point, at the junction of the Gettysburg and Western Maryland Railroads, within two miles of Pen Mar. A suitable lot has been selected, and it is all important that this lot be paid for this fall and a church be erected next spring. Our church is first in the field. We appeal to our noble-hearted men and women in the Reformed church, and we cherish the hope that our appeal will not be in vain. Contributions should be sent to Rev. U. H. Heilman, Emmitsburg, Md., or to the undersigned,

JAMES R. LEWIS, Pastor.
Highfield, Md.

Church News.

☞Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

PENNSYLVANIA.

Philadelphia.—First Church, Rev. J. H. Sechler. The harvest home festival and children's day service was held on the evening of September 27th. It consisted of singing by the school, exercises and recitations by the children, and addresses by Mr. Henry Walker and the pastor. The large contributions of fruit, flowers and vegetables, with which the church was decorated, were distributed to the poor and sick of the congregation, and the evening's offering donated to the Bethany Orphans' Home.

New Goshenhoppen.–Rev. C. Z. Weiser, D.D. The Reformed congregation celebrated preparatory and communion services on the 17th and 18th inst. The number of guests were 586, and the offering amounted to $110. The fair weather and large audiences rendered the occasion interesting and edifying.

Millersburg.—Rev. T. Derr. The harvest thanksgiving services in Trinity Reformed church in Millersburg on the 11th of October were well attended. In the morning the pastor preached an appropriate sermon from Proverbs 3: 9, 10, and in the evening the Sunday-school rendered the service called "Seed-Time and Harvest," in the presence of a crowded congregation. The church was beautifully decorated with flowers, fruits and cereals, and the offerings for classical assessment amounted to $22.42. Similar services were held in David's and Zion's churches early in September. The offerings of the whole charge amounted to $81.52.

Butler.—St. Paul's, Rev. D. N. Harnish. At the communion service in St. Paul's Reformed church, Butler, Pa, October 18, 1891, twelve members were received into the church, making thirty four during the summer and fall.

Boyertown.—Rev. J. E. Freeman. The communion service began in the Reformed Church of the Good Shepherd, Boyertown, Pa., on Saturday last, at 2 P.M. English service in the evening. Sunday morning communion in the German language and English communion in the evening. Communicants 286. Offerings $47.48. Offering and guests at a fall communion no better than this time since the present pastorate.

Stone Church.—Rev. S. P. Mauger. Harvest services were held in all the congregations of the charge. At Upper Mt. Bethel Rev. S. H. Phillips preached the sermon. Offerings $56. Communion services were held in Upper Mt. Bethel on October 18th. Ten were received—nine by confirmation and one by reprofession.

Pine Run.—Rev. C. W. Summey has accepted a call to this charge, recently vacated by Rev. F. W. Brown. His P. O. address hereafter will be *North Washington, Pa.*

Stroudsburg.—At a late special meeting of East Pennsylvania Classis Stroudsburg and the Hamilton charge were consolidated, with Rev. C. B. Weaver as pastor. This occasioned the retirement of Rev. S. U. Mitman of Stroudsburg, Pa. The union of the two charges relieved the Classis from giving aid to Stroudsburg.

Pleasant Unity Charge.—Rev. E. H. Dieffenbacher. The fall communions were held in this charge the first three Sundays of October. The weather was bright and clear. The attendance was good, though so many members were sent to enlarge the near town congregations of Greensburg and Latrobe. At Emmanuel's Rev. F. Pilgram of Greenville, Pa., preached the preparatory sermon, and Rev. H. S. Darbaker of McKeesport, Pa., assisted the pastor in the communion services. Four persons were confirmed and two received by certificate. To St Paul's congregation were added three by adult baptism, six by confirmation, one by renewal and one by certificate. St. Luke's had one addition by renewal. The alms were liberal and devoted to classical apportionment.

OHIO.

Columbus.—Rev. S. W. Seeman. Communion services were held at this place September 27th. Seven were added to the church, two by confirmation and five by certificate. The congregation is prospering. Steps will soon be taken to secure a church building.

PERSONAL.

Professor J. H. Apple, teacher of higher mathematics and military tactics in Clarion State Normal School, has been elected Assistant Professor of Mathematics and Sciences at the High School, Pittsburgh, by the Board of Directors of the same. Prof. Apple is to be congratulated upon his election to this important position. He has tendered his resignation to the Trustees of the Normal School and will enter upon his duties in the High School as soon as the vacancy in the Normal can be filled.

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BEECHAM'S PILLS will cure his Bilious and Nervous Disorders, arising from a Weak Stomach, Impaired Digestion, Constipation, or a Torpid Liver. One dose will oftentimes relieve Sick Headache in twenty minutes.
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SPECIAL MERIT for Painting, Embroidery, and all kinds of Fancy Work. Send 10c. for 30 good sized samples (no two colors same shade) and price list of remnant packages. Price of samples deducted from first order amounting to $1.00. *Agents Wanted.* Pleasant and profitable work.
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Thorough investigation sought of a high-class conservative investment. Large percentage of income. For remaining interests, apply to WM. JENKS FELL, 131 S. 5th St, Philadelphia, Pa.

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THE REST CURE

Is very often the best cure. But many people cannot afford to rest indefinitely. Worse still, the very knowledge that they cannot, seriously interferes with the best use of the rest they have. Too often going to the doctor means that the patient shall stop short, while cares, duties, and expenses keep right on. Many therefore hesitate and delay.

Drs. Starkey & Palen's COMPOUND OXYGEN presents an easy way out of this common dilemma. Has done it for a score of years, and for more than three score thousand people. The agent used is pure Oxygen. The method used puts it directly where it can do the most good—in the Lungs. The Treatment neither interferes with business or pleasure. This simple thing has made multitudes of run-down, over-worked, nervous, and sick people as good as new. A book of 200 pages tells *who* (in small part), and *how* in their own words. Gladly mailed free on receipt of address.

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120 Sutter St., San Francisco, Cal. 58 Church St., Toronto, Ont

W M. S. OF PITTSBURGH SYNOD.

Th sixth annual meeting of the Womans Synodical Missionary Society of the Pittsurgh iSynod was held at Scottdale, Pa.,Sep. 9th and 10th, 1891.

There were three business sessions and two evening sessions. The sessions thrughout were interesting and instructiv.

There were thirty delegates and officers enolled. The following officers were elected for the coming year: President Mrs. P. Kail, 963 Liberty St., Pittsburgh, Pa., Vice Presidents, Mrs. T. R. Winsheimer, Greensburg, Pa., Mrs. D. E. Albert, Latrobe, Pa., Mrs. Rev. Evans, Salsberry, Pa., Rec. Sec. Miss Welshons, Butler, Pa., Cor. Sec. Mrs. Clara Snite, Greensburg, Pa., Treasurer Mrs. C. T. Barnhart, Greensburg, Pa.

The Society pledged itself to raise $1000 during the year, $200 for Hungarian Missions; $250 to help pay Miss Mary Hollowell's expenses; and the rest for Foreign Missions in general.

The Societies that could not be represented by delegates sent in their reports which were heard with pleasure and it encouraged the Society to have even this evidence of their interest in this meeting. We hope every society in the Pittsburgh Synod will be represented by a delegate at the next meeting, for much is lost to the society that does not have the enthusiasm and the proceedings of the Synodical meeting brought directly home to them.

The following resolution was adopted by the Society: That while we gladly receive reports from all societies, and are glad to hear what the societies have done during the year, the Committee on Reports be instructed to report only such money as has passed through the hands of our Treaserer

Contributions to the amount of $191.35 for Home Missions, and $465 57 Foreign Missions has passed through the hands of our Treasurer during the past year.

The Society adjourned to meet at Latrobe, Pa., second Wednesday in September, 1892. A. WELSHONS, Sec.

RESOLUTION.

At a meeting of the Board of Managers of the Philadelphia Bible Society held this day at the Bible House, the following resolution was adopted and ordered to be recorded on the minutes:

Resolved, The sympathies of this Board are tendered to the family of our long and faithful missionary, Rev. A. Romich, who has so many years performed the duty of supplying the Word of God to immigrants arriving at this port. He has gone to that rest that God has prepared for those that love Him. L. MELICK, Sec.

October 9, '91.

For Reformed Church Messenger.

IN MEMORIAM.

In Loysburg, Bedford county, October 6th, John Dittmar, in the 72d year of his age.

Like a shock of corn, fully ripe for the reaper, Father Ditmar was gathered into the Lord's garner. He was a native of Germany, and reared there in the enjoyment of the comforts and blessings of God's house. Impelled by a desire to better his condition in life, while yet a young man, he sought a home in this country. Guided and controlled, all the while, by an unseen hand (the steps of the good man are ordered by the Lord) he was made to make his home in Bedford county. The church—his nursing mother—was near at hand with its blessed privileges and comforts. Although its ministrations were not enjoyed in the language of his choice, yet it was enough for him to know that it was his mother-church. He delighted in

"Her sweet communion, solemn vows,
Her hymns of prayer and praise."

To reach her portals and enjoy her ministrations he traveled from Sabbath to Sabbath regularly many miles But there he found spiritual refreshment and rest—"more than his necessary food." This love for his church led him, in connection with others, to take measures for the establishment of a congregation in the village in which he resided. He made great sacrifices to effect this, and his heart was rejoiced in beholding the work of the Lord prospering in his hand. He aided largely by his labors and means in the erection of the beautiful church and neat parsonage, in which he worshipped with his family so many years of his life. God's house was his spiritual home. In season and out of season there he repaired for service—for prayer and praise. There he met God and was refreshed.

His house was the preacher's home. Many of the brethren can testify to this. Along with his own success, he prayed for the prosperity of Zion. His piety was unaffected, simple and sincere. It did not manifest itself in display. It was not of that type. It was rather "of the hidden man of the heart." Humility was his distinguishing characteristic. It was "seen and read of all men." As a consequence, he reared his family in the walks and ways of piety. His sons and daughters are devoted followers of their father's God. He lived to see two of his sons (Revs. D. N. and Harry Dittmar) enter the ministry. They are now standing on the walls of Zion, preaching the Word, while the third is acting as ruling elder in his congregation. These sons are his representatives, his witnesses. Though dead, he yet speaks.

His old age was peaceful, calm and happy, though clouded by affliction. In the midst of it all he was cheered by the smiles and attentions of affectionate children. Above all he realized the assurances of that gospel that cheers and comforts, even in the midst of sadness and sorrow. While the poor body was tired and weary, like Paul he could say, "When I am weak, then am I strong." "To die is gain."

Rest then, dear Father, in the bosom of the Saviour, until the morning of the resurrection, when

"In heaven we hope to meet thee,
Where no farewell tears are shed."

R.

NOTICE.

The Reformed Ministerial Association of the Lehigh Valley will hold its monthly meeting in Easton. The members will be entertained by Dr. Kieffer. The subject for discussion is "How to make the Eldership and Diaconate of the Reformed Church more efficient." Papers on the subject will be read by Revs. Miller and Kessler. COMMITTEE.

REDUCED RATES VIA B. & O. R. R. TO W. C. T. U. CONVENTION.

Delegates and their families attending the National Convention, W. C. T. U., at Boston, Mass., November 11th to 20th, can secure tickets at reduced rates via B. & O. R. R. upon application to any of the principal Agents along the line. Full information in regard to time of trains, rates of fare, etc., will be cheerfully furnished by L. S. Allen, Assistant General Passenger Agent, the Rookery, Chicago; O. P. McCarty, Assistant General Passenger Agent, Grand Central Depot, Cincinnati; C. P. Craig, General Eastern Passenger Agent, 415 Broadway, New York; A. J. Simmons, New England Passenger Agent, 211 Washington street, Boston; C. R. Mackenzie, District Passenger Agent, 833 Chestnut street, Philadelphia; S. B Hege, City Passenger Agent, 1351 Pennsylvania avenue, Washington, D.C.; E. D. Smith, Division Passenger Agent, Pittsburgh; W. E. Reppert, Division Passenger Agent, Columbus; C. M. Taylor, Passenger Agent, 105 N. Broadway, St. Louis, or Chas. O. Scull, G. P. A., Baltimore, Md.

NOTICE.

Harbor Missions at New York: 30 State Street.

All those who may expect relatives or friends from Europe to arrive at the port of New York, and those departing from here to Europe should communicate with our Harbor Missionary, Mr. Paul Somerlatte, No. 30 State Street, New York City, and he will gladly give them all the advice and assistance possible without any charge. The names of the parties expected from Europe and the name of the ship they will arrive in, should be given to the missionary in time, and steerage passengers should be advised to carry the name of the missionary in sight while landing at New York, because the missionary is always present upon the arrival of steerage passengers in the Barge Office, and will take care of those directed to him.

Convenient lodging, good transportation, railroad and steamship tickets, passes, etc., can also be secured through the aid of our missionary. Address,

PAUL SOMMERLATTE,
30 State Street,
New York City, N. Y.

The advertising manager of the MESSENGER has received the following letters, and takes great pleasure in making them public, as it is a satisfaction, after publishing a large advertisement, to know that it not only paid the man who inserted the advertisement, but also gave great pleasure to every one who replied.

72 Heywood Ave., Orange, N. J,
Sept. 28, 1891.

J. D. LARKIN & Co., Buffalo, N. Y.

Gentlemen: The combination box with the "Sweet Home" soap and various other articles *ad libitum*, together with the "Chautauqua" Piano Lamp, with the beautiful red shade and all of the trimmings, as promised has come safely to hand. (See MESSENGER of Oct. 15th issue.) I certainly do not regret that I sent you my order.

Very respectfully,
(Rev.) S. C. LEONARD.

Park St. church, Bridgeport Conn.,
October 1, 1891.

J. D. LARKIN & Co., Buffalo, N. Y.

Gentlemen: The "Chautauqua" Lamp is here, and supplying the light for me to write this letter. "The most graceful and elegant lamp I ever saw," the lady says.

The soap and toilet articles are greater in quantity and better in quality than I expected.

You may use this letter in any way you think best. With best wishes, I am,
Sincerely yours,
(Rev.) EDWARD GRIER FULLERTON.

In the United Kingdom 70,000 women are employed in public houses and drinking bars.

CHRISTIAN WORKERS' CONVENTION.

The B. & O. R. R. announces the sale of tickets at greatly reduced rates to delegates attending the sixth Annual Convention of Christian Workers in the United States and Canada to be held at Washington, D. C., November 5th to 11th. As all trains of the B. & O. R. R. between the East and West run via Washington that route at once commends itself as the most convenient to those attending the Convention. Two vestibuled limited express trains run daily to the National Capital from Chicago, St. Louis, Cincinnati, Columbus, Cleveland and Pittsburgh; Six Royal Blue Line trains daily from New York; Eight express trains daily from Philadelphia, and thirty from Baltimore.

For time of trains, rates of fare and other information apply to: L. S. Allen, Assistant General Passenger Agent, the Rookery, Chicago; O. P. McCarty, Assistant General Passenger Agent, Grand Central Depot, Cincinnati; C. P. Craig, General Eastern Passenger Agent, 415 Broadway, New York; A. J. Simmons. New England Passenger Agent, 211 Washington Street, Boston; C. R. Mackenzie, District Passenger Agent, 833 Chestnut Street, Philadelphia; S. B. Hege, City Passenger Agent, 1351 Pennsylvania Avenue, Washington, D. C.; E. D. Smith, Division Passenger Agent, Pittsburgh; W. E. Reppert, Division Passenger Agent, Columbus; G. M. Taylor, Passenger Agent, 105 N. Broadway, St. Louis, or Chas. O. Scull, G. P. A., Baltimore, Md.



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A St. Louis paper offered a prize for any one who could guess the name that Mr. and Mrs. Cleveland would adopt for little Miss Cleveland. Of the several thousand guesses made not one thought of Ruth.

SHORT AND TO THE POINT.

Did you get one of those elegant Piano Lamps gratis? See the issue of this paper October 15th.

FOR OVER FIFTY YEARS.

Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. Sold by druggists in every part of the world. Be sure and ask for "Mrs Winslow's Soothing Syrup," and take no other kind Twenty-five cents a bottle

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At $3.25 Each,
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Misses' Cheviot Tailor Made Reefers, hard buttons, notched collar. Colors, blue and black. Sizes, 12 to 16 years.

At $4.25 Each,
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At $4.50 Each,
Misses' Fine Cheviot Reefers, round collars. Three passementerie ornaments. Colors, blue and black.

At $5.00 Each,
Misses' Extra Quality Cheviot Reefers. Notched collar, finely covered buttons. Colors, blue and black.

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At $7.50 and $8.50 Each,
Misses' Fine Cheviot, English Whip Cord, and Rough Diagonal Reefers, hard buttons or ornaments. Wide binding. Colors, blue and black.

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Misses' Fine Cheviot Reefers, collar and edging of chosen black furs. Colors, blue and black. Sizes, 12 to 16 years.

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Dr A H Strickler 14Feb91

Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

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The Reformed Church Messenger.

ISSUED WEEKLY

IN THE INTERESTS OF THE

REFORMED CHURCH IN THE UNITED STATES

BY THE

REFORMED CHURCH PUBLICATION HOUSE,

CHAS. G. FISHER, Proprietor,

Office: 907 Arch Street, Philadelphia, Pa.

(For Terms, see page 11.)

Editorial Notes.

—Rev. F. M. Line, of Everett, Pa., and Miss Ada Hartman, daughter of B. K. Smaling of Lancaster, Pa., were married in St. Paul's Reformed church, Lancaster, on the evening of 28th ult. Revs. J. W. Meminger, J. M. Titzel, D.D., and J. S. Hartman, officiated. The MESSENGER extends congratulations.

—Another of our ministers has been called hence, Rev. P. Joerris of Poland, Ind., who died October 10th, aged sixty-seven years. The deceased had been pastor at Poland eighteen years. His funeral took place on the day following. Revs. W. Grether, F. R. Schwedes, J. G. Steinert, M. G. I. Stern and W. A. Wittenwyler conducted the funeral services. We are promised further particulars of his life and work, at a later day.

—In our little reminiscence of the days we spent in the Theological Seminary at Mercersburg, in our last issue, we omitted to mention the names of two of our number then who have proven themselves to be active as workmen in the vineyard of the Lord: Rev. W. M. Landis of Beaver Springs charge, Adamstown, Pa., and Rev. S. M. K. Huber of Wentz's charge, Skippackville, Pa.

—With this issue we commence the publication of a new serial. It is entitled THE WONDER DOCTOR OF DELFT. It is from the German of Bosboom-Coussaint, by Miss Katherine E. Heyser, daughter of elder Jacob Heyser, Chambersburg, Pa. Judging from the few chapters in hand it promises to be interesting, and we feel sure the translator has performed well her part. We bespeak for it a careful reading as it appears from week to week, and trust it may prove of interest and profit to our readers.

—By the time our readers will have received the MESSENGER for this week our Publication House will have filled the orders received for the Order of Worship and Hymnal (Word Edition) and the Forms from Order of Worship and Hymnal (Word Edition). The two combined, especially the former, make a very neat and convenient book. Thin paper of a good quality has been used, so that the combined book is not cumbersome. From this on the House will be able to fill all orders received as fast as the books come from the binder. Prices of the several styles are given in the list to be found in the Publisher's Department.

—The Almanac for 1892 will be ready for distribution in a few days. Those who have seen advance pages of it pronounce it the finest in every way ever issued from our Publication House, and that is saying a great deal. Indeed, it can be said, it is the finest almanac of the kind published in this country. The illustrations, contents, paper and general appearance are first class. Pastors, congregations and missionary societies should send in large orders for it, as its appearance and contents will contribute towards the disposal of a large number among the people. Rates will be found in the Publisher's Department.

—Already large orders for the almanac for 1892 have been received. These have come from Mite and Missionary Societies that propose selling them and devoting the profits to the benevolent objects of the Church. This we are pleased to see and there is no doubt that many may be thus circulated to the profit of all concerned. Others doubtless will follow their example. Let the orders be sent in without delay, so they can be filled as soon as the House has a supply on hand. It will be noticed a gross price will be found among the rates elsewhere given. It will be an advantage to order that number. Help to increase the circulation of the Almanac for 1892 to a number far ahead of that of other years. Give encouragement to and a high appreciation of a *first class* Almanac by making efforts to scatter it well through every congregation.

—It is time to order services for Christmas. Our Publication House is prepared to supply the schools with its own services and those of other publishers. It will not issue a new service this year, owing to the fact that Messrs. Leinbach and Hill were prevented by unavoidable hindrances from preparing one. The schools that have not used either "The Christ-Child" of 1889, or "Immanuel, God with Us," of 1890, will find them equal to any published, they having been pronounced such by those who have used them. Superintendents should send for sample copies of the different kinds our House is able to supply, and do so at an early date, so that they may have them in time to select from and order.

—According to previous announcement the dedication of the monument erected to the memory of E. E. Higbee, D. D., late Superintendent of Public Instruction, this State, by the Public Schools took place at Emmitsburg, Md., on Saturday 31st ult. Revs. U. H. Heilman, and Prof. J. B. Kerschner, together with the Chairman and Secretary of the Memorial Committee took part in the services. We are promised an extended report of the proceedings and cuts of monument, which we hope to give in our next issue. The Public Schools, and the Memorial Committee, especially J. P. McCaskey of the latter, are worthy of the highest praise, in thus honoring the name and memory of Dr. Higbee, who, however, needed no such material monument to preserve green his memory in years to come, since the progress made by the Public Schools under his administration would be sufficient to cause him to be ever remembered.

—*St. Paul's Record* is the latest congregational paper issued. It is published in the interests of St. Paul's Reformed church, Lancaster, Pa. The pastor, Rev. J. W. Meminger, is the editor. Its contents are varied and of interest. Like some others, it departs somewhat from its object, in giving news of the Church in general, which helps to injure the circulation of the regular church paper. If there is a necessity for these congregational papers they should confine themselves to matters that are of a local character and, at the same time, urge the membership to be regular readers of the church papers. These smaller papers have usually a short existence, whilst the church papers continue to be published, as the Church needs them. This is at a great cost. Hence it requires a large subscription to keep them up.

—It is by no means a pleasant thing to refer to the present arrangement for the conduct of the Publication affairs of the Publication Board. Indeed, the preference would be to remain silent. Perhaps the error was in refraining at first from speaking of it in a public way, and many no doubt have not abided by the contract for the reason it and its terms were not fully known to them. And now that it is referred to, it is done alone for the interest of the Church, and more particularly for that of the Synods, since it is their property that is in danger of being decreased in value by the inroads attempted to be made upon it by other parties who have no claim upon the Church which derives no pecuniary benefit from whatever patronage is thus directed from it. The fact that the Publication Board has, at this writing, over $4,500 in its treasury or safely invested, is sufficient proof that it has profited by the disposal of the property as was made by it, and properly confirmed by the Synods interested, and that amount could be easily increased annually were those within their bounds disposed to abide by the terms of the contract and lend their aid and influence in increasing the patronage to the House.

—For reasons already stated, and also to arrest what might be a lasting damage to the property of the Synods, which it has taken years of toil and prayers to accrue and make valuable, and to relieve those who would be true and loyal to the Synods in all their enactments even if not in accord with their own individual views, from constant importunities of others to allow the introduction of their literature, it has been deemed proper by the Publication Board and the lessee of the publications of the Board, to break the silence heretofore observed and call the attention of all concerned to the importance and obligation of their supporting their Publication House, and to show the great benefit it would be to the Synods and the Church at large if that would be done.

Poetry.

WEEDS AND DEEDS.

BY JOEL SWARTZ, D. D.

Tithing anise, mint and cummin,
Counting carefully the seeds,
Giving God His due proportion
Even of the common weeds.

Ah, how sharply conscientious
Was the old time Pharisee!
What a ritual microscopist
And a lynx-eyed saint was he!

The orthodox phylactery,
Bound above his practiced eyes,
Varied not a filament
From the due sectarian size.

All who strenuous of the letter,
Vestment, tonsure, liturgy,
Accent, symbol, shibboleth,
Here may learn their pedigree.

Tithing anise, mint and cummin,
Grading the phylactery,
Settling still the awful difference
'Twixt old tweedledum and dee.

Ah, how strive the holy doctors
In their zeal about the seeds;
Giving God His due proportion
Even of the common weeds!

While by every wayside lying,
Stript and wounded, almost dead,
Multitudes of men are dying,
Asking oil and wine and bread;

Asking friendly hands and shelter,
Healing from their wounds and sin,
Bring them, Samaritan neighbors,
To the hospitable inn.

Leave the anise, mint and cummin,
God is asking not for *weeds*,
But for mercy, justice, kindness,
And for charitable *deeds*.

—*Christian at Work.*

Communications.

For Reformed Church Messenger.

NOTES.

The Lutherans are at present engaged in establishing three new theological seminaries in the west, two of them English, and one German. One of the English seminaries will be under the care of the General Council, and is to be located at Chicage. Ample ground has been secured and considerable funds are in hand. Two professors have also been elected, and a beginning has been made with twenty students. The other two seminaries are in charge of the General Synod. One of them has been carried forward for a number of years by private individuals for the express purpose of educating German ministers, and this is to continue to be its purpose, though it has now passed under the direct control of the General Synod. The other, under the same control, is to be located at Omaha, Neb. One of the Lutheran Elders in New York, the millionaire merchant Kuntze, has given for its founding the large sum of $100.000, on condition the $50.000 additional be raised by the Church. That gift was the cause of the great rejoicing at the late meeting of the Lutheran Synod at Lebanon, Pa. This school is to be mainly for the education of an English speaking ministry.

——

We congratulate our Lutheran brethren on these wise timely methods in advancing the work and progress of their Church. While we do this we cannot help feeling that we of the Reformed Church should learn a wholesome lesson from their couduct in this matter. We have also needs of a like sort in the West, and in the South, as we have sought to show in former articles, and as many of our ministers and laymen have come to feel. If example be contagious may we not hope that something of the kind may be done on our part soon? Why should not some of our wealthy, pious members begin the work by giving from $5,000 to $25,000 toward the founding of a theological professorship in connection with Catawba College at Newton, N. C., or in connection with Wichita University at Wichita, Kansas? If a fair beginning were once made the work would go on. Let those who have means, and to spare, think of this matter.

——

"It is declared by the Philadelphia *Record* that eight hundred clergymen are liable to be summoned before the Board of Health, to show cause why they failed to report to the registrar nearly two thousand marriages celebrated in the last twelve months. This is worse than carelessness. A poor widow in great need got a pension a few days ago through the accuracy of a minister of thirty years ago, which she could not possibly have obtained if he had neglected his duty."

Every pastor ought to keep a full record of his official acts, baptisms, confirmations, marriages, burials, as well as a list of all who participate at each communion. Not a private memorandum simply, though that is important, but a record full and definite, in a big, durable book, the property of the congregation or charge, and not to be removed in case of the removal of the minister. This ought to be a rule whose observance should be seen to and enforced by our Classes. How much valuable history has been lost to our people during the last one hundred and fifty years by carelessness in this respect? The evil still exists in places and it cannot be remedied to soon.

——

At the present time, and for years to come, the matter of pensions will show the importance of such church records. In many cases the getting of the pension will largely depend upon the existence of these records and upon their accessibility. But there are other interests of grave importance similarly dependent. Let us call attention to a few of them by way of example.

Some years ago an esteemed pastor of a certain charge died suddenly. It was soon found that he had paid little attention to many small but important matters. When his successor had been elected, and the annual meeting of Classis approached, the official record of members, and of children baptized, was wanted. It could not be found, and it was ascertained that he had kept none. So of the confirmations, marriages, and burials. That was all wrong.

Not many months ago the Reformed and the Lutheran congregations in a certain country town celebrated the fiftieth anniversary of their organization and of the building of their substantial church. They made ample preparations, had large attendance on the day set, the pastors and invited ministers present, and there was general rejoicing. All well. But there was one thing wanting in the programme, which should not have been wanting. The history of the founding of those congregations and the building of that church, and the history which succeeded for the next two or there decades afterward, that continuous combined history was not there. It could not be got at, the pastors said, as there were no official—nor other—records at hand. Apparently they had not been kept, or if kept in any way, so far as former pastors are concerned, they consisted of personal or private memoranda, and were not accessible. What a loss!

Let no one suppose, however, that this instance stands alone. That whole section of country is, to our personal knowledge in a number of cases, equally badly off, when it comes to its local history. When they begin to celebrate their jubilees, centennials, and sesqui-centennials then this fault becomes manifest. A correct church record does not cover everything, but it does go a great way in keeping facts and history in right line.

WYOMING.

For Reformed Church Messenger.

FAITH.

Strange that there should be so much lament about our all having to submit to such a bond of union between us and Christ. Men of the world complain, and some nominal Christians join them, as though our religion were the only calling in which anything like faith is required. They throw their whole endowment of energy into business engagements, because they yield to the imagination that *there* everything goes by sight and sound. But that is only a closing of their eyes. Can the speculator, for example, who buys stock at par to-morrow, *see*, by any manner of means, that he is going to make handsomely upon his investment in a month or a year? Let the answer come from many of those persons whose money of late years has gone beyond the Mississippi. Can the mechanic who works for his employer at a stipulated salary always know assuredly that he is going to receive his wages when they become due? Not at all; he has to confide all the time in his employer's integrity. One man says, "Material things I can see and touch; and, therefore, I am certain of their existence." But that kind of certainty is the narrowest, most meagre possible; for the knowledge which any one gets of an object by sight and touch, becomes practically worthless just as soon as sight and touch are removed; to be sure of that object's existence through such mediums, one would have to keep looking at and touching it all the time. But that is not the case with those classes of evidences which are unseen, which do not come to us through our bodily senses; they give us the very highest kind of certitude, because not affected by time and space limitations. Who does not know that the *principles*, or *laws*, according to which even all material things exist are the most important parts of those things? And yet, these principles and laws are altogether unseen. What, for instance, do the parts or wheels of a watch amount to, until they are put together according to the watch ideal? But who ever saw or touched the watch ideal? Not even the man who makes the watch himself.

In the light of such common facts as these, why should it any longer appear perplexingly strange that the spiritual benefits of our union with Christ must come to us through the channel of faith, as the evidence of things not seen? It ought rather to be an occasion of rejoicing to us, because it is at once an incontestable proof of their loftiness.

R. B. G.

For Reformed Church Messenger.

REFORMED ORDER OF WORSHIP IN GERMANY.

The "Reformirte Bund," at its late meeting in *Barmen*, adopted the following theses:

1. The Reformed Church has to regulate its worship in accordance with Scriptural principles.

2. The meetings of the apostolic age were gatherings for the adoration of God and for mutual edification.

3. No binding regulations are found for the manner in which these meetings were to be conducted, only the admonition that all should be done in good order for the edification of the congregation, and for the honor of God, in the name of the Lord Jesus Christ.

4. The Heidelberg Catechism in full concord with Scripture commands that "I shall attend

diligently the congregation of God, to learn God's Word, to invoke the Lord publicly, to make use of the Sacraments and to give the Christian alms.

5. These regulations are in accordance with apostolic usage, and are sufficient for the object of the meetings, viz.: the adoration of God and the edification of the people.

6. God is adored through singing and prayer, the latter to be followed by the people's *Amen*, either loud or silent.

7. Mutual edification is also by singing according to Col. 3: 16, for the people's admonition and instruction; furthermore by the learning of the word of God. This edification is quickened by the use of the Holy Sacrament; charity is practiced by mutual assistance or almsgiving.

8. Uniformness of cultus is not necessary to the unity of the Church, but simplicity and truthfulness are essential. The reformed character of the Church finds its expression in the absence of a sacerdotal hierarchy. The oneness of the congregation should also be expressed in the inner arrangement of the church building.

9. The order of the morning services is best arranged on the basis of Calvinist liturgies, viz.: 1. Invocation (votum); 2. Singing; 3. Reading of the Ten Commandments or some other Scripture Lesson; 4. Prayer (thanksgiving, confession of sins, prayer for illumination); 5. Singing; 6; Reading of Text and Sermon (perhaps singing between the parts of the sermon); 7. Prayer (Intercession and the Lord's Prayer); 8. Singing; 9. Blessing.

To these theses some remarks were added by Pastor *Calaminus*, five essential characteristics of Reformed worship: Simplicity, unity, intelligibility, vivacity and dignity. *Simplicity* consists in making the honor of God and the edification of the people the sole aim of the worship. *Unity* consists in making every part of the worship an echo of God's Word. *Intelligibility* consists in worshiping God in the Spirit and in the truth. *Vivacity* consists in the interest and part taken by the peopie in the worship of God. *Dignity* consists in the consciousness of God's presence.

In the subsequent discussion one said that we must remember: In necessariis unitas, in dubiis libertas, in omnibus caritas. Another insisted on naturalness in preaching. Another complained that congregations were too easily persuaded by their pastors to adopt richer (Schwungvollere) liturgies. Another said that Reformed ministers should not preach "over" the text, nor against the text, but from it. All agreed that the Reformed congregations in Germany should by some agreement of binding force be protected against the changes in worship continually urged upon them by their Lutheran surroundings.

H. J. R.

For Reformed Church Messenger.

A GOOD BEGINNING.

The first convention in the interest of the endowment movement, within the bounds of the Somerset Classis of Pittsburgh Synod, was held in the Salisbury congregation of the Paradise charge on Monday, Tuesday and Wednesday, October 19th to 21st, inclusive. There were present, besides the pastor, Rev. J. M. Evans, who is a member of Synod's committee, Revs. A. J. Heller, E. E. Weller and the writer. Elder Peter S. Hay, who is a veteran worker in the Church, also attended the meetings, and rendered the committee much good service, especially in securing pledges for the fund.

Four public meetings of the convention were held, at which there were discussed such topics as the following: The Reformed Church, her origin and history; the foundation of her literary and theological institutions; the demand for an educated ministry; and the necessity of increasing the teaching force in our theological school at Lancaster. These discussions were listened to with marked attention by the audiences present; which, however, in consequence of the inclement weather, were not as large as they would have been if the weather had been pleasant.

The way having thus been prepared, the committee, on Wednesday morning, turned out to canvass the congregations for pledges, resolving itself into two squads for this purpose. In a few hours the work was substantially accomplished. No more speeches or appeals were required. The people had considered the matter and were ready, without much talking, to give their obligations. And these generally exceeded, if not the amounts asked for, at least, the expectations of the committee. One good brother subscribes $200, another $50, others, $25, and still others $10; few lower than that. The result easily makes the Paradise charge good for a thousand dollars, and secures the success of the movement in the Somerset Classis.

The people are willing to contribute to this object liberally as soon as they understand the need of it. The members of the Reformed Church in Somerset Classis have warm hearts; and they love their Church, and will make any reasonable sacrifices to advance her welfare. They want the institutions of their Church to be equal to any in the land, and are willing to give of their means to this end.

The next congregation to be visited is Zion, of the Zion charge, where the committee will meet with a welcome reception, and from which there will be a good report before long.

W. R.

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

In last week's column the headings of two paragraphs were changed by the printer. "What Bethany Orphans' Home is," should have been where "What Bethany Orphans' Home is not" and vice versa.

Please send all money contributions to the Treasurer of the Home, Mr. C. G. Gross, 3716 Haverford Ave. Philadelphia, Pa.

We have just (Oct. 29th), received the news of the death of a valued member of our Ladies' Visiting Committee and a sincere friend of the Home, Anna M. Eyreman of Easton, Pa. Five years ago when a number of ladies in various parts of the Church were invited to constitute this committee, Mrs. Eyreman was one of the first to respond to the call and, although advanced in years, she was regular in her attendance at the meetings until on account of ill health she resigned from active membership and became an honorary member. Her kindly interest in the orphans endeared her to all who labored with her in caring for this large family and her large annual contributions helped materially in providing for the wants of these wards of the Church. This is the first death that has occurred among the members of our Ladies' Committee. She will be missed by a large circle of friends in the Church and in our Orphans' Home work.

We were glad to receive the following letter sometime ago: "Mr. Y——. To-day I send a box of good and poor clothing for boys, to your address, and hope the most of them will be acceptable. Our boys have outgrown some of them and changed from short to long clothing this winter which makes this supply on our hands. Some of them are very good and others are quite poor. Hoping you can find boys for them I remain, etc."

The box came and such a box! Though in modesty it was said that some of the clothes were poor we thought them all very good for our purposes. Suits, overcoats, shoes, stockings, shirts, ties, etc. We can make good use of them and our boys will be proud to wear such fine clothes. This was a mother's letter and a mother's considerate act. How many other mothers could do likewise? Do not send *worn out* but *grown out* clothes. If the mothers in the Church would make such disposition of the good clothes on hand our annual expense account would be reduced very much.

Please send in your orders early for Christmas collection envelopes. A circular and sample envelope will soon be sent out to the ministers, but as we do not have the addresses of Sunday-school Superintendents and of others who might make good use of them we must depend upon the "Orphans' Home Column" to notify them that all who ask for envelopes will be supplied.

Missions.

For Reformed Church Messenger.

MISSIONARY NOTES.

BY REV. A. C. WHITMER, SUPERINTENDENT OF MISSIONS.

TWO MORE FUNDS.

It is a pleasant thing to tell the Church our good news, and to report facts that will cheer and strengthen our friends.

Two more Church-building Funds have come into our treasury, and both of them were reported at the late meeting of the Board.

On Monday evening when the Superintendent went home to tea, he found upon his plate a check for $500 from Mrs. Anna Keely of Spring City, Pa., to establish the Joseph Keely Church-building Fund, in memory of her husband. Her pastor, Rev. Calvin Derr, in sending the check says: "She received the Tract ('Our Church-building Fund'), and after careful consideration she resolved to build this monument of love."

This is our fifteenth Fund, and its announcement to the Board greatly added to the interest of the meeting.

So also in reference to another gift. Near the close of the session, Rev. Dr. J. O. Miller, President of the Board, announced the gift of $666 from Mrs. Imilda Laucks of York, Pa., to be known as the William A. Wilt Church-building Fund, in loving memory of her father.

The Board recorded its hearty thanks for these offerings, and instructed the Superintendent to express to these earnest women its high appreciation of their works of love.

HOW OUR MISSIONS GIVE.

The 4 300 members in our missions during the year past paid for congregational expenses $27,600, an average of about $6.50 each; and for benevolence $3,300, an average of nearly 80 cents each, of which $1300 were for home missions, an average of 30 cents each.

While the average for congregational expenses is only $6.50 (much higher than the average in self-supporting churches), many of the missions have an average of $8 or $9, while several reach $12 and some even $13.

So while the average for benevolence is only 80 cents, some of the missions reach much higher: Altoona, .99; northwest Baltimore, .96; Concord, $1.45; Kansas City, $2.25; Lisbon, $2.10; Liscomb, $1.84; Stafford, $1.74; Washing-

ton, $1.92; Wichita, $1.39; Woodberry, $1.30; and York, $1.43,

All this shows earnestness, intelligence, self-helpfulness and self-denial, as well as good training. All this, too, should help the Church at large to see that her missions deserve her help.

For Reformed Church Messenger.

THE TRAINING SCHOOL.

The last mail from Japan brought us the photograph of our completed Seminary Building. While it is not the largest it is one of the finest, neatest and most modern College Buildings in Japan. It is built of brick, has a square tower and presents an imposing appearance. It has a room for the library, a chapel, four or five recitation rooms, besides several other apartments. It is surrounded with a new fence, and the grounds within the campus are carefully graded and tastefully laid out. The work of clearing up and leveling and laying out the campus, was largely done by the students, who during the vacation sought employment (they were willing to do any kind of work), to earn the means of support while pursuing their studies in preparation for the Gospel Ministry. The money which paid them was earned by Bro. Moore, as teacher in the Higher Middle School in Sendai. For this teaching service, he was paid by the Japanese authorities fifty *yen* a month. This money was at the disposal of the Board, and it was appropriated as above mentioned. So that it served a two-fold purpose—it accomplished a much needed service of clearing up, laying out and enclosing the premises, and at the same time furnished means of support for some of our students. We congratulate the Reformed Church upon the completion of this indispensable re-

[illegible] that, too, at a cost below what a similar building could be erected in this country.

Our institution has received the recognition and approval of the Japanese Government, and is officially rated as one of the higher institutions of learning in the Empire. To secure this grade and rating, it was necessary to revise and extend the curriculum, and it is now about equal to our American College. This official recognition, however, does not interfere with our Christian intent of the school. The way is, however, opened for students to enter the College, who do not propose to enter the ministry, just as in the case of our Church colleges in this country. But such students are at their own cost.

That our two American professors are unequal to the task of doing all the teaching, we need not pause to affirm. They are assisted by native teachers, but the need of at least one more American, is of imperative importance, and if the home Church would have a care, not alone for their comfort, but for their health, and it may be their ability to continue at their posts, it cannot too soon furnish the means to send them a helper. Rev. Moore tells us that the pressure is telling upon Revs. Hoy and Schneder, and we may challenge the Church with the question, is it not more than a wrong, is it not a crime, to leave them to struggle on unaided?

Another want needs to be met in the near future. That is the liquidation of the remaining indebtedness resting upon our Seminary Building. Rev. Hoy is so related to this debt, that it is to him a personal burden amounting even to distress. Some time since the Board by a circular called for special subscriptions for its payment. It asked for large contributions, that the receipts for current expenses might not be interfered with. But we regret to say that it has met with a most meagre response. In other churches such a call is met with donations of $100, $500 and $1000. Is it true that there are no members in our Church who are able to give such amounts? We know there are such and not a few either. In the name of Jesus of Nazareth, as the only hope and possibility of their salvation, we appeal to such stewards of the Lord's talents.

S. N. CALLENDER, Secretary.

The Religious Press.

THE troubles in Rome from the imprudence of some pilgrims at Victor Emmanuel's tomb must be a source of mortification to M. Harmel, the leader of the pilgrimage. Feeling is sufficiently strained between French and Italians to require no incidents of this kind to increase the strain, and as the object of the pilgrimage was purely religious, the excitement is regrettable. The pilgrims who forgot themselves, may be excused a natural indignation at the desecration of the Pantheon, while the Italian nationalists may also be pardoned for making a mountain out of a mole-hill in a matter of national honor. The leaders of the pilgrimage have earnestly disclaimed all sympathy with the imprudence of the few, and have personally assured the Government of their regret at an incident which could easily destroy the scheme of the pilgrimage just begun. However, the incident is instructive. The Pope's position in his own city is really responsible for the innumerable irritations constantly occurring, nor can hope of their discontinuance be held out while the Vatican and the Quirinal face each other in the same city. National jealousies are hard to deal with, and they occur quite as readily between Catholic nations as between Catholics and non-Catholics.—*Catholic Review.*

A GREAT deal of the skeptical talk in our day gives out the idea that religion of any kind is useless. In fact the world could get on much faster were it not hindered by the superstitions of the past. The farthest leap onward most assuredly would be the universal rejection of all kinds of religious belief. Man only can be free in the largest sense of that word, when he escapes from the tyranny of spiritual truth. In listening to this kind of speculation one is led to wonder what sort of a creature man is. Has the race been wrong in judging itself to be nobler in its nature than the stupid ox or chattering ape? Have the ages mistaken the most helpful influences? Has mankind been deceived by wants which, after all, are only idle dreamings? If the history of man establishes any one fact, it is that he is a religious being. It would surely be vain that human nature has no inborn disposition to worship some kind of a God and to practice other sacred rites. The career of the human family exhibits this tendency from the present back as far as we can trace the footsteps of man. This principle of our nature is original. It is not the result of culture. It exists in the midst of the highest civilization as well as in the lowest forms of barbarism. The ignorant are not the only people who are disposed to be religious. —*Lutheran Evangelist.*

TORONTO.

The city in which the Alliance of Reformed Churches will meet in September, 1892, is an admirable meeting place for the fifth General Council. It is pleasantly located on the north shore of Lake Ontario, and is distant about three hours by rail or boat from Niagara Falls. It is the capital of the province of Ontario, with a population of about two hundred thousand, and is distinguished for its educational institutions and for the great number of its churches. The chief institutions are Toronto University, charmingly situated in the well-wooded Queen's Park, its buildings rising phœnix-like from the ashes of last year's disastrous fires; and Knox College, one of the theological seminaries of the Canada Presbyterian Church, over which presides the gentlemanly and scholarly Rev. Wm. Caven, D.D., and in whose halls Dr. Francis L. Patton, of Princeton University, first studied that Calvinistic system of which he has become one of the chief expounders and defenders. The Presbyterian Churches in Toronto are twenty in number, with 8,500 communicants, and stand in the van in the community financially, socially, intellectually and spiritually. Two of the Presbyterian pastors are well known to many in the United States—the Rev. H. M. Parsons, D.D., pastor of the Knox Church, for several years in charge of a church in Buffalo, N. Y., and the Rev. S. H. Kellogg, D.D., pastor of the St. James Square Church, formerly Professor of Theology in the Western Theological Seminary at Allegheny, Pa., and before that a devoted foreign missionary. One of the most venerable figures among the Presbyterians of Toronto is the Rev. Wm. Reid, D.D., Stated Clerk of the Presbyterian Church in Canada, who has spent a long life in arduous service, and in whose ordination the Rev. Mr. McDowell took part, that missionary sent out by the Reformed Dutch Church of the United States, who was the first Presbyterian minister on the northwestern shore of Lake Ontario. There is also in Toronto a Presbyterian News Company, which issues a religious weekly, the *Presbyterian Review*, of which the affable and able Mr. George H. Robinson is editor. Indeed, many things unite in pointing clearly to the fact that Toronto is admirably adapted by history, situation and relationships for the meeting of the fifth General Presbyterian Council. Chief among these is to be noted the unity of the Canadian Presbyterian Church. In [illegible] anti-Burgher, a Free Church or an "Auld Kirk," a Secession or a U. P. Synod. The divisions in the United States among Presbyterians, so glaring and long-continued, have no existence in Canada. From Halifax to Vancouver, and from the Polar seas to the great lakes, there is one common Presbyterian Church. Americans have taken the new ballot system from the Australian. Let them learn a lesson of church unity from the Canadian.

The name Toronto is of Indian origin, and signifies a gathering place. The prayers of God's people should be everywhere uplifted for the outpouring of the Divine blessing upon that great representative Assembly which one year hence will gather from every part of the world in the Capital City by the unsalted seas, and at which, God willing, Principal Caven will preach the sermon and President McCosh will pronounce the benediction. That Assembly will be unequalled in Christendom in its significance and potencies. Pray, therefore, for the peace, unity and prosperity of Zion.—*Herald and Presbyter.*

REAL PREACHING.

A church is planted in a community to convert and redeem that community; not merely to edify those who are already converted. It may be doubted whether much of the preaching commonly described as simply "edifying" goes for a great deal. Its qualities are apt to be those of the essay, rather than of the genuine sermon. Preaching is not in the best sense "edifying" unless it arouses the hearers to new exertions in advancing the kingdom of God. It is difficult to imagine real sermons preached by living men doing nothing more than to impart a comfortable sense of satisfaction with the present and the future. Real preaching by men whose souls are illuminated by the truth is as certain to win men to the allegiance of Christ as seed corn properly planted is to yield a harvest.—*The Watchman.*

Our Serial.

For Reformed Church Messenger.

THE WONDER-DOCTOR OF DELFT.*

FROM THE GERMAN OF BOSBOOM-COUSSAINT.

BY KATHARINE E. HEYSER.

CHAPTER I.

VANITY OF VANITIES.

If a peasant had entered the stately city of Delft, in Holland, on the 15th of March, 1595, he would have been not a little astonished to see the venerable city, in time of war, arrayed in full festal garb. And this horrible contest which seemed endless, had followed a martyrdom of forty years ; a vast expense of tears and blood, and of money too, offered by the liberty-loving people not unwillingly, although they had no superabundance of worldly goods.

He might have said to himself, "Perhaps a great battle has been fought, or, through the mercy of God, something quite impossible has happened ; peace has been concluded, and Spain, relinquishing her rights and demands, has acknowledged the young Republic, and declared it an independent nation : and for this joyful event the city of Delft has arranged such a brilliant festival."

All the houses on the market-place and along old Delft, were adorned with garlands and drapery ; St. Agatha's cloister, prepared for a royal residence, was decked with evergreen, streamers and coats of arms, the flag of Orange flying from the top ; while the beloved, tri-colored flag floated from the spire of the Old Church.

Burghers with their wives and daughters dressed in their gayest garments, were loitering [illegible] great market-place before the City Hall.

The pavement has been taken up ; evidently, for this day, it is to be used for some purpose quite different from that of holding the weekly market ; and it is the spectacle which is to be enacted here, that has attracted the novelty-loving crowd.

The throng can only reach a barrier which is drawn around the market-place in a wide circle ; as the entrance to this space is closed by grated gates, and guarded by the city troops, armed with lances and halberds, the people must be content with places around this railing. Some turn to the side, where a platform with seats has been erected for persons of rank.

In front of the State House there is a high estrade, or balcony, with overhanging draperies, gay with garlands and bright ribbons. These seats, sheltered by a canopy, are evidently designed for the princes. On the opposite side are similar seats prepared for the noble guests, invited to attend the spectacle. This is to consist of a tournament, sham battles and all kinds of warlike exercises on horse and on foot.

Distinguished strangers of high rank are present from almost all the provinces, and their approach was heralded by city officials in their robes of state. The Stadtholder of Delft must be present, for long lines of the State guards surround the market-place ; the streets were thronged with pages, Hungarian infantry in glittering array, Dutch soldiers in orderly ranks, and richly caparisoned horses led by squires in their lords' colors. Wagons and sedan-chairs, at that time much used by ladies and persons of rank, were coming through the different gates of the city, as if all the dignitaries of the land had agreed to meet there.

Prince Maurice and his younger brother, Frederick Henry, came from Gelderland ; the Count of Hohenlo, from Castle Buren, where he and his bride, the Countess Marie of Nassau, were spending their honeymoon ; even the Advocate of Holland, John of Olden-Barneveldt, had left the urgent cares of his office at the Hague to join the festivities here in Delft. There was the Duke Frederick of Luneburg ; the Elector of Brandenburg, and many other Netherland nobles ; while the Count Palatine, the Landgrave of Hesse, and some of the officers of the States, were represented by delegates.

All this display and expense was not caused by any event of public interest. The land was not freed from war ; no great victory had been gained ; and, after a hard, depressing winter, the necessaries of life were not only scarce, but famine stared them in the face. The low land was already partly under water, while the swollen rivers threatened to cover the remainder with the accumulated cakes of ice. Let there be a March storm, and what was feared, must come. Yet in spite of all this they were making such great preparations for a festival, a wedding.

A very grand marriage was to be celebrated, yet it was not that of the young Stadtholder, much as his family desired that he should marry a princess who would bring a rich dower and powerful alliances. One of his relatives, Count George Eberhard Von Solms, was to espouse the Countess Sabina Von Egmont. She was the eighth child of the eleven that Egmont had left orphans, when, in 1568, he ascended the scaffold as the first victim of Alva's reign of terror in the Netherlands.

Policy and their own interest had induced the betrothed to invite all the rulers of the country. Besides their kindred in Holland, both had relatives in foreign lands whose presence, on this occasion, was esteemed an honor.

It is plain that such an assembly must occasion great expense, especially at a time when a journey, even from one province to another, was attended by much trouble and danger : therefore the festivities were to continue from the 14th of March, the wedding day, to the 18th, and for each day, new amusements were devised. According to the wishes of the bridal pair, the wedding must be brilliant, luxurious, magnificent ; such as would be spoken of for months ; something which historians would deem worthy of notice. A short time before the Countess Marie of Nassau had married the Count of Hohenlo at Castle Buren, and the whole country still talked of that festival.

The Countess Sabina had attended the wedding. The two commanders were jealous of each other, and there was great rivalry between the noble ladies. The Countess Sabina had declared that she would not be considered inferior to the Countess of Hohenlo, and would rather have no wedding if she could not equal, if not surpass her illustrious niece. That was spoken like the eighth daughter of the haughty Egmont, who, at the Spanish court, had distinguished himself by the luxury and magnificence with which he was surrounded. The Countess Sabina forgot that Marie of Nassau was a wealthy princess, while she was the daughter of a nobleman whose most important estates were confiscated.

Thus a pitiful pride beguiled them into an expense beyond their fortune ; and thoughts of paltry trifles were mixed with the holy, solemn feelings which should fill the heart when forming such a relation.

But to return to the entertainment. Spectators crowd the platform, and although the seats prepared for the bridal pair are still unoccupied, the time for their arrival can not be far distant. Let us mingle with the crowd and watch the people. See that man making his way through the street ; he does not seem to be seeking a desirable place ; he is quite absorbed in his thoughts, is not even disturbed by the tumult around him. Turning aside every obstacle, he struggles toward his mark, with the firm step of an earnest, thoughtful man who is about business of great importance, and does not allow himself to be hindered by trifles.

He seems advanced in age, but full of vigor ; tall and sinewy, he holds his head with dignity, yet his thin, angular face and irregular features do not indicate high rank. His whole appearance shows a neglect, or at least a disregard of externals. His hair and beard are very long and untidy. Over a black silk calotte he wears a hat with the brim crushed and hanging, without feather or ornament ; such a hat as no other of his rank would have worn on a gala day ; yet his clothing is neither slovenly nor ragged, but such as is usually worn by respectable burghers. A plain linen collar put on over his doublet shows that he is not ruled by fashion, which demands wide, high plaited collars ; he seems to have freed himself of all superfluities. Why has he not cared for his dress ? Is not his destination the noisy market-place, where all are gathering, not only to see, but to be seen ?

Our friend has something else to do. He perversely passes places which are eagerly sought by hundreds ; and, hurrying across the wide square, turns into a narrow street, filled with the dwellings of the poor. What can he be seeking there ? Poor and rich, lazy and industrious, to-day all are in the street ; no old woman is left at her spinning-wheel, no baby in the cradle, for, alas ! the mothers' bad habit of dragging their children wherever there is anything to be seen is very ancient. But the man whom we are following has remembered that there are always those whom sickness chains to their beds, and to these miserable ones he turns his steps.

The crowd through which he presses seems to regard him kindly, and notwithstanding his simple garb, he appears to be known and honored, for the burghers of Delft greet him and, as much as possible, make way for him, while, here and there, expressions of respect and love are heard.

"This Father Boot is a good honest man," said a young burgher pushing his neighbor out of the way.

"Yes there is none better or more pious in all Delft ; perhaps there is not, in the seven provinces, one who lives like this Jacob Jansz."

"Certainly not, friend, such folks are not plenty."

"The man is the law and the gospel in one person ; stern towards himself, gentle towards others. The pastor urges us to imitate Christ, this man sets us the example."

Other voices are heard, discords that sound through every word.

"This Jacob Jansz is a wonderful fellow," muttered a stout drayman who, when Jacob passed, had moved very reluctantly, "he gave up a fine brewery to play the doctor among the poor."

"How his hair looks—and his beard is uncombed ! he reminds me of a Jew mourning for his sins."

"They say too that he is a great sinner, and desires to atone for his crimes by pain and penitence," said one who looked as if she had never come to a knowledge of her own sins.

"What, neighbor Lentji," exclaimed another woman, "he suffers want, it's nothing but stinginess !"

"Shame on you, gossiping women," cried an old man, his voice trembling with anger, "He a miser, he ? Then I can say no more." What the good old man would have added was lost, for some one forced him aside, saying mockingly :

"I say it's ridiculous to go through the world

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like a hypocrite making a mournful face, when other folks are amusing themselves."

"He wants to be singular, let him enjoy it," said a spruce young fellow, shrugging his shoulders haughtily, as he strove to lead a lady through the crowd, taking advantage of the passage that had been made for Jacob Jansz.

(*To be Continued.*)

The Family.

SAVIN' MOTHER.

The farmer sat in his high-back chair,
Between the fire and the lamp light's glare;
His wife, the pride of the home and heart,
Made the butter *he* sold in mart,
Set the table, and drew the tea,
Deftly, swiftly and silently.
Though worn and weary, weak and faint,
She bore her burdens with ne'er complaint;
If not content, her labors prove
The height and depth of mother's love.

At length, between the clouds of smoke
That wreathed his brow, the husband spoke:
"Thar's taxes tu raise, an' interest tu pay,
An' ef thar should come a rainy day,
Why, twould be handy I'm bound tu say,
Tu hev a pile o' money put by;
For folks git sick an' sometimes die;
Then fun'ral bills, an' gravestuns high—
'Nuff tu swamp a man purty nigh!
Thar's Ed'ard, an' Dick, an' little Joe
Tu be purvided fur, ye know.
So *I'd* be savin' es I could—
Extra fires burn all o' the wood—
I'd save sugar, and soap, an' ile,
Make up candles once in awhile.
Better be savin' o' coffee an' tea—
Cold water's good 'nuff fur *me*.
Ye must be car'fuller o' year clo'es;
Gewgaws is useless, goodness knows!
Flummadidles an' extra trimmin'
[illegible]
I'd sell up town, the cheese an' honey—
An' eggs are good es so much money.
Es tu that carpet, ye wanted new,
You'll hev to make the *old* one du.
'Bout the wash, an' sewin' machine—
Them glib-tongued agents are pesky mean.
What du *they* know 'bout wimmin's work,
D' they ca'kalate she was *made* tu *shirk?*"

Dick, and Edward, and little Joe
Sat in the corner, in a row,
Viewing the form so bent and thin,
With locks so white, and cheeks sunk in,
They saw the quiver of lip an' chin.
Then with the wrath he couldn't smother,
Outspoke the youngest, frailest brother:
"You talk of savin' wood and ile,
An' tea an' sugar all the while,
But you never *think of savin' mother!*"

—*Revised by Fannie L. Fancher.*

WHY WE AGREED TO GIVE A TENTH.

BY REV. CHARLES H. SMALL.

I was considerably stirred up by the sermon that Sunday morning; more than I was willing to admit. I said to my wife as I came in—she, poor dear soul, was sick and could not go; not a "Sunday sickness," she never had that kind—I said to her "Well, Maggie, what do you suppose our young minister held forth on to-day?"

"The Gospel," she replied in her quiet way.

"O yes," I said, "it was the Gospel, I presume, but it was the gospel of giving. He took his text from away back in the Prophets, something about robbing God." (Mal. iii. 8)

"I don't doubt we need it, and I should like to have been there," came from the pillowed head in the big easy chair. Maggie was getting better, and able to sit up part of the day. Nurse had the baby in the adjoining room, a fine fellow!—but that is another story, as Rudyard Kipling would say.

"The dominie set forth some pretty plain truths in very forcible language; he got well warmed up. I should have thought old Spatterwood would have winced some under it; he hugs his money as tight as a bear hugs his victim, and he has quite a little to hug, too. But what I objected to this morning was the statement that very few of us gave as much as we ought. He dwelt on the Jews giving a tenth, and said he doubted if many gave a twentieth of their income in these days."

"Well, do you think we do?" asked Maggie.

"Of course I do; you know we are very liberal. I don't think we give much under a tenth."

"Yes, dear, we are liberal, but we might see what proportion we gave last year."

I made a mild protest, but meekly got out my pencil and piece of paper, and began to set down the figures.

"Well, to begin with, we pay forty dollars for pew rent. Then when that special collection was taken up for the floating debt, I gave ten dollars. When the home missionary collection was called for I was stirred by the appeal and gave five dollars; for the foreign work I gave two dollars; for work among colored people I gave another two dollars; and then for church building I gave a dollar. There were collections for several objects—I never gave less than fifty cents; I presume in all two dollars."

"I gave five cents a week," broke in Maggie; "that is two dollars and sixty cents a year."

"Yes, and I put ten cents in the basket each Sunday, that is five dollars and twenty cents. Then I gave five dollars to the charity work, instead of dealing out a little here and there unwisely to encourage beggars in their beggary. There, I believe that is all," and I began to add it up. I added the columns twice. I wasn't in much of a hurry to announce the result; in fact, it was not as great as I had supposed.

"How much is it?" quietly came from the easy-chair.

"Seventy-four dollars and eighty cents."

"And our income," she went on, half to herself—she always called it *our* income, counting herself a partner, doing her share at home towards getting it, and deserving her share of the use of it—I believe she is about right—"our income is sixteen hundred dollars; one twentieth of this is eighty. We fell short a little, didn't we, dear?"

"Well, yes, it seems so," I said slowly; "the result is not what I had supposed it would be."

"No, I thought it would be more," she answered. "The dominie said this morning that the best and surest way of giving more nearly what one ought was by setting aside a portion each month; perhaps it might be well if we should set aside a twentieth each month."

Maggie looked at me in her gentle way for a moment, and I knew there was something coming. She spoke: "It is a strange coincidence, but while you were at church I was reading an article on benevolence in which there was this incident. It was somewhere in England, contributions were being called for to support an orphanage; a wealthy Quaker and his wife walked up to the table, he took the pen and put down five pounds; she looked over his shoulder, and said, 'Why, William, is thee not ashamed to give so little?' 'No; it is all I can afford.' 'No, no, William, thee can give more for the dear homeless ones.' 'Thee can write,' he said, thrusting the pen into her hand. She took it and put a cipher after his five, and they walked away pledged to give fifty pounds. Now, my dear, I want to suggest a tenth of our income, instead of a twentieth; I think we can and ought to give it."

I dissented, feeling all the time, however, that she was right, which disarmed me; and I finally agreed to it.

That was a year ago. Maggie asked me last night if I thought we had better give up our tenth and go back to the old way.

"I can't do it now, for I must practice what I preach," I said. "I have been at old Spatterwood for a year urging him to try the scheme, and he has finally consented to do it."

"And then, too, it has been quite easy and very pleasant giving the past year, hasn't it?" asked Maggie.

"Yes, it is more blessed to give than to receive."

Reader, will you not use your pencil a little and see what proportion you give, and then try setting aside a tenth each month?

Among the many excellent suggestions that came from Mr. Gladstone, is one (*Nineteenth Century*, November, 1890) that an association be formed in which each member engages "to give away a proportion of the annual receipts, which the individual will fix, will alter if he pleases, and which, altered or unaltered, he will not be called upon to promulgate. . . . He will, however, not fail to remember that his obligation is only to give not less than the proportion he has fixed. It does not restrain him from giving more. It is to be hoped that with practice his ideas will alter and improve. Will you not agree with yourself before God to set apart a given proportion of your income? If you do not know what it is, make an estimate and give a proportion of that."—*Christian at Work.*

A HINT FOR HUSBANDS.

Men who complain of their homes, too often overlook the fact that they are themselves more or less responsible for the atmosphere which pervades every room in it. Consideration for a wife is one of the sweetest flowers which a husband can grow and nourish in the home garden. It will do more than the costliest bouquets which he can bring home from the florist's. It is the little things in this world that make life attractive, and it is the little acts of courtesy and consideration on the part of a husband for a wife which deepen her love for him, heighten her respect for other men, and make her daily and hourly grateful to that God through whose infinite wisdom her life and that of her husband were brought together. Marriage is never a failure in a home where consideration fills the minds and lives of husband and wife. It is a golden bond between them which brightens with increasing years, and binds them together when they "are absent from the other."

HOW TO BE MISERABLE.

Think about yourself—about what you want, what you like, what respect people ought to pay to you, what people think of you, and then nothing to you will be pure. You will spoil everything you touch; you will make misery for yourself out of everything; you will be as wretched as you choose on earth, or in heaven either. In heaven either, I say; for that proud, selfish, greedy, self-seeking spirit would turn heaven into hell. It did turn heaven into hell for the great devil himself. It was by pride, by seeking his own glory, that he fell from heaven into hell. He was not content to give up his own will, and do God's will, like the other angels. He would be a master himself, and set up for himself, and rejoice in his glory; and so, when he wanted to make a private heaven of his own, he found that he had made a hell. And why? Because his heart was not pure, clean, honest, simple, unselfish.

Youth's Department.

WHAT WE PLANT.

What do we plant when we plant the tree?
We plant the ship which will cross the sea,
We plant the mast to carry the sails;
We plant the planks to withstand the gales—
The keel, the keelson, and beam and knee—
We plant the ship when we plant the tree.

What do we plant when we plant the tree?
We plant the houses for you and me.
We plant the rafters, the shingles, the floors,
We plant the studding, the lath, the doors,
The beams and siding, all parts that be;
We plant the house when we plant the tree.

What do we plant when we plant the tree?
A thousand things that we daily see;
We plant the spire that out-towers the crag,
We plant the staff for our country's flag,
We plant the shade from the hot sun free;
We plant all these when we plant the tree.

—*Henry Abbey.*

DON'T WANT TO.

"Tom," said mamma, looking up from her sewing, "run into the other room and bring me my thimble. It's on the window sill."

Four-year-old Tom was sitting on the floor tying the cat into a harness of gray tape, which matched her fur beautifully.

"Don't want to," he replied cheerfully, attempting to pull poor kitty's ears through an impossible loop.

Mamma said no more, and Tom stole one or two curious glances at her from under his curly brown lashes. Was it possible that he was going to have his own way? It really seemed so. Usually mamma said something more, and it ended by Tom's doing—O so slowly and unwillingly!—what he was told to.

[illegible] tiful gray harness; it wasn't so pretty, after all, and it didn't fit in the least.

So Tom abandoned it, and hunted up his long lines that grandma made, and fastened them to the rocking-chair. Those lines acted very queerly. Tom couldn't understand it.

"O de' me!" he said at last despairingly. "Mamma, my lines is snangled; please to unsnangle 'em for me—won't you?"

Mamma's brow drew into a little frown, and she said in a whining voice:

"No, I don't want to."

Tom looked at her very hard, and decided that she hadn't understood him, so he repeated his remark:

"I said vey must be fixed, mamma; please to fix 'em."

"Don't want to," she said again, this time with more of a whine than ever.

"But you're the mother," Tom objected.

"Don't want to," was all the answer received; so, very much puzzled, he carried them to Bridget.

By and by papa came home and met his small son in the hall.

"See here, little fellow," he called cheerily, "take this paper to mamma; I'm in a hurry."

Then Tom's pretty lips pouted, and "Don't want to" was what they said. A gleam of remembrance lighted papa's face, and he took the paper in himself. That was such a little thing that Tom forgot it, but papa didn't.

After dinner the little boy was in his father's lap before the fire, and mamma heard him beg as usual:

"Please tell Tom a 'tory, papa—a big one, 'bout a bear."

Papa's eyes twinkled, but he drew down the corners of his mouth and said:

"I don't want to."

"Why for not?" queried Tom.

"I don't want to."

Tom slid down to the floor, and sat there in silence for a whole long minute; then he said:

"An' when my lines was all snangled up, she said she didn't want to, an' I fink fings is funny."

Papa and mamma looked at each other, and smiled.

After a little, just when Tom and the gray kitten were having such a good time on the rug, mamma remembered, as Tom was afraid she would, and remarked:

"I know a little boy who is very sleepy, and I know a lovely white bed to put him in. Come, Tom."

"O no!" said Tom, briskly; "I don't"—

Then something occurred to him, and he got up without another word, took the gray kitten in his arms, and he and mamma went up stairs. But the gray kitten objected, and dragged her sharp claws crossly down Tom's little round arm Usually he cried when he was worsted in a contest with the gray kitten. This time he looked up at mamma, and said slowly:

"D jou see her a-sayin' she di'n't want to? Tom don't say it vat way."

"I'm not so sure, little boy," replied mamma, as she took him in her arms; "because, you know, when you pout and frown, and say you don't want to, when mamma asks you to do something for her, then it hurts mamma just as if you made long, dreadful scratches right on her heart."

"O de' me," Tom said in dismay. "Tom won't do vat any more to yo' poor heart—he don't want to!"—*Sunday-school Times.*

KITTY KNEW ABOUT SHEEP.

"Seven sheep were standing
By the pasture wall.
Tell me," said the teacher
To her scholars small,
"One poor sheep was frightened,
Jumped and ran away.
One from seven—how many
Woolly sheep would stay?"

Up went Kitty's fingers—
A farmer's daughter she,
Not so bright at figures
As she ought to be.
"Please, ma'am"—"Well, then, Kitty,
Tell us, if you know."
"Please, if one jumped over,
All the rest would go."

ROBBIE'S RAILROAD.

Robbie lived in the city, quite near the railroad station, where the trains were coming and going at nearly all hours of the day. He was never tired of watching them, and would sit at the window for hours, only saying, hopefully, "Pretty soon another car will come, mamma."

Last summer his mamma took Robbie into the country to spend a few weeks at Grandpa Ray's. He was very happy for a while, everything was so novel and interesting.

But one day, when he heard the car-whistle in the distance, he looked up wistfully into the mother's face and asked:

"When can we go home, mamma, so I can see the trains again?"

After that he had the same home-sick look whenever he heard the whistle. Grandpa Ray dearly loved his little grandson, and he did not like to see him unhappy. One day he said,

"Robbie, if the cars won't come to us, we must have some of our own."

So he harnessed "Dick" to the lumber wagon, and took Robbie with him to the saw-mill. He brought back a load of boards sawed into narrow strips. Robbie was so excited he could hardly eat his dinner.

After dinner they went out to the orchard in front of the house, and began work. The land sloped gradually, and Grandpa Ray and Robbie laid the wooden rails the entire length, fastening them in place. Then the car was built—a platform, with seats for two passengers, on wheels, which fitted the track, and could not run off. There was a brake in front and a flag behind. When the time came for the first train to start, Robbie was wild with excitement.

Mamma came out with the big dinner-bell, which she rang. Grandma Ray blew the horn. Susan, the maid, drummed on a tin pan. Away went the car, slowly at first, then faster and faster, till they reached "Pippin Tree station" in fine style.

After that Robbie had no more homesick days. Grandpa Ray's railroad became a great attraction to all the children in the neighborhood, and trains were running from morning until night.

"It is nicer than the steam-cars," said Robbie, one day. "And, Grandpa Ray, you are the kindest, and best, and dearest grandpa in all the world. I think I had better live with you always."—*Our Little Folks.*

A HANDSOME SOUL.

One day a boy, who was taking his first lesson in the art of sliding down hill, found his feet in too close contact with a lady's silk dress. Mortified and confused, he sprang from his sled, and, cap in hand, commenced an apology.

"I beg your pardon, ma'am; I am very sorry."

"Never mind that," exclaimed the lady, "there is no great harm done, and you feel worse about it than I do."

"But your dress is ruined. I thought you would be angry with me for being so careless."

"Oh, no," she replied, "better to have a soiled dress than a ruffled temper."

"Oh, what a beauty," exclaimed the lad, as the lady passed on.

"Who, that lady?" returned his comrade. "If you call her a beauty, you sha'n't choose for me. Why, she is old, and her face is wrinkled,"

"I don't care if her face is wrinkled," replied the other, "her soul is handsome, anyhow."

A shout of laughter followed, from which he was glad to escape. Relating the incident to his mother, he said, "O mother, that lady did me good. I shall never forget it; andwhen I am tempted to get mad, I will think of what she said 'Better to have a soiled dress than a ruffled temper.'"—*S. W. Christian Advocate.*

Pleasantries.

As an instance of the more liberal spirit of the times, we beg to call the attention of our readers to the fact that at a recent theological banquet deviled crabs and angel cake were both on the menu.

A poor outlook:—First Rector—"Is your congregation going to raise your salary this coming year?" Second Rector—"Well, I don't know; they haven't finished raising my last year's salary yet."—*Smith, Gray & Co.'s Monthly.*

An old gentleman, speaking to a young lady and commenting upon her freshness and good looks, remarked: "Ah, my dear, may you long retain them! Yours is a happy period of life. You know nothing of the jealousies, the heart-burnings, the contentions, the rivalries, that beset the pathway of existence." "Don't I, though?" she interrupted; "I want you to understand that I belong to a church choir."—*Exchange.*

NOTICE.

☞ *Editorial Correspondence address to* THE REFORMED CHURCH MESSENGER, *907 Arch Street, Philadelphia.*

☞ *Letters pertaining to subscriptions and other business, address* REFORMED CHURCH PUBLICATION HOUSE, *907 Arch Street, Philadelphia.*

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THE REFORMED CHURCH MESSENGER,

907 Arch Street, Philadelphia, Pa.

THURSDAY, NOVEMBER 5, 1891.

WE presume that most of us know that the Reformed people, as a body, are strongest in numbers and wealth in the country or rural towns. In this respect they differ from some other denominations, such as the Presbyterian, the Congregationalist, the Methodist, the Episcopalian or the Dutch Reformed. They have a goodly heritage in homes of their own with broad acres around them, for which they should be and no doubt are thankful to God who has cast their lots in pleasant places. But this state of things has its disadvantages, and that of a serious character. It has cost us as a church the loss of an untold number of members, who, going to large cities, and then, finding no churches of their own, are very reluctantly compelled to fall in with other denominations. Our losses in this way have been simply incalculable. This subject has come up in our missionary meetings in past years, and its importance to the most vital interests of the Church been pointed out by earnest and thoughtful speakers. It sprang up in our mind with increased force and power, whilst writing the article on the Washington mission which appears in another place. We have respectable churches in Philadelphia and Baltimore, a few in New York, whilst in Washington, we have only the beginning of one in the English language. There, if anywhere, we ought to have one that will be in keeping with the situation and with the strength and standing of the denomination in other places. Let everything therefore be done at once, or as speedily as possible, to make the Church in Washington what we all wish it to be. Then when our members, in increasing numbers, visit Washington or go there to stay, they will have a church of their own in which to worship, and a parsonage in which to greet the pastor.

HOW TO GET MONEY.

Of course not for selfish purposes, nor for the sake of covetousness or base lucre. The arrangement made with Peter to pay the tribute-money was most probably the last of the great miracles which Christ performed in the province of Galilee. See Matt. 18 : 24–27. At first view it strikes us somewhat strangely, as not in keeping with His other wonderful works that preceded it, and certainly as not in advance of them, as we might expect. But upon further examition and reflection it will be seen that this is a mistake. It asserted the sovereignty of Christ over the animal world, just as before He had exercised it over the vegetable and mineral. With the display of this power He as a man exhibited at the same time a perfect insight into the dark domains of nature, revealing a knowledge of what was going on there, amounting to omniscience. It shows that He who knew that a certain fish had swallowed a piece of money, could see all things that other creatures were doing. The significance, meaning or lesson of what must certainly strike us as a singular miracle—something that could not enter the minds of men to invent—is so universal that it applies to men everywhere, in all ages and climes, more so than many of the other miracles performed by Christ, and it was therefore proper that it should crown His great work in Galilee. It answers the question, Where shall we get money when we need it? Some do not need it at all as they have enough, yet they want more. But the great mass of earth's teeming, struggling millions do need it, and it is with them an object of daily thought and desire to secure for themselves and their families a sufficiency of it to meet their wants. Where and how shall we get money with which to live is a burning question with the masses of men everywhere, something universal.

The miracle here considered teaches us in the first place to go to Christ, our Lord and Master, when we need money. The disciple Peter, did so, and he was told where he could get what he wanted before he asked for it. This is sometimes the case with other disciples, but it is also often otherwise. They must ask for the means of living not only once, but often, as in the case of the poor widow with the unjust judge. Earnest, fervent and continued prayers are those which are most effectual.

In the next place, faith and obedience must attend and accompany our prayers. Peter did as his Master had told him to do, asking no questions, expressing no doubts, and making no criticisms about his strange visit to a fish in the sea for a piece of money. Under altered circumstances, we are commanded to go and do likewise—not literally of course, but in the same spirit.

In our day, the Church needs financial means, not for herself but to pay the tribute money needed to carry on her worship and to make room for the poor who are crowding her courts. Her temple, infinitely vaster than the one at Jerusalem, is still going up and is yet unfinished. As we well know, her calls are too partially heeded. That shows that there is need of more prayer; but let every member of the Church, begin to pray in unison with the rest for more means, for larger contributions, from all alike, old and young, and there can be no doubt that our treasuries for missions, for education, for the widow and the orphan, will fill up and overflow. To speak figuratively, the fish in the sea will come up to us with money in their mouths.

ECUMENICAL COUNCILS.

THE student of Church History is familiar with their name. In early times they were held in different places for the settlement of disputed points in doctrine, morals, or customs in the Church. The decisions were final and served to promote unity in the churches over against the prevailing heretical or schismatical tendencies of the age. They were ecumenical and authoritative for Christendom as a whole in their day. The Church of Rome still holds such councils, but they represent only a fraction of the Christian world, no longer, strictly speaking, ecumenical. Among Protestants, similar assemblies have been convened which have been more or less general or universal. Thus the Evangelical Alliance is intended to represent all good Protestants, but it professes to act only with a moral or advisory authority. Some years ago the Church of England convoked its Pan-Anglican meeting or council, in which Episcopalians from all parts of the earth were invited to sit. A few years afterwards the Reformed Presbyterians came likewise from all quarters and met at Belfast, Ireland, as an Alliance holding the same church polity and substantially the same doctrines. After that came the great Congregational meeting in England, and just recently the Methodists of two hemispheres held their ecumenical council in this country at Washington.

The vitalizing idea that underlies these assemblages is, we may believe, the longing after Catholic unity, which seems to be awaking in the minds of all true Christians at the present time. Will these efforts, more or less tentative in character, ripen into that higher, universal unity, for which we are taught to pray? We hope so. The mere gathering together of the different branches of any one single denomination like the Episcopalians or Presbyterians, for instance, may intensify denominational feeling so as to engender sectarianism instead of Catholicity, that is, if it is not guided by a higher than human wisdom. But God rules and Christ stands at the head of His people, and so we may believe that Christians will be led in ways unknown to themselves now into an ecumenical unity such as the world has not yet seen or known. It is remarkable, and as it seems to us, a significant fact, that the Methodists who admire their Church just about as much as other people do theirs, had so little to say about Methodism, which, although calculated to arouse enthusiasm at such a time, seemed to be made subordinate to the discussion of more general or ecumenical matters, in which all other branches of the Christian Church should, with them, take a lively interest. Let Christians then everywhere rise to the conception of one universal Church as a living thing, think less of their isms or old traditions, and such a demand for unity in the body of Christ—a furor Catholicus—will spring up among the people as will sweep away seminaries, Synods, theologians, bishops, archbishops, cardinals, Jesuits and Popes, if they stand in its way. To the credit of the two Reformed Churches in this country, small as they are, it may be said that they gave up their tentative efforts in the direction of a closer union a good while ago, and recently established a federal union, which needs only to be carried out, evolved in the spirit of true Christianity or developed until it becomes truly organic, truly historical, truly universal and truly Christian. And then we shall have ecumenical councils in the full sense of the term, which will be felt throughout the whole Church and throughout the whole world.

Synodical Editors.

(Elected by the Synods.)

Eastern, ... REV. JONATHAN H. PANNEBECKER.
Pittsburgh, ... " DAVID B. LADY.
Potomac, ... " J. SPANGLER KIEFFER, D. D.

LIFE AND LIFE.

One cannot help wishing that our noble English language, rich as it unquestionably is, might be, at least as regards the expression of certain particular ideas, richer still. It is at certain points afflicted by poverty, having but one word to express two different conceptions; which one word, accordingly, is of necessity used now in one sense and now in another, giving rise occasionally to misunderstanding and confusion. Our word "life" is an illustration of the truth of what has been said. Trench, in his "Synonyms of the New Testament," calls attention to the fact that the English language (sharing its poverty in this respect with the Latin) has only this one word to cover territory which in Greek was covered by two words entirely different.

The two Greek words which we are obliged to render indiscriminately by the one word "life" represent a real and not a fanciful distinction. There were two different words because of two different ideas. There are two kinds of life: life extensive and life intensive; the life *which* we live, and the life *by which* we live; the vita *quam vivimus*, and the vita *quâ vivimus*. And

these to conceptions are almost as different as can be one from the other.

To he word expressing the idea of life extensive, the life which we lead, there belongs of neessity no special dignity or nobility, standing a it does for what may be a very common and earthly thing. But the other word, expresing the idea of life intensive, the life by whih we live, is one of the noblest of words. It blongs, to use the language of the writer already referred to, "to the innermost circle of thoe terms whereby are expressed the highest gifs of God to His creatures." This is the word employed in such expressions as "the crown of life," "the book of life," "life and godliness," "life and immortality," "life eternal." Such is the noble companionship in which this great word is invariably found. Sometimes it stands entirely alone, the one word "Life" being used to signify the highest blessedness which God can give or man receive. This is the word that is used where our Saviour says, "I am the Life," and again where He says, "I am come that they might have Life, and that they might have it more abundantly."

Such being the connection and the difference between these two words, the circumstance that our own language has but one word for both may sometimes give rise to misunderstanding and tends to conceal from us certain real and genuine distinctions. When, for example, it is either affirmed or denied that "Christianity is a Life," it is impossible to know just what is intended by this language until we know in what sense the word "Life" is used. Here is a theologian who boldly declares that Christianity is not a life. He affirms that it is not life, but dogma; or, that it is dogma before it is life and in order that it may be life. Let not this startle those of us to whom it is a great, vital and guiding truth that Christianity is a life. Let us inquire and ascertain what the man is trying to get at and express. The fact probably is that he does not come in conflict with us at all. If he were speaking Greek, the case would be perfectly clear; but, because he is speaking English, ambiguity and misunderstanding arise. This man is moving along the line of the other Greek word for "life;" he is thinking of the life *which* men live, and not of that *by which* they live. He is vindicating the rights of Christian truth and doctrine against the latitudinarian error of those who would teach that it matters little what doctrines men hold provided their lives are upright. Let the man alone; he is no enemy; he is fighting a good fight. He is laying stress on the importance of sound doctrine. He is teaching that Christianity is something more than a matter of good morals. He is protesting against the lax and languid sentiment expressed in the couplet of which we cannot at this writing exactly recall the first line, but the second line of which reads, "He can't be wrong whose life is in the right." Let us join hands with the man; there is great truth in what he says; only, we wish that a richer language might enable him to express himself less ambiguously. Let us go to him and say, In the sense in which you are using the word *life*, we do not believe that Christianity is a life, either.

And, probably, he likewise would join hands with us if he understood aright what we intended by affirming that Christianity is a Life. For in this we mean, not life extensive but intensive; we have reference to the highest form and manifestation of that subtle, mysterious, ultimate, all-including essence, which men are accustomed to call life. It is by this we live, physically, intellectually, spiritually. This is that "infinite and eternal energy from which all things proceed." There is nothing greater or higher than Life; and to say that Christianity is a Life is not to say anything common or disparaging of it, but to speak of it in the highest terms in which it is possible to speak. It is said in the New Testament, "In Him was Life." Our Saviour says, "I am the Life;" He says, "I am come that they might have life." It is life for the want of which we perish. Our great need is not more light for the understanding, but more vitality for the entire nature. We are saved, not primarily by the teaching of Christ, but by His life; it is this alone "whereby we can be saved from death and raised to immortality at the last day." Christianity, as a certain great teacher used to say over and over, some years ago, is not a system of doctrine nor a code of duties merely, but a life, nothing less, indeed, than the life of Jesus Christ Himself, present by a mystical presence in the hearts of all believers. Great is Doctrine; but there is something greater. Christianity is Life first and Doctrine afterward. If, under one view, life is a thing so low that doctrine stands immeasurably above it, under another view it is a thing so high that doctrine falls immeasurably below it. And these two views are not incompatible, but perfectly consistent, one with the other. For in the word life, as we have said, there lie locked up together two very different meanings. Take the one, and Christianity is not a life. Take the other, and Christianity is a Life; an affirmation which is a great and inexpugnable fortress of truth, in which one may find a safe and sure theological abiding-place.

J. S. K.

For the Reformed Church Messenger.

A RED-LETTER DAY IN TRINITY CHURCH, YORK, PA.

Sunday, October 25th, was a day long to be remembered in the annals of Trinity Reformed church, York, Pa. On that day twenty-five years ago, its church building was dedicated in the presence of the Synod of the United States in session there at the time, and it was thought well to celebrate its "Silver Anniversary" with some special service; and as Trinity church, York, in common with all the Reformed churches east of Ohio, a quarter of a century ago belonged to the Synod of the United States, the Synods of Potomac and Pittsburgh not yet having been formed, and as moreover the mother Synod chanced to be in session at Harrisburg on the date of this twenty-fifth anniversary, it was thought proper to invite several representatives of the Synod to be present on the happy occasion.

And so it chanced that, by the kind invitation of Rev. Dr. J. O. Miller, the beloved pastor of Trinity church, the writer in company with the Rev. Dr. E. V. Gerhart of the Theological Seminary at Lancaster, and the Rev. Dr. Henry Mosser of Reading, Pa., had the distinguished pleasure to witness and to take part in a Memorial Anniversary Service such as one does not often see.

All who are acquainted with Dr. Miller know him as a man eminently distinguished among other things for his chaste and delicate sense of propriety in all that pertains to the worship of the sanctuary, and may readily imagine the exquisite taste observed in the arrangement of all the services, in the floral decorations of the church, in the selection of the music, in the preparation of a suitable emblematic service, in a word in all that pertains to so important a festival.

The church—itself a most beautiful structure—was suitably decorated, the decorations having been designed by the pastor himself. An arch above the pulpit bore the words, "We praise Thee, O God." Below this, on invisible wire, was the number xxv, the number of the years that have passed since the dedication. The altar, pulpit and reading desk were adorned with a wealth of flowers, roses, chrysanthemums, autumn leaves, wild vines and living plants, while above the altar, and resting upon a mass of floral decoration, there rose a large, beautiful cross of scarlet chrysanthemums, illuminated from the rear (during a portion of the evening service) by an electric light—the whole producing an effect charming beyond description.

Beside the reading-desk, and rising above it, a monumental shaft had been erected, suitably draped and surmounted by branches of weeping willow, in memory of those members of the church who had died during these years; while immediately in front of the altar, and resting against it, was a large frame several feet square containing photographs of the one hundred and ten ministers of the church who were present at "The Synod at York," in 1866, and took part in the dedication of Trinity church. Of these one hundred and ten, as Dr. Miller stated to the congregation in his admirable historical sketch, only fifty-three remain unto this day. The venerable fathers, the pictures of whose kindly faces it was our privilege there to see, and many of whom were personally known to us, have entered into rest; and those younger brethren in the picture who, having but just entered the ministry, look upon the beholder from the outside circle of the group, are already careworn men, fast turning gray, and in their turn becoming "Fathers in Israel."

Two services were held, one in the morning and the other in the evening. (An account of these is given elsewhere.—Ed.) We were very greatly impressed with the thought of the vast amount of work accomplished by Trinity church in these twenty-five years, in building church and chapel and parsonage, in establishing prosperous missions in York, in benevolent work for the Church at large. Surely, the pastor, Dr. Miller, must have been a busy man, fertile in resource, abundant in labors, well deserving the strong love of his faithful people so manifestly his, his "hope, his joy and his crown of rejoicing." Pastor of Trinity for almost forty years he has continued to enjoy the love of his people through all this great period of time, a father to them "even unto this day."

The services in the evening were designed more especially for the Sunday-school. The singing by the school was fine; indeed was a rare treat. After the addresses by Dr. Mosser and the writer, a touchingly beautiful Memorial Service was rendered in honor of those who have died during the past twenty-five years. Seldom is it one's privilege to witness so happily conceived or beautifully executed a service in honor of the departed. Twenty-five children from the school, twenty girls dressed in white and five boys, representing the twenty-five years, were the leading actors in this touching scene. First came to the chancel gate five boys. Of these, three erected on top of the altar the significant Roman characters in silver, XXV., reciting suitable Scripture passages. The other two crowned the picture of the Synod immediately beneath, by placing wreaths of flowers on the two upper corners of the frame. A second section of the twenty-five carried garlands of flowers for the decoration of the memorial shaft, above referred to and bearing the inscription, DEAD—NOT FORGOTTEN. A third section placed an emblem, AT REST, on the shaft, while a fourth crowned the whole with a silver crown. Then as the twenty-five young people marched slowly away, the choir sang in a subdued and most impressive tone, "Through the Gates of the City," while the great cross of scarlet chrysanthemums high above the altar was brilliantly illuminated by the electric light, turned on at the moment, symbolical of the light streaming out of the opened gates of that glorious City on high "whose maker and builder is God."

Truly, it was a beautiful service, most beautiful, and one long to be remembered. Much impressed were we, also, by the large, fine-looking, intelligent audience gathered within Trinity's spacious walls for the occasion—with the good order observed, and the reverent, worshipful demeanor of the people, young and old—and above all with the singing of the schools. It was superb! After the singing of one of the pieces on the program, "Praise to the Lord," Dr. Mosser leaned over to the writer and whispered, "If this were an opera house and not a church, I should certainly call an *encore*," and the writer said "Amen!"

Long may Trinity church continue to prosper! May her past blessings and her present advancement be but an earnest of yet greater in store, and may her beloved pastor for many years to come, as for many years gone, see "the pleasure of the Lord prosper in his hand!" H. M. K.

Easton, Pa., October 29, 1891.

Extract from the Contract between the Publication Board of the Reformed Church in the U. S., and the Proprietor of the Reformed Church Publication House.

"It being distinctly understood and agreed between the parties that the Synods of the United States, Pittsburgh and Potomac in consideration of the terms of this lease agree that they jointly or any one of them will not establish or themselves conduct or have conducted for them a publishing house or houses, nor publish any books or periodicals, nor endorse any periodicals that may be published by any private party or individuals either within or without their respective bounds."—Minutes of Synod, 1888.

Poetry.

THE DIVINE PATH.

L. T. LARKIN.

Dear Lord, I thank Thee that my path,
Is all marked out for me;
And every step of mine is planned,
Dear, loving Lord, by Thee.

I know not if that path shall lead
Through scenes or dark or bright,
But this I know, where Jesus leads
The way must all be right.

The thought of that great glory
That will surround my Lord,
Shuts from my eyes all meaner things,
All joys earth can afford.

Lord, give Thy child the grace that waits,
As well as does Thy will,
That daily watches toward Thy gates,
That waits, and labors still.

Selections.

Whoever loves in us our beauty of soul loves us truly.—*St. Ambrose.*

Happiness is composed of so many pieces that there is always one missing.—*Bossuet.*

One greatest secret of happiness is to be happy with one's self. No one can be happy who cannot esteem himself.—*Raimondi.*

Jesus my trust! Thyself reveal,
And work Thy perfect will in me,
That I may every moment feel
My life is hid in God with Thee.

—*G. A. Avard.*

Doing right for the sake of being happy, is quite a different thing from being happy because of doing right. And yet how many there are whose highest aim is to be happy, or to make others happy, instead of doing right and helping others to do right. "My husband will agree to that, because he will do anything to make me happy," said a trustful but unthinking wife; as though that fact were really to her husband's credit. Right is never a wrong motive. Seeking happiness may, at any time, be a questionable motive.—*S. S. Times.*

Kindliness is thoroughly opposed to meanness, to malice, to mischief of every description. It bids us have faith in one another; it bids us bear long with one another; it tells us to be obedient, respectful, and tender to our elders; firm and yet indulgent to our juniors; reasonable and gracious to our equals; just, thoughtful, feeling and helpful to our inferiors. It negatives mere human ambition and selfish rivalry; it altogether forbids slander, tale-bearing and back-biting; it even cries, O fie! fie! against ridicule, when ridicule verges on levity and cynicism.

We are not only permitted, we are commanded, to cast all our care upon God, and that, too, upon the very principle of His caring for us. All our care! Oh, that we might learn to keep no care to ourselves, to commit our least anxieties to God, to lean upon His assistance in the performance of our least duties, upon His strength in the endurance of our least trials, upon His comforts for the soothing of our least sorrows! If we would not exclude God from anything little, we should find Him with us in everything great. If we thought nothing beneath God, we should find nothing above Him.—*Henry Melvill.*

Science and Art.

Terrorite is a new explosive more powerful than dynamite, and more easily handled than powder. It is not affected by mechanical shocks, is smokeless, ignites without explosion, and, according to the belief of foreign journals is an ideal explosive.

Remarkable discoveries have been made at the Lick Observatory, California. Professor Holden, the director, has secured through the big telescope better photographs of the moon than have been taken anywhere else, and the work of photographing goes on every hour when the satellite is visible. By studying these photographs with a magnifying glass and comparing them, any changes taking place on the surface of the moon may be discovered.

The astronomers sent to the Sandwich Islands recently on the part of the International Geodetic Association of Europe and the United States Coast and Geodetic Survey, in order to make a more exhaustive study of the changes of latitude, have located their observatories at Waikiki, near Honolulu. It is proposed to observe during the year about sixty-five pairs of stars, chosen on account of their well-determined proper motions, and to make in all not far from twenty-five hundred observations of the latitude. The results, compared with those made simultaneously in Europe and America, will settle definitely the question whether there is a real motion of the pole. —*Science.*

PRACTICAL BOTANY.—It is in print that Professor Purpoes, a representative of four universities in Germany, is located at Clark's Lake, in Central Michigan, where he is gathering botanical specimens and shipping them to Germany. He collects plants of all kinds and leaves of all the different trees, and after pressing them sends them to his native country. Professor Purpoes will remain at the lake until the seeds ripen in the fall, and will collect these from every variety of plant and tree possible. These seeds will be sent to Germany, where two hundred acres of land have been set apart for the cultivation of all plants grown here, to ascertain if they will grow in that country. The universities have sent professors to many of the countries of the globe with the same object in view.

Items of Interest.

A tramway will shortly be built from Jerusalem to Bethlehem and Hebron.

Ole Bull's son, who is about 20 years old, will soon make his debut in Paris as a violinist.

Sir Edwin Arnold has arrived in this country to deliver a course of fifty lectures here and in Canada. The first lecture will be given in Philadelphia on November 30th.

Up to September 10th, 850,000 persons visited and worshipped the "Holy Coat" at Treves. Bishop Korum of Treves, an Alsatian, was trained by the Jesuits.

The Right Rev. Phillips Brooks was consecrated Bishop of the Diocese of Massachusetts, in Trinity church, Boston, on Oct. 14th. Bishop Potter of New York, preached the sermon.

The first ailanthus trees grown in America were brought from the far East and planted in the garden of Burns' coffee house on lower Broadway, opposite Bowling Green, New York.

General W. H. F. Lee, second son of General Robert E. Lee, died at his home in Ravensworth, Virginia, recently, aged 54 years. He had represented that district in Congress for two terms, and was a member-elect of the next House.

The sale is announced of 150,000 acres of mineral and timber lands, including a colliery plant, in Eastern Kentucky, to Belgian capitalists, who will develop the property. The amount of capital to be invested is said to be five million dollars.

The general conference of the Evangelical Association in session at Philadelphia, Pa., on the 13th ult., elected as bishops for the ensuing four years Rev. Rudolph Dubbs, D.D., LL.D., Rev. C. S. Haman, and Rev. W. M. Stanford; and the general conference of the same church in session in Indianapolis, on the same day elected as bishops for the ensuing four years Rev. J. Esher, Rev. Thomas Bowman, Rev. S. C. Breyfogle, and Rev. W. Horn.

Hints and Recipes.

To make delicate cake, use the whites of seven eggs, two cups of white sugar, one cup butter, one cup sweet milk, three and one-half even cups flour, two teaspoons baking powder, lemon extract to taste.

FURNITURE POLISH.—Half-pint of alcohol, half an ounce of rosin, half an ounce of gum shellac, a few drops of aniline brown; let stand over night and add three gills of raw linseed oil and two gills of spirits of turpentine. Shake well before using. Apply with cotton flannel and rub dry with another cloth.

To cure a felon, fill a tumbler with equal parts of fine salt and ice; mix well. Sink the finger in the center, and allow it to be frozen and numb, then withdraw it, and when sensation is restored renew the operation four or five times when it will be found the disease is destroyed. This must be done before pus is formed.—*Presbyterian.*

VIRGINIA CORN BREAD.—Break in a crock three eggs, beat, add a pint or more of milk, a heaping teaspoon of yeast powder, salt to taste and sift in enough cornmeal to make a batter cake. Have a biscuit pan warming with a generous spoonful of lard. Pour in the batter, and the grease will work through in baking. A cupful of cracklings in season may be substituted for the lard and is a great improvement upon it.

Farm and Garden.

In washing utensils of all descriptions that are used in the dairy—cans, pails, butter workers, ladles, strainers, etc.—they should be rinsed in cold or tepid water at first, then scalded.—*Massachusetts Ploughman.*

Moles are a great nuisance in the garden and it is desirable to rid the garden of them. It is well known that the principal food of moles is grubs and other insects of the soils, and they do not attempt to eat seeds of any kind so long as they are hard, but a writer in the *American Garden* has learned from experience that if grains of corn are soaked in "Fowler's Solution of Arsenic" (kept in any drug store) until they become soft and then dropped in the "mole runs" the moles will suck it sufficiently to produce death.—*Southern Farm.*

There are many sections of the country where geese might be kept with advantage and profit. They are a hardy and healthy fowl, requiring little attention or prepared food, and are quite remunerative when properly managed. As their numbers are probably decreasing, rather than increasing, each year, the profit to those who remain in the business is consequently greater, as the scarcity of an article always enhances its value. At Christmas and New Year's time the "green" geese, or yearlings, make splendid roasters, after being fattened for this use. Their feathers are valuable, their flesh is very choice for table consumption, and taken altogether, there is no domestic fowl (the turkey not excepted) that yields, first and last, so valuable a carcass as does the goose.—*American Poultry Yard.*

VALUE OF BUCKWHEAT BRAN.—At a convention of Wisconsin dairymen a vote was taken to see what the opinion was on the value of buckwheat bran. The result showed a division of opinion, some thinking it had some value, and some note. Further discussion developed the fact that the bran from some mills was good, but from others of no consequence, the difference being made by the mode of manufacture, some modes of grinding removing all nutriment from the bran, but other modes leaving much substance clinging to the hull. One man said that one year he had a great surplus of buckwheat which he disposed of by grinding with the oats for feed. It made a very good feed, but he considered the bran of the buckwheat as possessing no value except for a fertilizer.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch St.

LIPPINCOTT'S MAGAZINE for November contains—The Duke and the Commoner, On the State of the Tide, The Tettix, Some Colonial Love-Letters, Two Songs, The Return of the Rejected, Association Foot-Ball, "Shadow and Substance," Sorrow, The Evolution of Money and Finance, The Restoration of Silver, An Interviewer Interviewed—A Talk with George Alfred Townsend, Modern American Humor, With the Wits.

J. B. Lippincott Company, Publishers, Philadelphia. Price 25 cts.

HARPER'S MAGAZINE for November. Analysis of Contents.—Frontispiece:—"And she frankly told her Passion," The Inn of the Good Woman, Cairo in 1890, Call not Pain's Teaching Punishment, Peter Ibbetson, Dan Dunn's Outfit, Letters of Charles Dickins to Wilkie Collins, November—Impression, Stonewall Jackson, The Unspoken Word, The Treatment of Cancers and other Tumors, Africa, and the European Powers, The Widder Johnsing, The London of Good Queen Bess, Perils of Speculation, Editorial Departments, and Monthly Record of Current Events.

Harper Bros., New York.

THE COSMOPOLITAN Magazine has devoted 28 pages of the November number to a most interesting and exhaustive article upon Chicago from the pen of the famous novelist, Col. Charles King. Count Jacassy, who spent some time on the ground for that purpose, and Harry Fenn, have illustrated the most charming features of the city by twenty-eight sketches. Other articles are Alfalfa Farming, by John Brisben Walker, General Sherman's Letters to his Daughter, An Outing with the Queen of Hearts, Militia Service, Tragedies of the Roman Amphitheatre, Massacres of the Roman Amphitheatre.

Price 25 cents, Cosmopolitan Publishing Co., Madison Square, New York,

The November MAGAZINE OF AMERICAN HISTORY opens with an illustrated paper on "Judge Charles Johnson McCurdy and his Home in Lyme, Connecticut." It also contains—One Hundred Years of National Life; the Contrast Be-

twee 1789 and 1889, General Holt's Unejected Reply, Introduction of the Negro into the United States, The Fashion for Learning in Queen Isabella's Reign, The Historic Games of Old Canada, Anecdot of College Life at Early Dartmouth, Story of a Journey to New England in 181, by Hon. Wm. H. Seward, Memoirs of the Siege of Quebec, by a French Officer who participated, A Tribute to the Late Hon. Mr. Latrobe, President of Maryland Historical Society, President Harrison on Arbitration.

Subscription price $5.00 a year. Published at 743 Broadway, New York City.

WIDE AWAKE for November contains —Nolan, The Boyhood of Hawthorne, Peppers Serial, Marietta's Good Times, Miss Matilda Archambeau Van Dorn, Gladys McLean's Hallowe'en Party, Mistress Esteem Elliott's Molasses Cake, Mima's Thanksgiving, A Lesson for Life, Old Adams, the Bear-Tamer, Johnny O'Dowd's Chance, Men and Things.

Wide Awake is $2.40 a year; 20 cents a number. D. Lothrop Company, Publishers, Boston, Mass.

LITERARY NOTE.

"Elton Hazelwood, a Memoir," by Henry Vane (Francis George Scott), will shortly appear from the press of Thomas Whittaker. It is said to be a very striking sketch that will command the attention of the critics.

The same publisher also announces a novelty in children's toy-books in the form of chocolate done up in packages.

Marriages.

October 11, at the Reformed Parsonage, Salisbury, Pa., by Rev. J. M. Evans, Mr. Ross Seidler to Miss Amanda Camp, both of near St. Paul's, Pa.

October 15, at the Reformed Parsonage, Salisbury, Pa., by the same, Mr. John Pocahontas, Pa.

At the Reformed Parsonage, Claysburg, Pa., September 15th, 1891, by Rev. C. W. Summey, Mr. Curtis Young, of Altoona, to Miss Laura Weyandt, of Claysburg.

At the same place, by the same, September 17th, 1891, Mr. Richard Davis to Miss Ida B. Weyandt, both of Bedford county, Pa.

Deaths.

Obituaries to be inserted free of charge must contain only *two hundred* words, and all words above that number, verses of poetry and resolutions, will be charged for at the rate of *one cent* a word. Money must accompany obituary to insure insertion. Memoirs of ministers, their wives, and of prominent laymen are exempt from this rule.

DIED.—At Blue Knob, Blair county, Pa., September 12, 1891, Mary Bowser, wife of Elder Moses Bowser, aged 57 yrs., 2 months and 26 days.

The subject of this notice was a consistent member of Mt. Hope Reformed church. For a number of years she had been in feeble health, yet death came rather unexpected. But as she believed in Him who is the Resurrection and the Life, her friends sorrow not as those who have no hope.

DIED.—At Shippensburg, Pa., October 6th, 1891, Mrs. Lydia Ensminger, in the 79th year of her age.

Mrs. Ensminger was a devoted member of the Reformed church, and an exemplary Christian. Of late years she was deprived of the services of the sanctuary because of ill health. But in spirit she was never absent. She enjoyed her pastor's visit at her home as a strong believer in Christ should. In this faith she lived, hoped and died. Blessed be her memory. T. R. D.

DIED.—In Millheim, Centre county, October 13, 1891, Mrs. Elizabeth Tobias.

She was a daughter of John Fisher and a sister of the late Rev. Richard Fisher of the Reformed church, also a cousin of the late Rev. Peter Fisher.

Mother Tobias was born in Berks Co., near Sinking Springs, July 3rd, 1802. February 9th, 1824, she was joined in holy matrimony with Rev. D. S. Tobias, of Bloomsburg, a prominent minister of the Reformed church. After residing there for twenty-three years they removed to Rebersburg, Centre county, where he served the charge until his death.

Their union was blessed with ten children, eight of whom are living, and mourn the loss of their mother. One son is residing in New Hampshire, one son and a daughter in Columbia county, and three sons and two daughters are residing in Millheim.

After the death of her husband Mrs. Tobias and her family moved first to Millheim, then to Aaronsburg, then back to Millheim. Her two sons, William and Snyder (both single), remained with her. She was remarkably healthy and active until within a few months of her death, when an accidental fall down a flight of stairs prostrated her on a bed of sickness. In addition to the injury received by the fall she had a dropsical affection, and died October 13th, aged 89 years, 3 months and 10 days.

She was baptized in infancy, and at a proper age was received into the Reformed church by the rite of confirmation. She was an affectionate mother, kind neighbor, and a truly pious woman.

She earnestly desired to survive the completion of the church in Millheim, in the erection of which she manifested a deep interest. She lived 58 days after its dedication. The funeral was held on the 16th, the services being held in the church for the completion of which she prayed, by her pastor, Rev. G. E. Addams.

DIED.—Charles Honicker met his death by the explosion of the locomotive No. 955 of P. & R. R. R., in St. Clair, October 19, aged 30 years and 4 days.

Though young in years his loss will be felt in the congregation, in the Sunday-school and Willing Workers' Aid Society. He stood high in society and especially in the family. After his father's death in 1874, who met his end in a similar way in the mines, Charles took his place and helped to raise the family of children, five in number.

After his mother's death in 1887, he at the head of these orphans remained together in harmony, and connected themselves with the Reformed church, and are will never be forgotten. He was a lover of music, and was engaged in singing, "Jesus, lover of my soul," and "Nearer, my God, to Thee," after which he bade his friends good bye. Two hours later we trust he chanted anthems of praise in heaven.

He was a strong advocate of the Reformed faith and consistent reader of the MESSENGER. Two brothers and two sisters still remain to mourn his loss. His funeral took place on October 22, in the afternoon. About 400 marched to his last resting-place. The sermon was preached by the pastor from 1 Sam. 20: 4.

T. J. BOWER.

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Miscellaneous.

TWENTY-FIFTH ANNIVERSARY OF TRINITY REFORMED CHURCH, YORK, PA.

The twenty-fifth anniversary of the dedication of Trinity Reformed church, Rev. J. O. Miller, D.D., pastor, was celebrated on Sunday, 25th ult. Among the noted divines present were Rev. Drs. Em'l V. Gerhart and Apple of Lancaster, Rev. Henry Mosser of Reading, and Rev. Dr. Harry M. Kieffer of Easton. In connection with this celebration was also held the 25th anniversary of the Eastern Synod, in session at Harrisburg.

The morning session which convened at 10 o'clock, found the large edifice well filled at the appointed hour. After the regular devotional exercises the pastor, Rev. Dr. Miller, gave in detail the history of the church within the last quarter of a century, presenting the various hindrances with which it met before its final firm establishment. After the singing of a selection Dr. Gerhart was introduced, who delivered an address of congratulation to the congregation.

He was followed by the Rev. Dr. Mosser of Reading, in a neat and appropriate address, especially congratulating the church upon its earnestness and zeal in the upbuilding of the kingdom of Christ as evinced from the history read by Dr. Miller.

The congregation was then dismissed with the benediction.

In the evening the services were opened by the rendition of the anthem "Arise, O Lord," by the choir, this anthem having been sung at the dedication twenty-five years ago, and last evening for the first time since. Three of the members present last evening joined in the rendition at the dedication, namely, Professor H. Gipe, Chester Thomas and M. L. Van Baman. Prof. E. Boeckel, who presided at the organ then, was the organist last evening, having been the organist since the dedication.

After devotional exercises Dr. Kieffer was introduced, who briefly stated that he brought greetings from the Synod at Harrisburg, and in an earnest appeal urged the church and school to go forward in the good work begun, assuring them that success must crown their efforts.

The decorations for the occasion were designed by the pastor, Dr. Miller, and were characteristic of the events celebrated. It being the 25th or silver anniversary, that metal was chiefly employed in making up the various designs. Across the pulpit was an arch, the expression of faith, bearing the inscription, "We praise Thee, O God," the watchword of the church. Below the arch on invisible wire was the number 25, which was symbolical of the years passed since the dedication of this edifice, the whole resting upon an urn formed of wreaths of chrysanthemums, roses, autumn leaves, and wild vines, in the center of which was placed a large scarlet cross of red chrysanthemums and roses. To the right of the altar was placed a shaft bearing the inscription, "Our dead not forgotten," in memory of the departed of both the church and Synod.

Before the altar was a large frame in which were placed the portraits of 103 of the ministers of the Eastern Synod, 53 of whom have died during the last 25 years. To the left could be seen some of the choicest potted tropical plants, the whole taking the appearance of some fairy land.

After the address of Dr. Kieffer, 25 children of the school marched up to the altar in four different sections to complete the decorations. These children represented the last twenty five years in the history of the church. The first section completed the decorations of the pictures of the ministers by placing in silver Roman characters the number 25 above the frame and a beautiful wreath upon the right and left upper corners, each child as it presented its garland reciting some appropriate Scripture passage.

The second section bore garlands of flowers to decorate the shaft. The third bore the quotation, "At Rest," and the fourth a silver crown. While these various decorations were being placed upon the shaft each one of the twenty-five recited a verse of Scripture appropriate to the offering. After the close of the decorating ceremonies the choir sang in a subdued and impressive tone the selection, "Through the Gates of the City," during which time the cross above the altar was beautifully illuminated, enforcing the thought "Christ the Sun of Righteousness." The entire service was one long to be remembered, and the lessons taught were of an ennobling character.

Rev. I. N. Peightel, pastor Graee church, York, was also present.

The reports of the various auxiliaries of the church show a good and healthy condition. Among those who contributed to the success in the musical department were Mr. C. A. Sponsler, cornetist, Prof. E. Boeckel, organist, and Prof. H. Gipe, the musical director.—*From York Daily.*

For Reformed Church Messenger.

A REDEDICATION.

It was the privilege of the writer to attend the rededication of the new Reformed church at Circleville, Jackson county, Kansas, on the 11th inst. The rededication was called for by the fact that the first plastering had fallen off, and was put on again, pews provided, and the audience-room otherwise improved. The church is a real gem, costing nearly $2000. It has beautiful stained glass, Gothic windows, and handsome furniture. The membership is not large, but is composed of substantial people, mainly from Westmoreland county, Pa., such as the Stoners, Fishers, etc. These excellent people live in a fertile region, have done well financially, and are devotedly attached to their church. They now need an active, zealous pastor to serve them, the congregation at Holton, the county seat, and another country point. It is hoped the man may soon be found, and enter upon the work.

Rev. D. B. Shuey, our indefatigable and efficient missionary superintendent in the Synod of the Interior, was the instrument of gathering this people, and building their handsome church. Thus the work is going on, slowly but surely, in the West. Let the wealthy East not forget to help us in our struggle to attain self-supporting existence in this promising field of church operations.

After the dedication, and a few days visiting and feasting among old friends, the writer was in attendance upon the meeting of Synod at Coneville, Iowa, where, as you will learn from other sources, we had a delightful and profitable meeting, and were entertained most hospitably on "the fat of the land." Thus after a trip of over a thousand miles—going and coming—we are home again, and happy at work.

Yours,
J. W. L.

For Reformed Church Messenger.

EASTERN SYNOD.

(CONCLUDED.)

The Synod realized the necessity of having its minutes more complete, so as to have an accurate account of the proceedings up to the end of the Synodical year. In order to produce uniformity in the annual reports from the several Classes the following resolution was adopted:

Resolved, That the Classes be requested to instruct their respective stated clerks, in their annual reports to the Synod, to make their ministerial roll to agree with any changes which have occurred during the time intervening between the annual stated meeting of Classis and the annual sessions of Synod.

The erection of a new Seminary building received the thoughtful attention of Synod. It is felt to be necessary to move in the direction of securing funds and deciding upon a location as soon as possible. Revs. Jno. H. Pannebecker, B. B. Ferer, Thos. J. Hacker, Elders John W. Bickel and H. H. Conrad were appointed a committee to act conjointly with similar committees of the Synods of Pittsburgh and Potomac, with the request that they co-operate with the Board of Trustees of the Theological Seminary, in the matter of selecting a site and adopting a plan for securing necessary funds for the erection of a suitable Seminary building.

After the preparatory service on Saturday the Synod visited the Reformed church at Steelton. The day was beautiful, and the transit in the electric cars was made in but a few minutes. All were delighted with the appearance of the chapel. The structure is put up in a substantial manner, and notwithstanding the debt of about $2,600, the pastor and people are hopeful, that with the blessing of the Lord, rich results will follow the self-denying labors and personal sacrifice made for the cause in Steelton.

The Theological Seminary at Lancaster under the direct supervision of Synod was more than usually prosperous. The Seminary year beginning in September, 1891, opened with sixty students in attendance. The teaching force of the Seminary has been increased by the addition of Prof. J. C. Bowman.

On September 24, 1891, there was a balance in the treasury of $702.26. The treasurer holds in his hands $82.452.65 endowment fund, $5,000 Smaltz fund, $1,819.96 library fund, $12,883 05 building fund, $2 687.30 Pittsburgh professorship, $758.30 Prize Essay fund in Church History, $833.33 Wiltz fund.

Synod gratefully acknowledges the evidences of Divine favor and blessing resting upon its school of the prophets. The ministry is affectionately urged to seek out worthy young men for the Gospel ministry.

The following persons have been elected members of the Board of Trustees of the Theological Seminary:

Eastern Synod—Daniel W. Gross, Geo. W. Hensel, Geo. Z. Kunkel, Jno. B. Roth, John D. Skiles, Chas. Santee, George G. Heilman, Aaron Renninger, Martin J. Riegel.

Potomac Synod—Israel Laucks, Edgar Slagle, Jacob Heyser, George N. Forney, Henry W. Shriver, Peter C. Weist.

Pittsburgh Synod—Josiah Kern, Dr. J. H. Twitmeyer and Wm. R. Barnhart.

The following persons have been elected members of the Board of Visitors of the Theological Seminary:

Eastern Synod—Revs. Theo. Appel, D.D., Samuel G. Wagner, D.D., C. F. McCauley, D.D., Chas. G. Fisher, D.D., Thos. C. Porter, D.D., Henry M. Kieffer, D.D.

Pittsburgh Synod—Revs. Hiram King, Albert E. Truxal.

Potomac Synod—Revs. Amos H. Kremer, D.D., E. R. Eschbach, D.D., Saml. N. Callender, D.D., J. Spangler Kieffer, D.D.

The work of Home Missions was carried forward successfully under the care of the Bi Synodic Board. The roll for the new missionary year contains thirty six missions. The missions had a prosperous year, and are in good financial condition. The Eastern Synod apportioned $14,000 among its several classes for missions and $2,500 for church building.

In the name of the Master, it urges every Classis to adopt measures for the prompt payment of all apportionments. It likewise requests that a faithful effort be made to increase ihe circulation of the *Missionary Guardian* and a wise distribution of the Board's tract on "Our Church Building Funds."

Continued on Page 13.

Dyspepsia

Makes many lives miserable, and often leads to self destruction. Distress after eating, sick headache, heartburn, sour stomach, mental depression, etc., are caused by this very common and increasing disease. Hood's Sarsaparilla tones the stomach, creates an appetite, promotes healthy digestion, relieves sick headache, clears the mind, and cures the most obstinate cases of dyspepsia. Read the following:

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T receipts of the treasurer from all soues for missions during the year have bee $21,075.60; the disbursements, $18,-5401; leaving a balance of $2,526 49. Reipts for church building fund, $5,-6228; disbursements, $3.982.75; balance inhand, $1,642.52. Sixteen of these chch building funds are now held by th Board. These funds are used to assi weak churches for a nominal interest inthe erection of places of worship.

In regard to the work of Foreign Missons, Synod recognizes the solemnity of le crisis through which the Christian hurches of Japan have been passing uring these last years, and it rejoices that he outlook is so hopeful for all branches of mission work, and particularly for the Training School and the Girls' School of the Reformed church at Sendai. By the aid of the Women's Missionary Society of the General Synod, the Board was enabled to send out Miss Mary C. Hollowell as an additional teacher in the Girls' School at Sendai.

Synod regrets that the income of the Foreign Board has not kept pace with its growing needs and that the treasury is even now in debt about $10,000.

In view of these facts the needs of our Board for Foreign Missions is commended to every consistory, every pastor and every family of the Reformed church. Synod directs that the claim to sympathy and support of this great work be presented to each congregation at least once during this fall or coming winter, and that the people be given an opportunity to make a free will offering.

On Sendai Scholarship, the Rev. J. Calvin Heilman presented a paper which is incorporated in the report on missions, and reads as follows:

I offer in behalf of a layman of the Reformed church in your Synod, that as soon as the Reformed church shall have paid the debt now resting on the new Seminary in Sendai, Japan, and the five thousand dollars borrowed by the Board for current expenses, he will at once pay $1,000 to endow the first scholarship in the aforesaid Theological Seminary.

The obligation for this $1,000, as stated by Bro. Heilman, is now in his possession, therefore Synod adopted the following action:

Inasmuch as this donation is contingent upon [illegible] Board, strongly appeals to the love of God's people for the extension of Christ's kingdom in Japan, and the exigencies of our work in this land, should constrain them to come to its support with similar gifts.

The report on Unification of Missions was received with great unanimity. The action of the Eastern Synod seemed to be in full harmony with the action recently taken by the Synod of the Potomac. In order that the present status of the Eastern Synod may be fully understood by the whole church, we herewith embody the main resolutions adopted at its recent sessions:

1. Whereas the Constitution of the Board of Home Missions is of the greatest importance, and the election of its members is vested in the General Synod, we recommend that this Synod respectfully overture the General Synod so to constitute the Board of Home Missions that the members may be geographically as near to each other as practicable, and at the same time that they shall represent as fully as possible the portions of the Church from which is received the largest financial support for the cause of Home Missions.

2. Inasmuch as the plan submitted by the General Board contemplates the existence of Advisory Boards in the several District Synods; we recommend that these Advisory Boards have their duties and functions clearly defined, such as examining new territory, suggesting new points and missionaries for them, proposing means to the General Board for the prosecution of the work, and taking a general oversight of the missions in their own territory.

3. We recommend that while the General Board of Home Missions shall have control and management of all the Home Missionary interests of the Church, it shall take counsel, in its operations with the District Synods' Boards with reference to the work in their respective Synods; and while the ultimate decision as to the establishment of a new Mission is to rest with the General Board, the judgment of District Synods as to the propriety of establishing new Missions within their bounds shall be carefully considered by the General Board.

4. Whenever several District Synods choose to operate conjointly through one Board as advisory to the General Board we recommend that they be permitted to do so; and we recommend that the Bi-Synodic Board be continued as an Advisory Board.

5. We recommend that, until otherwise ordered by the District Synods, their Boards hold the invested funds now in their hands, paying the income to the Treasurer of the General Board as soon as the Missions now under their care are transferred.

6. We recommend that the Rev A. C. Whitmer be retained as Missionary Superintendent for the district covered by the Eastern and Potomac Synods.

7. We recommend the transfer of the Missions under the care of the Bi-Synodic Board to the care of the General Synod's Board as soon as the details for such transfer shall have been arranged between the two Boards, and we recommend the continuance of the compact between the Eastern and the Potomac Synods, modified however so as to meet the requirements of the new relations.

8. For the purpose of carrying into effect the preceding recommendations, we suggest that a joint meeting of the two Boards be held during the month of January, 1892, at such time and place as may be agreed upon by correspondence between the officers of the two Boards.

The Publication interests of the Church have been faithfully carried forward by Rev. Charles G. Fisher, D.D., the lessee, in accordance with the contract, and are said to be in a healthy condition. The treasurer of the Publication Board has a balance in hand amounting to $4,395 88, being an increase for the year of $1,348.50. Synod urges upon all its pastors and congregations, the moral and legal obligation, to honor the terms of the contract made by them and for them with the lessee. It commends the periodicals issued by the Publication House to the patronage of the church. The term of the Synodical editor having expired, Rev. J. H. Pannebecker was re-elected for a term of three years.

Catalogues of Allentown College, of Ursinus College, and of Franklin and Marshall College, were presented to Synod, and it is pleased to note in these documents the marked financial success and the increased patronage of these institutions. It commends them to the continued favor of the Church. Rev. C. U. Heilman, Hon. J. B. Livingstone and Geo. [illegible] were elected members of the Board of Trustees of Franklin and Marshall College for a term of ten years.

The usual thanks were returned to the pastors and members of the congregations of Harrisburg, who showed to the delegates of Synod such kind hospitality during its recent sessions, and also to the different railroad companies who granted reduced rates to the members of Synod and to their families.

The time designated for Synod to hold its next annual meeting is the third Wednesday in October, 1892, at 7.30, at such a place as the President and Stated Clerk may determine.

The statistics of the Eastern Synod for the Synodical year are as follows:—Classes, 11; ministers, 242; congregations, 486; members, 86,832; members unconfirmed, 49,716; baptisms—infants, 5,506; adults, 509; confirmed, 4,550; certificate, 2,274; communed, 68,974; dismissed, 1,356; excommunicated, 4; erased, 925; deaths, 2781; Sunday schools, 577; Sunday-school scholars, 59,824; officers and teachers, 5,896; students for the ministry, 105; benevolent purposes, $78,925; contingent purposes, $383,732.

STATED CLERK.

Church News.

☞Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

PENNSYLVANIA.

Philadelphia.—Rev. M. F. Dumstry has accepted a call to St. Luke's (German) church, this city, succeeding Rev. P. Wienand. He has already entered upon his duties in his new field of labor.

Reading.—*St. Thomas,* Rev. A. S. Leinbach, D.D. The basement of the handsome new St. Thomas' Reformed church, 11th and Windsor, was handsomely decorated for the "opening" services on Sunday, 25th ult. Wreaths of evergreens adorned the brackets and the pulpit and chancel were decorated with flowers. There were not seats enough for the audience in attendance. The clergymen present were—Rev. Dr. A. S. Leinbach, pastor of the church; Rev. Dr. James I. Good, of Calvary church; Rev. J. W. Steinmetz, of St. John's; Rev. Dr. B. Bausman, of St. Paul's Memorial; Rev. Stanley Krebs, of St. Andrew's, and Rev. Dr. Nicholas Gehr, of Philadelphia.

Dr. Good offered prayer, the audience sang "All hail the Power of Jesus' Name," Rev. Krebs read the 84th Psalm and offered prayer, and an anthem was sung by the choir, assisted by St. Paul's Reformed church choir.

Dr. Bausman delivered the first address. He said a city is known by the character and style of its churches. A church stands for the best, most beautiful, most refining principles. Churches make good schools and good Christian teachers; they make honesty in the commercial world, honest labor and honest pay.

Dr. Good said a church is too often regarded as a place of entertainment, and people go there out of worldly motives. It is a house of prayer and praise, a place of worship.

After the choir sang "I Will Sing Thy Praises, O Lord," Dr. Leinbach asked the audience to give to the new church according to their ability. Taking stock in St. Thomas' church was a grand investment, it was making a deposit in the Saviour's bank.

Harry Fahrbach rendered a trombone solo and the choir sang selections, and the services closed with the doxology and benediction.

The basket collection in the afternoon amounted to $39.11; card collection, $42.10; by card subscriptions, $1,017, making an aggregate of $1,098.21. At last evening's service the cash collection amounted to $8 36, and the card subscriptions were $10, which makes the total amount for the day $1,116.57. There had been private subscriptions made up towards the opening services amounting to $6,000, which added to the collections of yesterday, gives a total of $7.116.57. The total subscriptions amount to upwards of $11,000.

The pulpit furniture, carpet, chandeliers and gas fixtures were donated by the Sabbath-school; the organ and 400 chairs by the Ladies' Aid Society; the baptismal font by Charles McCormick; English Bible, by Samuel Dunkle; German Bible, Daniel Miller; small English Bible, Robbie S. Thomas; two Bible markers, Mrs. J. A. Thomas; mottoes, Bible class, No. 1, M. S. Snyder, teacher; clock, Bible class, No. 2, Mrs. Scholl, teacher; glass and pitcher, George Raudenbush; painting recess and wall back of pulpit, H. A. Halbeisen; window, with emblem of a dove George Snyder; window, with emblem of cross and crown, by the children of Mr. and Mrs. John S. Dunkle. The first contribution was given by the 22-months'-old son of Jacob B. Fricker.

The basement of the new edifice is provided with chairs and has a seating capacity of over 400. There is a wide hallway extending from the entrance to the main room and on each side of the hallway is a class room, separated from the main room by sliding glass partitions.

The present U. S. Gov't Chemist, A. F. Underwood, says: "I find Cleveland's Superior Baking Powder the best in quality, the highest in leavening power, and perfectly wholesome."

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There is an entrance to each of the class rooms at either end of the hallway and the hallway and the entire basement is conveniently arranged for Sabbath school purposes. The walls are wainscoted about 5 feet from the floor, the wood being in cypress and shows excellent workmanship. Size 60 by 98 feet.

The total cost of the structure cannot be definitely estimated at this time.—*Reading Eagle.*

Harrisburg.—Second. Rev. J. S. Hartman was installed pastor of this church on the 28th ult., by a committee of Lancaster Classis, consisting of Rev. J. S. Stahr, D.D., who preached the sermon, Rev. E. N. Kremer, who conducted the installation services, and Rev. M. H. Sangree, who offered the closing prayer.

Boalsburg.—Rev. A. A. Black. The fall communions of the Boalsburg charge were held during the month of October, each Lord's Day morning being devoted to that holy service. The attendance in all the congregations was unusually good, and much interest was shown on the part of the people, especially in the praise service. The new Hymnals have been introduced with so much satisfaction that we can already see a decided improvement in the worship. As usual the people responded liberally to the call for benevolence. The offerings were $52.26—Nazareth, $6.60; Bethel, $7.50; St. John's, $27.74; and St. Peter's, $10.42. This, with the harvest giving, pays the classical apportionments of the charge in full for the current year.

Charlesville.—Rev. J. H. Apple, D.D., has resigned the pastorate of the Friend's Cove charge, to take effect at once.

Mechanicsburg. — St. Paul's church, Rev. W. I. Stewart. This congregation held harvest home services on the 25th ult. The pulpit was appropriately decorated with the different products of the earth. The arch of the pulpit was garlanded with ivy and other creeping vines. Rev. A. C. Whitmer, of Lancaster, preached in the morning, and Rev. S. H. Eisenberg, of Centre Hall, in the evening.

Butler.—Bethany, Rev. H. E. Snyder. Communion services were held on the morning of the 18th ult. Eight persons were added to the membership of the congregation from the various denominations. A class of catechumens is organized, which promises to be a large one. The outlook seems very encouraging.

Grindstone Hill.—Rev. I. M. Beaver was ordained and installed at Manor, Pa., as pastor of the Grindstone Hill charge, on the 25th ult., by a committee of Mercersburg Classis, consisting of Revs. J. B. Shontz, G. B. Russell, D.D., and J. W. Knappenberger.

Wentz's church—Rev. S. M. K. Huber. The Lord's Supper was celebrated in this congregation on Sunday, Nov. 1st. The day being favorable and the congregation numerically strong the number of communicants was large, being about 325. A class of Catechumens consisting of 21 persons was confirmed on Saturday in connection with the preparatory services which added great interest to the occasion. The hearts of parents as well as the entire congregation were made glad to see so many young persons unite with the church and in the holy communion. The pastor has served this congregation for more than 25 years and has great reason to rejoice over the success that has attended his labors. He was assisted in these services by Rev. G. W. Williard, D.D., of Ursinus College. The future outlook of this congregation is encouraging and will in the near future claim the whole time of the pastor. A liberal collection was lifted for missions.

MARYLAND.

Baltimore.—Rev. W. J. Johnson preached the last sermon of his pastorate in St. Paul's Reformed church, Baltimore, Md., on the evening of the 25th ult. The congregation made every effort to have him continue as its pastor, but for personal considerations he desired to accept the call from St. John's church, Lebanon, Pa. He was installed pastor of the latter on Sunday, November 1st, by a committee of Lebanon Classis, consisting of Revs. D. E. Klopp, D. D., and O. P. Steckel. The services took place in the evening, Dr. Klopp preached the sermon and Rev. Steckel conducted the installation services. His address will be hereafter Lebanon, Pa.

MISSOURI.

St. Joseph.—Rev. H. S. Gekeler has been commissioned by the General Synod's Board of Missions, missionary in St. Joseph, Mo. He has already entered upon his work there. He has been canvassing the city seeking out and becoming acquainted with the prospective members. The hall of the Y. W. C. A. has been temporarily secured in which to hold services. As it is centrally located it is confidently expected that it can be secured permanently for the use of the mission. The first services were held last Sunday (25th ult.). In the morning 26 were present, and in the evening 40. The missionary and those connected with the mission are greatly encouraged and feel that the prospects are good for a prosperous mission in that city. Rev. D. B. Shuey, Superintendent of Missions in the Synod of the Interior, greatly assisted the missionary in his preliminary work. The prayers and co-operation of the Church are requested in behalf of this enterprise.

PERSONAL.

Married.—At 6 P.M., October 29th, 1892, at the residence of the bride's mother, by Rev. J. W. Love, Mr. James Merrill to Miss Mary M. Brown, both of Wichita, Ks.

Mr. Merrill is a young man of sterling worth, enjoying the confidence of all knowing him. The bride is a daughter of the late Rev. I. G. Brown, and has won many friends who have admired her Christian character. She has been organist of the church. She will be missed in the church and her home. Mr. and Mrs. Merrill will reside in Albuquerque, N. M.

Change of Address.

Rev. M. F. Dumstry from Zelienople to *2709 Poplar St., Philadelphia, Pa.*

Rev. J. H. Apple, D.D., from Charlesville to *Saegerstown, Pa.*

For Reformed Church Messenger.

PRACTICAL WORK.

STRIKE WHILE THE IRON IS HOT.

When the Committee on Missions made their report to the Synod recently convened in Harrisburg, some discussion followed with special reference to the Foreign Mission work and the debt resting on the Board. The Treasurer of Foreign Missions was also present and stated that at least $15,000 ought to be raised at once to place us in a more comfortable situation and save to the Church the amount of money required to pay interest; other brethren informed the Synod that efforts are being exerted in several localities having this object in view. The speaker's remarks were generally of the character of an appeal to the pastors present.

It is very cheering to learn that the leaven is working and the reader of this note will also be gratified to learn that the Sunday-school Convention of Philadelphia Classis (2d District), that portion mainly representing the Sunday-schools of Chester county which assembled in Phœnixville Wednesday 28th ult., and under the inspiration of an appeal by one of the pastors who had just returned from Harrisburg Synod, pledged over two hundred dollars, payable on or before January 1, 1892, towards the extinguishment of the debt.

It is very gratifying indeed to know that the great heart of the Church beats responsively when the facts are presented. It is generally believed that if the pastors will help to enlighten the members, the Board will not need to feel themselves much longer hampered in their work, as they now find themselves to be. Brethren lend a hand, and strike while the iron is hot!

Very affectionately,
JOS. L. LEMBERGER, Treas. For. Mis.
Lebanon, Pa., Nov. 1, 1891.

CHURCH WORK CONVENTION.

The Church Work Convention of the Eastern District, of the Classis of Wyoming, will be held in St. Peter's Reformed church, Hobbie, Luzerne Co., Pa., Thursday and Friday, Nov. 12 and 13, 1891.

The following will be the program Thursday, P. M., opening services. Address—"The Constraining Power for Church Work." II. Cor. 5-14, by Rev. J. B. Kershner. Object of the Convention, by the Superintendent, Rev. A. Noll. Offerings. Closing services.

Friday, 9.30 A. M. Devotional Services. 1. Address.—"The Advantage of Church Work Organized and Systematized," by Rev. E. D. Miller. Discussion.—Opened by Rev. S. C. Meckel. 2. Address.—Catechization:—Its Designs and Benefits," Rev. A. M. Masonheimer. Discussion.—Opened by Rev. W. D. Donat. Offerings. Opening of the Question Box. Closing Services.

Friday, 1.45 P.M. Devotional Services, 1. Address.—"The Sabbath-school Teacher—Preparation for his Work," Rev. S. C. Meckel. Discussion.—Opened by Rev. J. B. Kershner. 2. Address.—"Our Educational Institutions," Rev. F. R. Levan, D.D. Discussion.—Opened by Rev. A. M. Masonheimer. Offerings. Opening of the Question Box. 2. Address.—"The Duty and Opportunity of Young Men to Enter the Ministry," Rev. J. C. Glantz. Discussion.—Opened by Rev. E. D. Miller. Closing Services.

Friday, 7 P.M. Devotional Services. 1. Address.—"Man's Part in the Mission Work," Rev. A. S. Bromer. Discussion.—Opened by Rev. F. K. Levan, D.D. 2. Address.—"Christian Benevolence," Elder Geo. W. Guldin. Discussion. Offerings. Opening of the Question Box. Adjournment.

For Reformed Church Messenger.

SPECIAL MEETING OF LEBANON CLASSIS.

A special meeting of the Lebanon Classis was held Saturday afternoon, 3d ult., in St. John's Reformed church.

Rev. Warren J. Johnson, of the Maryland Classis, was received as a member of the Lebanon Classis, and a call unanimously confirmed was made to him from St. John's Reformed church, Lebanon.

A committee, consisting of Rev. O. P. Steckel, Dr. D. E. Klopp and Dr. J. E. Hiester, were appointed to instal him as pastor at 7 o'clock Sunday evening, Nov. 1.

The Classis received St. Paul's Reformed church, Birdsboro, from the Philadelphia Classis, and attached it to the Allegheny charge, of which Rev. S. V. George is pastor.

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For Reformed Church Messenger.

THE WOMEN'S MISSIONARY SOCIETY OF EASTERN SYNOD.

The Women's Missionary Society of Eastern Synod convened in its third annual session in Reformed Salem church, Harisburg, Pa., on Friday, October 23rd, 189. The executive committee met at the same place, Thursday evening, October 22d, at which time different items were discussed and recommended for adoption for the following day's work.

There were thirty-six delegates and officers enrolled. The nomination committee reported the re election of Mrs. Heitshu, Lancaster, Pa., as president; Mrs. S. E. P. Mosser, Reading, Pa., treasurer; Mrs. John Unger, Philadelphia, Pa., corresponding secretary; and Mrs. C. A. Mory, Boyertown, Pa., recording secretary.

The Society pledged itself to raise $900 during the year—$400 towards Miss Hollowell's support; $300 for Steelton Mission; and $200 for Hungarian Mission.

The most important items of business transacted were:

That the secretaries of the different Classical societies be requested to send in credentials of their delegates to the recording secretary, Eastern Synod, ten days before the annual meeting of the Synodical Society. That the Classical Societies send all their moneys through the Synodical treasurer, or send her duplicate receipts from recipients of moneys otherwise paid out.

That one-half the funds pledged by Classical Societies be sent to the Synodical treasurer by April 1st, and the other half by October 1st, 1892. That we contribute to Hungarian missions, in addition to Steelton mission, for our home work, for next year, and that we pledge ourselves for the year '91-'92 to raise $200 for Hungarian missions.

The treasurer, Mrs. Mosser, read the following report: Total receipts for the year, $1590.76; disbursements, $1257 52; leaving a balance in treasury of $333.24.

The following resolutions were adopted by the society:

Resolved, That we recognize with gratitude to our Heavenly Father the success which has attended the labors of our society, and that we earnestly urge upon all our delegates to return to their several Classical societies, determined to do even more earnest work than before.

Resolved, That we heartily favor the closing of the Columbian Exhibition on the first day of the week.

Resolved, That in view of the great evils caused by intemperance we favor all well directed efforts to bring about temperance reform.

Resolved, That we hereby tender our sincere thanks to the good people of Harrisburg, for their generous hospitality in entertaining our delegates, and also to the pastor and members of Reformed Salem congregation, for the use of their church.

MRS. REV. D. W. GERHARD,
Chair Lady.

On Friday evening a large audience assembled in the body of the church to listen to an interesting programme. Rev. T. J. Barkley, of Gettysburg, conducted devotional services. The excellent address of welcome given by Miss Mary Graeff, Harrisburg, Pa., was responded to by Mrs. L. D. Unger. "Ave Maria" was beautifully rendered by Miss Cora Wiest. Mrs. W. Heitshu, of Lancaster, read a very interesting report. An address was delivered by Mrs. Moore, wife of our recently returned missionary. Mr. G. Peabody, an African, delivered an address on "Woman in Africa." Short addresses were made by Elder R. F. Kelker, Rev. D. E. Klopp, D.D., Rev. J. P. Moore, and a young Japanese student, Tokio Kodono, lately brought by Rev. Moore to this country. An excellent duet was rendered by Miss Kurzenknabe and Miss Gutelius.

The sessions at Harrisburg were encouraging, and the results the Lord will bless.

ALICE G. MORY, Sec.

NOTICE.

Harbor Missions at New York: 30 State Street.

All those who may expect relatives or friends from Europe to arrive at the port of New York, and those departing from here to Europe should communicate with our Harbor Missionary, Mr. Paul Somerlatte, No. 30 State Street, New York City, and he will gladly give them all the advice and assistance possible without any charge. The names of the parties expected from Europe and the name of the ship they will arrive in, should be given to the missionary in time, and steerage passengers should be advised to carry the name of the missionary in sight while landing at New York, because the missionary is always present upon the arrival of steerage passengers in the Barge Office, and will take care of those directed to him.

Convenient lodging, good transportation, railroad and steamship tickets, passes, etc., can also be secured through the aid of our missionary. Address,

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For Reformed Church Messenger.

IN MEMORIAM.

Entered into rest, September 27th, 1891, at Norristown, Pa., Mrs. Sarah D. Acker, wife of Hon. E. L. Acker, in the 76th year of her ago.

In the death of Mrs. Acker the Reformed church of the Ascension has lost one of its most exemplary members. Having united with the congregation at its organization under Rev. John K. Rooken she remained identified with it through its entire history. For many years she served as President of the Mite Society. Until bodily informity prevented she did for the Church most effective work. Of a kindly nature, a cheerful disposition, a sympathetic heart her society was enjoyed by all with whom she came in contact. Her piety was undoubted, though free from ostentation. She was unselfishly devoted to the good of others. To perform acts of charity seemed to her a delight. She gave the best evidence of a true spiritual life. Called to endure severe bodily pain, in the last months of her life, she found great comfort in the Word of God. The Lord was very real to her in the hours of sickness as He had been in the time of health. Having borne without a murmur her last sufferings, she passed peacefully away, her life not extinguished, but transferred to another and higher sphere.

Rest in peace thou gentle, loving one! May we meet thee when Christ shall come to reunite His people in imperishable bonds in a glorious and a deathless kingdom.

S. R. B.

One concern in Pittsburgh is getting into its hands the making of the lamp chimneys of the country as fast as it can provide facilities. How? By making them so that the chimneys last longer and the lamps give more light. There are plenty of imitators—makers of chimneys that look like theirs—but nobody makes chimneys that act like theirs.

Monopolies of that sort should be aided. Buy the chimneys and help the good work of Geo. A. Macbeth & Company.

Sixty five pounds is said to be the weight of a Defiance (Ia.) man 5 feet 6 inches in height.

For Coughs, Sore Throat, Asthma, Catarrh, and diseases of the Bronchial Tubes, no better remedy can be found than "BROWN'S BRONCHIAL TROCHES." Sold only in boxes. 25 cents.

A lot of fodder was sold at Sharon, Ga., last week that was gathered in 1859 by a slave. It was bright and sound as on the day it was put up.

SIMPLY ASTOUNDING.

Jones: "It is marvelous how some people acquire riches and fame."

Brown: "What now?"

Jones: "I have been talking with an agent of the Hartman Mfg. Co., of Beaver Falls, Pa., whose Flexible Wire Mats, Steel Picket Fence, etc., are so extensively advertised, and am told that in three years they have made half a million mats."

Smith: "Whew! That is big."

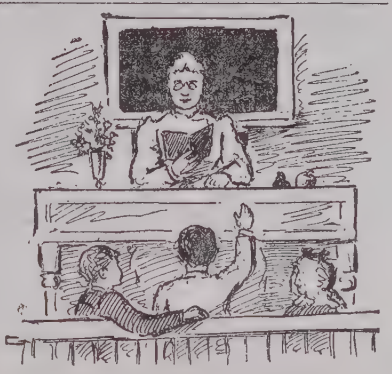
Jones: "Yes, and what is more they supply 90 per cent. of the world's trade on wire mats."

Brown: "I should think they might, the 'Hartman' Mat is certainly ahead of anything I ever saw. It is a woven rug of wire always clean, absolutely flexible, absorbs no filth, breeds no disease and emits no odors."

Smith: "Glad you told me, I want a mat like that."

Jones: "Well be sure the mat you buy has a brass tag attached stamped 'Hartman.'"

The Minnesota Women's Christian Temperance Union is so consistent that it held its convention last week at Atwater in that State.



Teacher: HOW MUCH IS 12 TIMES 25?
Johnny: THREE HUNDRED.
Teacher: RIGHT. HOW DID YOU GET IT SO QUICKLY?
Johnny: THAT 'S WHAT MY "ST. NICHOLAS" COSTS A YEAR. 12 TIMES 25 CENTS IS 300 CENTS, OR 3 DOLLARS.
Teacher: VERY GOOD.
Johnny: WELL, YOU 'RE JUST RIGHT. IT 'S SPLENDID!

And if you do not appreciate this, buy a November "ST. NICHOLAS," and see for yourself.

Macbeth's "pearl top" and "pearl glass" lamp-chimneys are made of tough glass that costs four times as much as common glass; and the work on them costs a good deal more than the work on common chimneys, just as the work on a dress is proportioned to cost of stuff.

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And what will become of his chimney trade if his chimneys never break? He is apt to be wrong there. He can afford to charge a fair price and give new chimneys for all that break in use.

Have a talk with him.

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Steps are being taken to organize a federation of skilled and unskilled workmen in Great Britain. Unions representing 116 000 men have annouced their adherence to the new movement.

A gray beard on a man under 50 makes him look older than he is. The best dye to color *brown or black* is Buckingham's Dye for the Whiskers.

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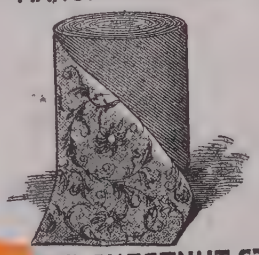
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VOL. LIX.—No. 46. PHILADELPHIA, THURSDAY, NOVEMBER 12, 1891. WHOLE No. 2966.

Entered at the Post-Office, Philadelphia, as second-class matter.

The Reformed Church Messenger.

ISSUED WEEKLY

IN THE INTERESTS OF THE

REFORMED CHURCH IN THE UNITED STATES

BY THE

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CHAS. G. FISHER, Proprietor,

Office: 907 Arch Street, Philadelphia, Pa.

(For Terms, see page 11.)

Editorial Notes.

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NUMBER OF SUBSCRIBERS
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—The Almanac for 1892 is now ready. Orders should be sent in at once. Will not Mite, Missionary and other Societies lend a helping hand in its circulation and thus add to their treasuries?

—The Reformed Publishing Co., Dayton, O., has issued a new Christmas service entitled "Christmas Praise." It has been prepared by Rev. M. Loucks, D.D., and Prof. E. C. Zartman. It is now ready for distribution. Our Publication House will receive orders for it. Sample copies will be sent on receipt of price. See rates in Publisher's Department.

—Rev. W. R. Stubblebine, pastor of Shenkel's church, Chester county, Pa., and Miss E. B. Bachtel, of this city, were married on the 21st ult., at Reading, Pa., by Rev. Jas. I. Good, D.D. The young couple were given a hearty welcome at their new home in Pottstown, Pa., on their return from a short tour.—Rev. I. Calvin Fisher of Kimberton, Chester county, Pa., and Miss S. Eva Kehl of Boyertown, Pa., were married at the latter place on the 4th inst., by Rev. C. N. Boyer, assisted by Rev. J. L. Fluck. The MESSENGER extends well wishes.

—On Thursday evening, the 5th inst., the Ladies' Aid Society of Christ Reformed church, this city, Rev. James Crawford, D.D., pastor, tendered a reception to the congregation. These receptions have become a permanent feature in the economy of this church. The rooms of the church were very tastefully decorated for the occasion and refreshments were served. The presence of Rev. Jairus P. Moore and his wife, our lately returned missionaries from Japan, added greatly to the enjoyment of the evening. Rev. Moore made a brief address expressing Mrs. Moore's and his own gratification at being present, and thanking the ladies of the society for their courtesy. He promised to give them at some future day, an extended account of the work of the Church in Japan. Mrs. Moore exhibited quite a number of curios and gave an interesting account of the work of charity among the poor and degraded Japanese.

—The Statistical Summary of our Church up to the meeting of the Classes last spring and made up from reports to the different Synods this fall, shows the number of members to be 208,077, an increase over last year of 4,225. This indicates progress and a gradual growth. Since we as a Church have passed the 200,000 line it may be expected that our membership will henceforth increase more rapidly. It is a cause for satisfaction and congratulation that our numbers thus increase from year to year and all should be the more encouraged to give freely and willingly of their means and labors toward a further advancement of the Church and to a multiplication of powers for good in the world.

—This week we give considerable space to an account of the services and addresses at the dedication of the monument to E. E. Higbee, D.D., which took place in Emmitsburg, Md., on All Saints' Day, October 31st. Through the courtesy of Prof. J. P. McCaskey we are enabled to give pictures of the monument and extracts from the addresses of Revs. Heilman, and Prof. J. B. Kershner, and Prof. J. P. McCaskey, Chairman of the Dr. Higbee Memorial Committee. We regret we have not the room in our columns to give these excellent addresses entire, as well as those of Rev. B. R. Carnahan and Jacob Heyser, Esq. The whole occasion was a solemn and interesting one and will long be remembered by all who were present and took part in it. Dr. Higbee was beloved by his brethren in the Church and took an active part in her affairs, and it is proper that what his brethren in the Church and those representing the public schools of the great Commonwealth of Pennsylvania have said of him as a professor, preacher and educator should be laid before the readers of the MESSENGER. We feel assured all will be read with great interest.

—Through the kindness of Mr. J. L. Lemberger, Treasurer of the Board of Foreign Missions, we have been enabled to have a cut made from a photograph of the Theological Seminary recently erected in Sendai, Japan, and give it a place in our columns. Rev. S. N. Callender, D.D., Secretary of the Board of Foreign Missions, gave a brief account of the building in our last issue. Reference to it will enable our readers to form a better idea of it. The Church has all along had great interest in this new building and a sight of it through the photographer's and artist's skill will no doubt be pleasing to all, especially to those who are interested in Foreign Missions. Since it is known that a large amount is yet due on it, there should be an immediate and liberal response to the appeal of the Board for contributions towards liquidating the debt. This will do much towards encouraging our much-worked, self-sacrificing and devoted missionaries located in that far-off land.

—Both Church and State, as it were, had been looking forward anxiously to the outcome of the trial of Rev. C. A. Briggs, D.D., before the New York Presbytery, upon charges and specifications formulated by a committee of the Presbytery, which was set down for the 5th inst. At 10 o'clock, A.M., that day, the Presbytery assembled in the Scotch Presbyterian church, New York city. All interested were present. Dr. Briggs read a paper objecting to the form of the charges preferred, pronouncing them unproven, general, obscure and irregular in form throughout. The prosecuting committee announced that it would in due time reply to Dr. Briggs. The proceedings came to an unexpected conclusion, however, by the adoption of a resolution dismissing the case, by a vote of 94 to 30. Of those who voted aye 71 were ministers and 23 were elders; and of those voting nay 26 were ministers and 13 elders. Notice of an appeal to the Synod was given by the chairman of the prosecuting committee. What the Synod will do in the case is not even conjectured. It is probable that the same reasons that led the Presbytery to dismiss the case will prevail in the Synod and thus the matter will end. Those opposed to Dr. Briggs were evidently disappointed at the decision of the Presbytery. The friends of the Dr. are highly gratified at the result. It was, however, the efforts of the conservative element in the Presbytery and the Church that influenced the course taken. The peace of the Church was uppermost in their hearts and minds, and whilst not endorsing or favoring the views of Dr. Briggs, at least as interpreted by those who were active in the prosecution of the charges, they still believed it to be best that the trial should not proceed. Beyond a doubt Dr. Briggs himself would have preferred that the trial go on, and he be thus afforded an opportunity to defend himself against the things with which he had been charged. As it is, he must still rest under the charges both unproven and undefended. This no doubt he is willing, for the sake of the peace and harmony of the Church, to bear, confident that time will prove that he has been misrepresented and misunderstood. With the Dr. Briggs matter out of the way the Presbyterian Church will have the question of the revision of the Westminster Confession to contend with and settle, which, after all, is the greater matter, and will undoubtedly cause division in the Church that will take years to heal. Other denominations have had like questions to disturb their peace and retard their progress for a time, and the great Presbyterian Church is not to be exempt from the same. The Church in general will watch with interest the progress of the settlement of creed and await with prayer and hope the issue.

—The English Synods at their late meetings endorsed the *Missionary Guardian*, and urged a general and decided effort on the part of pastors, Missionary Societies and others, to increase its circulation that it may the more help forward the work of Missions. Will the voice of the Synods be heeded? It is to be hoped it will be.

Poetry.

LIVING FOR JESUS.

Living for Jesus day by day,
Following just as He leads the way,
Never a choice in great or small,
Doing His will, and that is all.

Living for Jesus! All the while
Hiding the tear with song and smile;
The world could not feel if it knew the smart,
And Jesus will comfort the sorrowing heart.

Living for Jesus everywhere!
Dropping a seed both here and there;
No care for the fruit that will surely come,
For the Master will gather the harvest home.

Living for Jesus in pleasure or pain,
Joy or sorrow, sunshine or rain!
Culling rare flowers from the bitter and sweet
Learning great lessons, the while at His feet.

Living for Jesus! Just little things
In our daily life may take the wings
Of messengers, swift, and strong and brave,
And—God only knows—a soul may save.

Living for Jesus! Living, not dead,
Drawing rich life from the Fountain-head!
Quietly watering, though unseen,
Many a life from the Living Stream.

Living IN Jesus, abiding in Him,
His life, peace and rest, atonement for sin—
All mine in their fullness and richness, replete
With the joys of the Spirit—the Comforter sweet.

Such may life be, oh, glorious Son!
Mystical union here begun—
One with the Father, the Spirit and Thee,
Living through time and eternity.

Communications.

For the Reformed Church Messenger.

REFORMATION DAY.

Reformation Day is a festival day peculiar to the Lutheran and the Reformed Churches. It is the one single day to which the Reformation of the sixteenth century has been able to give definiteness, and which has won genuine and extensive recognition among the masses of the Protestant world as deserving a place in the order of the Church Year. As a rule, wherever the German language is spoken by Protestant people, and wherever any other language is spoken and the people are of German Protestant descent, bearing the name Lutheran or Reformed, or constituting a union of these two, Reformation Day is held in honor. We say, as a rule, for there are, owing to peculiar circumstances, some exceptions. But, allowing for these, the great fact still stands forth that nearly one-half the Protestant population in all lands acknowledges the significance of the day and turns it to religious account. It is scarcely necessary for us to say that the day is October the 31st. Our Church almanacs are sound on that question.

In the Reformed Church we have an additional day for the Reformation Festival. Many of our English congregations recognize this second day, and they have the action of our General Synod for so doing. It is the 19th of January, the date of the first publication of the Heidelberg Catechism, the most ecumenical as well as the most irenical symbol of the entire Reformed Church, taken in the widest sense of that term. We are rich in having these two days; for no other great denomination can put its finger on two days equally significant in its own history, and equally popular with its own people. They are not conflicting; they are in harmony with each other. Each has its own distinctive character. The second supplements the first, historically and in essential fact. They may well be both celebrated by our congregations, and that with a comprehension of their meaning, an enthusiasm of spirit, and a service varied and elaborate beyond what has been customary. Volumes written on these subjects for the enlightenment and edification of our people, could not do as much as such congregational service has it in itself to do.

We must distinguish. We must not let the principal significance of the one day take the place of that of the other. The 31st of October is Reformation Day, pure and simple. It stands historically near the beginning of the great epoch from which it takes its name. It marks a bold, striking, far-reaching event in that epoch; an event, however, not isolated, but in closest connection with the great movement in the Christian Church then already well on the way, and of which it forms a central incident. The consequence and prominence of that day does not stand in the act itself done on that day, but in the relation in which the act done at Wittenberg on that day stands to the Reformation of the ChristianChurch, which is the great fact overwhelming all others, and which alone calls for celebration. In that fact we all have a common interest, and let no one attempt to take from us our birthright; neither let ourselves be forgetful of it nor barter it away.

On the other hand, the 19th of January is a Confessional festival day. It is not a Reformation day, and it cannot be made such either by resolution of Synods or in any other way. On the 19th of January, 1563, the Reformation was already an established fact. Zwingli and Luther were dead, Calvin was near his end, and Melanchthon an aged man. The second generation of Reformers was active. It was not possible for an event to occur then to which there may be given the name in the proper sense of Reformation day. And as the Reformation was then already established, so was the Reformed Church, and that in many lands. What was wanting at that time was a Confession which would give expression to the common Reformed consciousness as determined by the Apostles' Creed and the Holy Scriptures. That confession came in the form of the Heidelberg Catechism. It came true throughout to the deep, comprehensive historical call, and hence its importance. Reason enough here for assigning to the day which marks its advent a distinctive character which calls for public celebration. In the Reformed Church it is Confessional day.

Here in the United States, where so many denominations exist and flourish which are of recent origin, it is but historic justice to bear in mind that the Reformation proper, as to its origin and firm establishment, stands in primal and closest relation to four great Protestant Churches, namely, the Reformed, the Lutheran, the Episcopal and the Presbyterian. They stand as the first and the immediate outcome of that movement in the nations of Europe. Their original membership did the work, endured the sufferings, bore the testimony to the faith, during the first century of Protestant history, which made the after centuries of Protestantism possible. It is natural, therefore, that these Churches should look back to that period with a peculiar love, and should have lie on its broad breast treasures of peculiar worth. And among these again, the very first in time, were the Reformed and the Lutheran Churches, twin sisters in many senses. It is worth thinking about that only these two Churches as Churches have hitherto entered into the celebration of Reformation day.

WYOMING.

For Reformed Church Messenger.

RESPONSE TO WELCOME TO THE W. M. S. EASTERN SYNOD AT HARRISBURG, PA.*

BY MRS. L. L. UNGER.

In the name of the "Woman's Missionary Society of the Eastern Synod of the Reformed Church," I thank you for the kind welcome you have given us to-day, and especially this evening, in this public way. Months ago your invitation for us to meet in your city, during the meeting of Synod, warmed the hearts of the members of our Executive Committee, showing that your hearts and homes are broad enough to include us also in your generous hospitality, together with the members of our venerable Synod. You have thus shown that in this day when so much that is old, is being swept away, you still remember that hospitality is also Christian virtue. It may be that it has become an old fashioned virtue; but it is noble as is our faith and love—themselves, from which it springs. May the day be distant, when our Church and family life will become reversed, as is the manner of some denominations, namely to close their homes to their visiting clergy during ecclesiastical conventions, though even with a more strained liberality lay purse strings are opened to defray their *hotel* expenses instead! O! dear friends, how can there be that communion of saints so conducive to the development of Christian character and virtue, by personal, social contact, through the medium of mere *hotel* hospitality. And how, thus should our people, our families, come in full rapport with the Church at large, and her varied interests? I once heard a now sainted father in the Church say at the table of one of his elders, during a church convention, at which were gathered dear friends, clerical, and lay, from near and afar: "Truly, there is something almost sacramental, in a true communion of saints like this, in the genial freedom of converse, and the exchange of Christian sympathy, in Christian homes." Let us then cherish this apostolic virtue! Who can sever ideas of hospitality from the history of the early church? Will any say that the times are different? Aye, they are different! and so should our hospitality be wider and freer in accordance with the increased prosperity of the Church of our day, instead of the reverse tendency of the times.

But dear friends of the Church in Harrisburg, your good works have long been known in the churches. From here for years has issued the voice of the Church in the holy cause of missions. And you have ever been unwearied in ministrations to the members of our Mission Boards and in large sacrifice of time and means in furthering the various projects of the same. I remember as long ago as 1847, it was from Harrisburg, that came the call to my now sainted father, to go out as our first exploring missionary Superintendent in what was then the western frontier of our Church, Ohio, Indiana and Illinois. He obeyed the call, and was succeeded later by our venerable father and friend, Dr. E. V. Gerhart, Chairman of the Committee on Home Missions, of this Synod, and still later by the Rev. Dr. Rust. Think for a moment of the interval that has passed, and the changes that have taken place since then, and of the fruitage that has been harvested in the spread of our Church, east and west, through our Home Missionary operations, which were largely projected and fostered here in Harrisburg. Also our interest through the American Board of Foreign Missions, in the support of that eminently successful missionary, Dr. Benjamin Schneder,

* Published by request.

in Broosa, Asia Minor, was also here carried forward; (if I am not mistaken,) to say nothing of the more recent history of our Missionary operations in Japan, with which we are all familiar and have had our part, with you. It is especially grateful to us also, to be taken by the hand and given such kindly greeting, such words of encouragement and confidence especially at this time. May your welcome prove a means of "lifting up our hearts unto the hills whence cometh help!" May our coming together in your midst quicken our spirits into a renewed activity and perseverance in prosecuting the work we have undertaken! Undertaken, not indeed of ourselves, as might be supposed from the utterances of some during the past year, and in "*frowardness*" of spirit with which we have been accused, but in obedience to the voice of the Church, uttered by General Synodical, Synodical, and Classical action, and pastoral sanction, and this without our own volition in the premises.

But in cheerful obedience, though in many cases with great timidity, but in the simplicity of our hearts, never doubting the sincerity and wisdom of the call, we have organized ourselves into Classical and Synodical and in some cases congregational, Woman's Missionary Societies, and having put our hands to the plough, though often depressed by the want of the co-operation we feel we are entitled to, we are now not disposed to draw back, but hope to be able to press forward, in the name of the Lord, and by the power of His Holy Spirit, to overcome all that hinders and seeks to make us afraid.

But by looking away from ourselves to the good and great objects we have before us, we may forget our grievances and hindrances and persevere in seeking to further what is coming to be realized more and more by us as a Church as our great mission. As I have taken occasion before and elsewhere to ask, What right have we, as a Church, to an existence as a separate body, from the rest of the Church Catholic, except as a great Missionary Church? It seems to me if each denomination of Christians would regard their missionary obligations as their first and highest objects, the great Church question would soon settle itself and minor interests would cease to divide the Church.

It is true, our Church has been endowed through the Holy Spirit we believe, with a strong vigorous theological life, which has given us a place in ecclesiastical history which might be envied by any denomination. This is a great trust. What shall the Reformed Church do with it? We are perhaps small and unimportant in the eyes of the world, among the great denominations around us. What then will we do with this goodly heritage? Merely vegetate upon the rich possession, or, perchance, *underrating* its power and value, wrap it in a napkin and bury it out of sight, in keeping with either the pessimistic or compromising spirit of the age? Nay! rather let zeal for the rich heritage of the faith in this one talent imitate the example of the woman who took a little leaven and hid it in three measures of meal, until the whole was leavened.

If our Church is the bearer of a sound form of the Christ-life, then must it be propagated. If our ministry are expert in giving a clear philosophical "*reason* for the hope that is in us," every facility should be resorted to, in order to extend the height and depth of the knowledge of the Truth, that is able to make wise unto salvation, "the nations that lie in darkness and the shadow of death." If we as a Church have a message of Christ to the world, in His name let it be given. Let it resound throughout the earth until all shall know that the Lord is God. And let the women of the Church who share in its blessings, now that they have begun, not leave a stone unturned until the utmost is being done that our Church is capable of doing. Not indeed, to proselyte other Christians. That is not the genius of the Reformed Church, but to recapture our own native material, scattered all over the land, our Reformed people, nurtured here in the East, and emigrating to parts where the very name of our Church is unknown, often, and who, in the pursuit of gain are more liable to be swallowed up by the world, than to be absorbed by other denominations. But even to a far greater extent is this the case with the almost countless numbers of our brethren who are constantly emigrating to our shores from the continent of Europe, who come here like sheep without a shepherd, unwelcome, often, and hated, exposed to all the influences for evil, which, if there is no counter-influence to prevent it, will transform them into a power, which, even now is a menace to our very civilization itself, and all its institutions.

Tell me, where is the Church with a greater home field than this? Lord! who is sufficient unto it? All this, to say nothing of the imperative demand upon us as a Protestant Church to help to rescue from paganism our own aborigines, over sixty tribes of whom are, absolutely without the Gospel in any form, and the earnest demand for more help and helpers in that most important and interesting field in Japan. But I do not need to enlarge upon this foreign cry to you dear friends of Harrisburg. It is rather you who have sustained the call to us, to come up to the help of the Lord against the mighty.

Therefore, I pray you, bid us also God-speed, and may Christ reward you in His glorious Kingdom for your warm-hearted welcome, never fearing that the quiet, conservative "still Reformirte" women of our Church will seek to overstep the bounds of decorum in their missionary zeal. Rather do they need the encouragement of their husbands, fathers, brothers and pastors to come out of their shy retirement and timidity and realize, that in this day-dawn of the glory of our Lord and of the coming of His Kingdom, even they may gather some sheaves for His glorious harvest so near at hand.

For Reformed Church Messenger.

REFORMITER BUND.

The "Bund," as a deliberative body discusses topics of special interest to the Reformed Church, in order to awaken and quicken a consciousness of Reformed spirit but it does not stop here. Practical work is added, to rebuild the broken walls and strongholds of the Reformed Church in Germany. So far this is done on a quite limited scale, on the mustard-seed, principle, trusting that the time for greater things will come as the consequence of faithful perseverance.

In some places aid is given to new Reformed congregations in church-building. An important enterprise of this class at present is the erection of a Reformed church in Berlin.

For the Reformed Seminary in Halle one friend gave 15,000 marks ($4000), another 1625 marks, and the "Bund" added 400 marks. Here five students of Halle University are provided with free lodging and board, and with special Reformed instruction. The Reformed Seminary in Berlin was voted the same aid as that in Halle.

A new Reformed congregation was organized in Osnabrück. A fund of 60,000 marks was collected for its endowment, for in Germany only such congregations are recognized by the government, as have an endowment sufficient for the pastor's salary.

For the spread of Reformed literature there is a society existing in Elberfeld which received and spent a little over 600 marks.

There are nine specifically Reformed periodicals published in Germany, viz: One Reformed weekly for the congregations in Elberfeld, one for those in Magdeburg, one monthly for those in Berlin, one weekly for those in Lippe, one monthly for Bentheim, one in Dutch for the "old Reformed" in Bentheim and East Friesland, a historical periodical for the Huguenot colony in Berlin, and another of the same scope for Huguenots in Germany at large. All these are very small sheets, but the "Reformirte Kirchenzeitung" in Elberfeld is somewhat larger, eight pages, quarto, weekly. This receives 300 marks per annum from the Reformirte Bund.

Special attention is directed by the Bund to three valuable Reformed books, viz: 1. Thelemann's large Commentary to the Heidelberg Katechism, of which a second edition was published this year; the first appeared two or three years ago. It is a large, learned and thorough work. 2. The Reformed Churchbook by Ebrard and Goebel, a complete collection of all Reformed liturgical forms. 3. Thelemann's pocket-liturgy.

Small sums of money were voted and paid in aid of two new Reformed congregations, for Reformed Emigrant-House in New York, and for the Waldensians in Italy.

Forty-seven Reformed congregations are organically connected with the Bund, also six Reformed societies, and about 600 persons as special members. H. J. R.

Missions.

For Reformed Church Messenger.

MISSIONARY NOTES.

BY REV. A. C. WHITMER, SUPERINTENDENT OF MISSIONS.

AT THE EASTERN SYNOD.

So many things crowd upon the few days of Synod that not all receive due attention; and one hardly knows what to tell first, for some things are finished last that are begun first.

The Women's Missionary Society of the Eastern Synod held its anniversary in several business meetings and in one public meeting. The business has already been reported by the Secretary.

On Friday evening a public service was held by the ladies, Rev. T. J. Barkley, presiding. After an address of welcome by Miss Mary Graeff, of Harrisburg, and a response by Mrs. Unger, of Philadelphia, the yearly report was read by the President, Mrs. Heitshu. The following statistical table will show at a glance what the society has done:

Statistics of the Women's Missionary Society of the Eastern Synod.

Name of Classis.	Number of Congregational Societies.	For Home Mission.	For Foreign Missions.	For Miscellaneous Purposes.
Lebanon,	12	$ 45.50	$ 76.85	.....
E. Susquehanna,	6	100.00	.....	.....
Goshenhoppen,	3	52.57	52.57	$ 26.35
E. Pennsylvania,	8	200.00	.....	.....
W. Susquehanna,	8	140.70	67.70	205.90
Wyoming,	14	117 07	150.78	64 50
Lancaster,	24	40 00	225.00	92.00
Philadelphia,	11	296 95	55.00	10.75
Schuylkill,	19	300.00	125.00	15.00
Total,	105	1292.79	752.90	414.50

From this it will be seen that two of the Classes have no Classical Society; and that the amount raised in the year is $2460 19. To this should be added, however, about $500 more raised for sending Miss Hollowell to Japan, which was not passed through the treasury of the Society but sent directly to the Foreign Board.

Now, if so much has been done by 105 organi-

zations, what may we not expect to be done when we have a society in every congregation?

Mrs. J. P. Moore read an interesting paper, giving a few of her own experiences in Japan, telling how useful were the toys, dolls and especially the organ sent from America, and dwelling at length on the condition of women in Japan, with no hope but that which comes from Christianity.

At this meeting three nationalities came together, American, African and Japanese. After Mrs. Moore's address, Mr. George Peabody, an African of the Bassa tribe, a student in Lincoln University, dressed as a Bassa Prince, gave an interesting talk on the wretched condition of woman in Africa and pleaded for his people who are stretching out their hands to God. And then Mr. Chokuro Kodono, a Japanese youth who came with Rev. Moore to America, in good English thanked God for the great work already done in Japan, and earnestly begged the women of America to take deep interest in their sisters in the Sunrise Kingdom.

This missionary meeting of Friday evening continued nearly three hours, and yet with so much variety and interest that there was no weariness.

After one of the sessions the ladies took the electric cars to Steelton, to see the new mission church, in which they feel special interest, as it is one of their beneficiaries; and no doubt all will now feel additional interest, having seen it with their own eyes.

It was graceful in Rev. Sorber to invite the society to meet in Watsontown in 1892, which they also voted to do.

A number of missionaries of the Synod met for conference under a call previously issued, and various experiences and views were given, helps and hindrances were stated, and such interests were discussed as are common to the missionaries as a class.

At the home missionary meeting on Thursday evening four short addresses were given on topics assigned, followed by the usual offering. Wisely no special effort was made to raise money.



THEOLOGICAL SEMINARY, SENDAI, JAPAN.

It will be remembered that last year the Synod appointed a committee to consider the difficulties in the way of unifying our home missionary work and to find a way out of these difficulties—the first practical effort of the kind yet made. This committee reported Friday. The report was ordered to be printed, and was made the order of the day for Saturday morning. On the table were requests from Philadelphia Classis and from Wyoming Classis asking to be excused from paying the apportionment for missions; also a request from the latter Classis asking that our missions be transferred to General Synod's Board; and the action of Potomac Synod on the same subject. All these were now called up after Rev. Dr. Stahr had again read the report, and a brief discussion followed, mainly on the general question.

The report was full, clear and satisfactory. Some of its items were fashioned after the action of Potomac Synod, and its suggestions were very reasonable. But will the General Synod heed these questions?—it was asked, especially that relating to representation in the General Board. The report asks that the members of the Board be geographically near together, whereas the General Synod both at Akron and at Lebanon declared in favor of the representative theory.

The Committee was encouraged to hope for a change by the fact that the General Board's "Plan for Unification" states that its twelve members may be chosen "regardless of any ratio from the District Synods themselves. This argues a change of mind in the Board, and we may hope for as much in the Synod.

One member forcibly urged that we should at once ask for a small Board without an Executive Committee, so that the work may be done by the Board and not by a small part of it.

How is the report an improvement on the General Board's Plan? In this, that it more definitely states the relation of the District Boards to the General Board. The former must not only be advisory but also have something definite to do, and its work is here stated. The report also agrees with the constitutional demand, and we are now falling into line with law. The committee based its report on conference with representatives of the General Board and of the Bi-synodic Board.

But if we now transfer our work, merely making certain suggestions, we transfer it unconditionally; and if the General Synod refuses to heed the suggestions, we nevertheless are in the new relation. Answer: the committee thought the time for unification had now come, believing in the success of the work under the direction of the General Board. If that Board or the General Synod takes the responsibility of so directing the work as not to have the confidence of the Church, with them is the blame and we are free. The report, if adopted, will be the judgment of this Synod, and doubtless will have due attention at the hands of the General Synod.

Another who has experience in the Board and has given the matter much thought, said that a complete unification is hardly possible, because the Germans can do their work better through their own Boards than through representatives in the General Board, voting appropriations and locating new missions. There is nothing wrong in centralization itself, as a matter of headship, and it is best for the efficient management of our missions.

Rev. Prof. J. C. Bowman, appointed by the Potomac Synod to bear to the Eastern Synod its action on the same subject, said that the report of the committee was a repetition of the action of Potomac Synod. One year ago that Synod by an overwhelming vote defeated unification, and could have defeated it again this year, for there has not been a change of mind in the Synod; but those opposed to the movement have heroically subordinated judgment and feeling to the general demand for unification, and Potomac Synod gracefully surrenders. Its former action was not opposition to the General Board, but a fear lest transfer might jeopardize the interests of its missions. The Synod now feels that the Bi-synodic Board has not the confidence of part of the Church, and that it may be best to unify the work; and if this transfer will secure full mutual confidence, then we cheerfully yield. The Potomac Synod makes no suggestions in her action; but with confidence in the General Board asks her confidence in return, without which unification must be a failure. The two Boards, i. e. the General Board and the Bi-synodic Board, can well arrange the details of transfer, because they are familiar with the work, and we need not fear conflict. So the demand for unification will be satisfied, and the present work will not be disturbed.

The whole report, long as it was and covering many points, was adopted as a whole, literally without amendment (a most unusual thing, indeed a great compliment to the committee), and also unanimously.

And will our missions be transferred? So soon as the details have been arranged between the two Boards; and for this purpose they are to meet in January 1892. Let the Church pray that they may have needful grace and wisdom for this important step.

The report on the state of religion made special and appreciative mention of the helpful work done by the Women's Missionary Society of the Synod.

In view of the action on unification the Synod apportioned $14,000 for home missions, instead of $13,000 named in the report of the Board.

The Eastern Synod elects its members of the Board of Missions only every four years. Rev. Dr. J. A. Peters having resigned, owing to his removal to Ohio, the Synod elected Rev. T. O. Stem to fill his unexpired term. A hearty welcome.

The Foreign Board having quietly inaugurated a movement for securing $500 from each Classis toward the $10,000 debt on that Board (an effort that must in nowise interfere with the current income), the Synod commended the movement, urging the Classes to further this effort.

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

We had reason to expect that the new building would be entirely finished by the first of November but, as is often the case in building operations, we were disappointed. It will probably be Christmas before it is completed. It seems that some of the friends of the Home are under the impression that all the money is provided for the payment of the new building. This is not the case. We still need about $7000, and we sincerely hope that during the coming Christmas season an earnest effort will be made to raise a good part of this sum in addition to what we need for current expenses.

It is encouraging, indeed, to receive so many responses from various parts of the Church offering to do work towards furnishing the new building. The committee has decided to get only 36 new beds at present, others can be added as we may need them. Of these three dozen beds, 13 are already provided for. The pads or

mattresses for *all* the beds are promised. We still need sheets, red or gray blankets, pillows, pillow-cases, comforts and spreads for 23 beds. If there are any more societies or individuals willing to assist in this work please let us know and further particulars will be given by letter.

We have been asked by different parties to give exact measurements in the "Home Column" of the bedding that is required. We think best not to do this because a number of societies might decide to do the same kind of work, the result would be, that of some things we would get more than is needed, while of others we would not have enough. Although correspondence with each society requires a large amount of work yet in the end it will be most satisfactory.

It has been the experience of many workers, that the most successful work can be done if it is known for what particular object one is asked to work. We have been requested to indicate the cost of some things which enter into the construction or furnishing of the new building so that societies or individuals might assume the payment of certain things. As the building is being erected by contract we cannot secure the exact cost of all the parts of the building, but we will here indicate a few things of which we can find out the cost and which might be paid for by particular individuals or societies. Locks for all the doors, window-weights and sash-cords. Bath tubs, kitchen range, 100 chairs for the dining-room, tables, cellar wall, bricks for pavement, covered hallway connecting the two buildings, etc.

The Ladies' Visiting and Advisory Committee spoken of in the "Orphans' Home Column" a few weeks ago, was organized October 6, 1886; it consisted of 16 ladies chosen from the different churches at Reading, Lebanon, Harrisburg, Lancaster, Allentown, Easton and Riegelsville.

In this time they have held twenty-one regular meetings. The income from fines and collections has been $421.83; outlay for blinds, table, table-cover, chairs, table-linen, knives, forks, spoons, papering two rooms and carpeting the same, 238.27; leaving a balance of 183 56 in the treasury, October 15, 1891. Besides this at the October and April meetings a part of the sewing that could not be done at the Home was assumed by different ladies to be done by the different congregations and societies of which they were members, thus saving a considerable expense to the Home.

These are things of which account can be made, but who can measure the great good accomplished by this committee by their influence at home and abroad, and by their interest and sympathy encouraging every one concerned in this work of caring for the dependent orphans of the Church.

Our Serial.

For Reformed Church Messenger.

THE WONDER-DOCTOR OF DELFT.*

FROM THE GERMAN OF BOSBOOM-COUSSAINT.

BY KATHERINE E. HEYSER.

CHAPTER I.

VANITY OF VANITIES.

Thus we see this man walk through good and evil report, neither listening to the one, nor resenting the other, because his thoughts were raised to something higher, something far beyond the comprehension of these people.

However, he was still upon the earth; if it had been possible to forget this, he would have been very disagreeably reminded of it, for just as he was about to enter the little street, a troop of soldiers and apprentices rushed out of the ale-house at the corner, and would have knocked down good Jacob Jansz if he had not made way for them. Even then he did not entirely escape; one of the rough, drunken fellows pushed himself forward, saying insolently:

"Fine wedding doings at your neighbor's day before yesterday, aye, Boot?"

To understand this question, you must know that the residence of the Countess Solms was situated in old Delft adjoining the dwelling of Jacob Jansz; that the marriage had been solemnized in the Old Church on the 14th of March, and that there had been a wedding-feast in the evening, as an introduction to the public festivities. The unseemly joke passed unnoticed, and Jacob calmly replied:

"Through the kindness of His Excellency, at least a part of the remains of the feast is promised me for my children." Either the rudeness had not angered him, or he possessed sufficient self-command to suppress his indignation. He added in a good-natured tone; "Gehrt Dirks, now that I see you, I remember that your wife is sick again, and I have not yet visited her; I will hasten to atone for my neglect. How many children have you now?"

"Seven, Master Jacob," stammered Gehrt, looking on the ground, touched and confused by the man's gentleness.

"Gehrt Dirks," continued Jacob Jansz, drawing him aside and looking sorrowfully at him; "Gehrt Dirks, is it right for the father of seven children to squander his money at the ale-house?"

"There is no work on a holiday," muttered Gehrt, already sufficiently sobered to perceive that his excuse would have no value with this judge.

"No work? Then could you not stay and help your sick wife?" replied Jacob Jansz.

"But a man wants company sometimes! Every one can't live like a hermit; every one can't live like you, Jacob Jansz," added Gehrt, sullenly, driven into a corner and seeing no way to hide his shame except by roughness.

"Whoever has a family, and binds a wife and children to his fortune, ought to care for them, and to make their lives as happy as he can. Come, go with me to your sick wife; we will make it a joyful day for her."

"If you wish—Master Jacob," answered Gehrt, hesitatingly, looking after his companions who had not waited for him.

"I will not compel you, but consider, your own heart and reason must tell you your duty."

"My four elder children are already at the market to see the tilting, and I—I ought to take care of them;" cried Gehrt suddenly, overjoyed at having thought of it.

"Do your duty by them, at least," replied Jacob Jansz, shaking his head and hurrying on. We will not follow him now, but we shall meet him again.

Hear the trumpets,—the noble guests must be approaching. Let us observe what is passing among the people who are gathering around the ring. See that small party of soldiers who, by linking arms, make a way for themselves through the crowd, and seize the best places, directly opposite to the platform erected for the princes. They are not very attractive; rude and coarse in speech and manners, their clothing dirty and ragged; their conduct would lead you to consider them a band of tramps or beggars, rather than fellow-soldiers engaged in the great struggle for freedom. From their conversation we learn that they are no longer in the service of the States: and that the company to which they belong was, some months ago, cashiered. They are roaming about, and can scarcely tell where they find means of support; at least it would be difficult for them to satisfy judge or justice on that point. Suffice it to say, they do live, and are as rollicking as is usual with those who have no regard for duty or decency.

They still carry weapons, but evidently not those that they used in the army; one has a rapier in his empty belt, another seems proud of the old-fashioned, two-edged sword that hangs at his side, a third is obliged to content himself with a broken blade that has belonged to an officer: as the scabbard is missing, he has stuck it in his doublet. One of their number, a young ruffian in appearance gives the orders; they call him lieutenant, although they do not treat him as all good soldiers treat an officer.

He does not seem to resent their familiarity but laughs and jokes as if he were their equal; yet there is something peculiar about him, something that, on closer observation, betrays the man of rank. Whether it is on account of mental superiority, or not, we cannot say, but all appear to obey him, although, by the rules of armies, they are no longer under his authority.

His clothing is little better than theirs; he wears an officer's uniform, but it is so shabby that any lieutenant in the Stadtholder's regiments would hesitate to recognize him. Every thing about him indicates degeneracy; a secret discontent with his fate is hidden under a frivolous contempt for what had been denied him.

His laugh is loud and boisterous, his bearing defiant and insolent, and it would not be safe to look slightingly at him, or to laugh at his ragged clothing. His blue eyes, already dimmed, glitter with passion, he looks boldly around and makes scornful remarks. He must have been handsome, but he is no longer young, and suffering and hardships of all kinds have left their traces on his face; his eyes are gloomy, his brow furrowed, and even when he smiles, there are sorrowful lines about his lips.

Yet the young man interests us; any one who should bestow more than a superficial glance would be attracted, and, if he knew the world, would exclaim; "What a noble man has been ruined here!"

To the casual observer, he was a silly swaggerer, a cross captain, a pitiful fellow: appellations which he would have been compelled to hear, if it had not been for fear of the sword at his side. This sword, perhaps his only treasure, certainly the only thing about him of any value, is not really hanging at his girdle; he holds it almost half-drawn, as if he desired to attract attention to the fine, glittering steel, or the hilt of ivory, richly inlaid with silver.

He peeps saucily under the hoods and veils of the young maidens, making them blush at his jests and laughing in the faces of their escorts; ridicules the old women, yelps at the respectable people like an ill-mannered cur; and laughed with his companions at the anger, distress and empty threats with which he is answered. He seems to be growing tired, for he has already expressed his impatience that the tournament has not yet begun, and just now calls to one of his soldiers:

"Halloo, long Michael! you are a foot taller than any of us, and your eyes see farther than mine; look at the dial of the Old Church, see whether it is not almost ten. We know very well that princes and grand nobles like to be waited for, but I can't understand why the champions at a tournament should wait for the last second of the appointed hour to strike, before they ride into the ring."

"Under such circumstances Master Julian's hot head would consent to no delay," retorted

* *Copyrighted by Chas. G. Fisher.*

one of the soldiers, while long Michael answered laughing:

"Look at your own watch, Lieutenant, it is nearer."

"Simpleton! that would be a long way, it's with my estate; and if I had one—," continued he, laughing.

"I wager it would not be long in your possession," interrupted Michael, without regard to station.

Julian did not seem offended, for he answered jestingly, "I will take the bet as soon as a watch is furnished me."

"Truly, Lieutenant, you have only to consent, you shall not have to wait long, as—"

"Be quiet, you rogue! what would Bastien say if I gave permission?"

"Oh! what's the difference? If only we are agreed, let Bastien keep his sermon."

"No, there we are not agreed," exclaimed Julian in such a haughty tone that the soldier, who had come close to him, suddenly stepped back, to the great discomfort of a citizen behind him, who, receiving a blow, in his fright allowed the word "ragamuffin" to escape; this greatly insulted long Michael, and having no weapon except his powerful fists, he seemed inclined to try them on the burgher, when Julian quickly stepped between them.

"Hands off, Michael! leave the poor wretch in peace."

"Wretch yourself!" grumbled the burgher between his teeth, very little pleased with the scornful defense, but too much afraid to utter his thoughts. If he had done so, Julian would not have heard, for the clock struck ten, and turning hastily away, he pressed against the barriers of the lists and cried aloud:

"If they don't come now, I will jump over and challenge all the knights myself!" making a motion as if he were about to leap over the low railing.

"Get back there!" whoever climbs over will be fined a guilder, or, if he has no money, we will take his doublet;" cried the guard.

"Done, brave burgher! If you take mine in place of a guilder, you will have a bargain; but be easy, I hear the trumpets and will stay where I am. See, they are coming!"

"Yes, they are coming, but they will go first to the State-house to breakfast," grumbled a baker's boy: "I took pies and sweetmeats there yesterday evening."

"It is provoking that they must feast while we are tired and shivering in the cold north wind;" complained a weaver, who seemed already to regret having left his loom.

"What nobles do, fools must praise," replied his neighbor, a shop-keeper. "The magistrates once gave a cold breakfast, and the noble bridal pair want to be in the fashion; it suits their purses."

"Speak respectfully of the bridal pair or be quiet, blockhead!" cried Julian.

"You're a blockhead yourself! Who are you that you order us, wretched clown?" was the not unmerited reply.

"It's no affair of yours who I am, but I will teach you to respect people of rank."

"I am not such a fellow as you, and you venture to—"

"It is not a question of equality," said Julian sneeringly. "Perhaps you are skilled in heraldry; my family coat of arms—"

"Excuse me, I want nothing more to do with you or your family!" exclaimed the shopkeeper, hiding himself in the crowd, while Julian added, speaking loudly: "The bride is a daughter of the richest and noblest family in Holland!"

(*To be Continued.*)

The Family.

SPECTACLES.

If within our own homes we would use the same
"specs"
That we use when we visit next door,
And search for the flaws as we did over there,
I think we would find many more.
If we'd use the same "specs" when we look at ourselves
That we don when our company's near,
I fear we would need what would magnify less,
Or astonished we'd be, never fear!

But I find all possess (where e'er they may live)
For their *own* use a kind deftly made.
With the glasses all darkened, to hide half the view,
So their own faults remain in the shade.
But the ones which they use when at others they glance
Have the glasses transparently clear,
With a power to magnify things *twice* the size
That the same through the dark ones appear.

Now I think that the world would much happier be
If the specs, once for all, we would change,
And within our own rooms use the spectacles clear,
With the dark for the much broader range.
Then, the faults that appear to us jaggedly rough,
Would melt into outlines so fair
We would find that the world was a beautiful place,
And *good* people lived everywhere.

—*Bertha P. Englet, in Good Housekeeping.*

WHAT BOYS SHOULD KNOW AT EIGHTEEN.

A youth of eighteen, who is to have the best chances, should know how to study, and how to do it with enthusiasm, also, because he has learned the lesson at least five years before.

Enthusiasm, guided and controlled by knowledge as to the use of the powers, is the true life of a living man, alive with spiritual forces. Everything else is in sleep or is dead.

I make my starting point and my guiding thought the thought that he should learn how to study and should gain enthusiasm at the beginning.

In the first place, as I think, the study of language may be most hopefully and successfully started in these earliest years. The boy moves joyously where the man finds only labor and weariness. The children of our households to day may gain the same thing that we gained at twenty-five, and far more than we gained, when they are ten or twelve; and the progress is like the joyful song of their childhood, when they are led along the rational method. They grow up into French or German, as it were, as they grow up into English, and talk, and read and sing in these languages just as they do in their own. Why should they not breathe in enthusiasm with every breath of their learning? It was with a great price, indeed, that we obtained this freedom. But they were free born.

Let me say here that in my judgment, every boy who has the best chances ought to have the mastery of the French or German language—I should say of both—before he is eighteen years of age; a mastery kindred to that which he has of English. He should also have such a knowledge of Greek and Latin as will mean power in and over these languages, and will enable him to read them with ease and with satisfaction as he enters upon his college course. The man who knows the ancient languages as he ought to know them will never contend against their holding a place in the education of all widely-educated and roundly-educated men.

The boy who has the best chances, ought, in years between twelve and eighteen, to be set forward on his course in history, and the beginnings, at least, of the literature of his own language.

My feeling is that the boys who have the best chances should know something of music, and should at least see the opening of the door toward art studies. The opinion is now well established, I suppose, that all persons can be instructed in vocal music with a measure of success. I believe that the same thing can be accomplished in the line of instrumental music.

That the mathematical studies should be pursued energetically before the youth has reached the age of which we are speaking, I may add, is admitted by all. The men of the former generations and the men of our day agree as to this point.—*President Dwight in the Forum.*

FLOWERS ON THE TABLE.

A dear little woman that lives near me has had to fight with poverty and ill-health, but every one of her four sons will rise up and call her blessed. Her one great aim all through their boyhood was to make home happy, and one of her dainty ways was to have flowers on the table. In summer her boys would find on the breakfast table a bunch of poppies or morning glories, grown in her handkerchief garden. The oatmeal and milk that formed their humble meal tasted all the better, and it was easier for the boys to have clean faces, and to say "Please" and "Thank you." She could always find someting to beautify the table and gladden their hearts and make the pleasant talk. In winter it was a geranium with a scarlet blossom, her only plant, and early spring even saw a bunch of dandelions, much to the delight of the boys. Living near them was another mother with six boys and girls to sit around the table. But what a difference. "It takes all my time to cook for my crowd," she said. "I haven't time to gather a lot of trash to put on the table." But it would have paid. Her noisy brood ruled out pleasant speech and gentle ways. 'Twas "Give me this," "Shove along the bread," "Waltz the butter this way!" It pays to interest children in plants. It may crowd out many bad thoughts in the boys' minds and makes the girls more healthy and happy. And you will be surprised with the many things in the way of leaves and wild flowers that come to hand, if you make it a point to have something pretty on the table every day.

THE DAYS TO COME.

One of the most painful experiences of life is watching one whom we love, and who has always led a life of activity in the home and for her family, drop into a life of inactivity, not because of ill-health, but because the sources of activity have been taken out of her life. Her children marry and establish homes of their own, and the mother, never having cultivated society for herself, though she encouraged her children in making their home the center of their social life, finds herself, when scarcely past middle life, without social interest, the children having drawn into their new homes the social set they created in their old home.

The *menage* established to meet the social wants of the children is reduced to meet the new conditions, and the reason for the mother's activities is still further lessened, and life becomes less interesting. Lack of interest brings dullness, and dullness old age. Old age is an early visitor to the man or woman who no longer feels the need of his or her active participation in affairs.

There is a happy medium between Mrs. Jellyby and the woman who excludes all outside life from her interest. Surely if a business or professional man needs a hobby outside his business or profession in order to keep body and mind fresh and healthful, a mother who is also a housekeeper, with all the duties that both positions demand, stands in far greater need of some outside interest that will change the current of

her thought. The women's clubs are a great benefit to women for this reason. A woman need not belong to half a dozen, but it will make her more companionable to husband and children if she belongs to one. She need not attend every meeting, nor should she feel that absence is an offense against duty.

As children grow into manhood and womanhood, the wise mother will develop a hobby that will furnish food for thought in the not far distant day when the home will be left without the young life which seemed to give a reason for its being. Fancy work should not be allowed to become that hobby; should require thought more than muscles—a language, photography, some form of art, something that will keep the mind employed and furnish employment.

No woman in good health should ever find life dull or uninteresting, and she never will if she remember that old age is the one inheritance inseparable from life that passes middle age, and that all life that precedes it is given as a preparation for it.

Grandmothers no longer find employment knitting stockings, and an idle life or one that lacks interest is not worth living.—*The Christian Union.*

A SISTER'S INFLUENCE.

A girl in the home, to my mind, can wield a wonderful influence. I cannot conceive of a more beautiful sight than the affection of a sister for her brother. A sister's love is one of the sweetest flowers planted by God in the heart of a girl. It is born of filial sympathy and confidence, and ripens into a spiritual love different from any other affection.

Powerful as is the influence of a mother, there have been innumerable cases where the presence of a sister's sweet and tender love, or the memory of a sister's holy affection, has been the saving grace of a brother's life. The sister's life in the home often formulates the brother's estimate of her sex. A sister can have a softening influence upon a brother where everything else fails. She raises his opinion of woman by her actions toward him.

A young man can be made pretty well what his sister chooses to make him As he sees her in the home, so he judges the sisters of other brothers. She is often his standard whereby others are measured. Let a sister's interest be close to those of her brother, and both he and she alike will be benefited.

HOW TO MAKE LIFE HAPPY.

Take time; it is no use to foam or fret, or do as the angry housekeeper who has got hold of the wrong key, and pushes, shakes, and rattles it about the lock until both are broken and the door is still unopened.

The chief secret of comfort lies in not suffering trifles to vex us, and in cultivating our undergrowth of small pleasures.

Try to regard present vexations as you will regard them a month hence.

Since we cannot get what we like, let us like what we can get.

It is not riches, it is not poverty, it is human nature that is the trouble.

The world is like a looking-glass. Laugh at it, and it laughs back; frown at it, and it frowns back.

Angry thoughts canker the mind, and dispose it to the worst temper in the world—that of fixed malice and revenge. It is while in this temper that most men become criminals.

Christian parents should teach their children that they are a part of the Church. Such teaching will make the young feel their responsibility, and prepare them for meeting that responsibility when they reach more mature years.

Youth's Department.

THE MERRY BEGGAR.

I brave the day, I brave the night,
I throw my sorrows to the wind,
And try to keep a cheerful mind,
Although my coat is thin and light,
Although my hat
Is wondered at,
Because I shaved the outer rim
To try to keep it smooth and trim.

I laugh and sing and whistle too
When I have wind enough to spare,
But in the sharp and frosty air
My breath comes short, my nose turns blue,
My fingers freeze,
And my poor knees
Would knock together did they dare,
But still I keep a jaunty air.

When bread is scarce and shelter poor
I watch the sparrows, and I say
"I only want a meal a day."
I tramp for weeks,
And dodge the beaks,
And with no money nor a bed
I try an archway or a shed.

I brave the day, I brave the night,
I throw my sorrows to the wind,
'Tis wise to keep a cheerful mind
And screw your courage for the fight.
And so, kind sir,
In case you err,
With over pity, worse than none,
Just hand a copper and have done.

—*Longman's Magazine.*

OLIVE'S IMPULSE.

"I wonder who will wear this," said Olive Eustice as she took the last stitch in a dark woolen dress. "It looks real pretty and comfortable, even if it is plain, and I've enjoyed making it so much. I should really like to know who will get it."

"Why don't you put a note in it?" asked Cora Deane, laughingly.

The Young Ladies' Mission Circle were sewing for a mission box to be sent to a friend who was teaching in a large school in the West, where the pupils were nearly all destitute of many of the necessaries of life, to say nothing of its comforts. Olive looked up at Cora's suggestion.

"Thank you for the thought. I suppose you will laugh at me," she said, "but I feel a 'moving,' as Aunt Harriet says, to do as you suggest."

"Indeed we won't laugh. I think it would be ever so nice for you to do it. There are pencil and paper on the table."

Olive wrote a few lines, slipped the note in the dress pocket, and folded it for the box.

* * * * * * *

"I might as well give up first as last," said Ruth Crosby; every thing goes against me. It took all I earned this summer to pay the doctor's bill, and now the cow has died. I shall have to give father the money I had saved for my dress, to get another cow, and I can't come back to school without a dress. It does seem too hard. I meant to be something, and help the rest, but there isn't any use. I do want to come back so much this fall!"

"I think you can, my dear," said Miss Preston. "You can pay your way in school, and I know where you can work for your board."

"But, Miss Preston, I haven't a dress fit to wear away from home," said Ruth.

"My friends in the East have sent me quite a box of clothing to give away; there are several things that will be just right for you, I am sure, a gray woolen dress for one thing. Cannot you thank God and take courage now?"

"I don't know," aswered Ruth, sadly. "I am thoroughly discouraged; it seems to me that there is nothing but trouble and disappointment for me I wonder how it would seem not to be so awfully poor."

The gray dress proved to be just right, but Ruth looked at it dubiously.

"I don't believe I shall ever dare to wear it," she said, "it is so nice."

It was not until she had reached home that she put her hand in the pocket and found Olive's note. It was only a few lines.

"Dear unknown friend," it read, "something impels me to send you my verse, as I call it. It has been such a source of help and comfort to me, perhaps it may be to you. This is it: 'He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?'

"I have lost all my dearest ones. I am the only one left of my family, and O, I am so lonely! but I just cling to that verse. It seemed hard and unjust to me at first, but since I learned these words I feel differently. If He loved me enough to let His Son die that cruel death for me, He surely would not deny me any earthly happiness, unless there was some wise, good reason. I know I can trust His love after that proof. Are you ever tempted to doubt it? Just cling to my verse, if you are, won't you?"

I don't know how many times Ruth read that note, but as she read, the hard look in her face softened. Was it possible that there was a wise, loving reason for all her hardships and disappointments? She had almost felt that her lot was harder than any one's else; but here was this girl left desolate. After all, poverty was by no means the greatest hardship; she remembered how she had thought in the summer's sickness that if God would only spare her dear mother to them she would never murmur again. And yet how bitterly she had complained about the death of the cow. O, she was ashamed to think of it!

"I am going to write to her," she said two or three weeks after, "and tell her how her verse has helped me, and thank her for sending it."

So it came to pass that the two girls so widely separated came to correspond, and Olive knew all about the poor crops and the loss of the cow, and how Ruth longed to educate Teddy, who was so bright. And then came books, papers, and magazines to the lowly Western home, which were perfect treasures to the recipients.

And then finally came the request that Olive might be allowed to educate Teddy. "My brother wanted to be a minister if he had lived," wrote Olive; "may I not educate Teddy in his place?"

"I wish," Ruth wrote back, "that I could put a monument over that cow's last resting-place. If she had not died just when she did I should not have needed the gray dress, and so should not have received your dear little note. I think, no matter how long I live or what comes to me, I shall never doubt again like that, and every night of my life I thank God for putting it into your heart to write those kind words to me."—*American Messenger.*

Pleasantries.

An excellent clergyman, whose name is Johonnot, is a wide-awake, liberal-spirited fellow, and takes a deal of interest in children. A while ago he came across a youngster whom he didn't know, so he began with: "Good morning, bub! What's your name?" The boy was older than he looked in the ways of Yankee colloquialism, and responded cheerfully: "What's yourn? You tell me first." "Oh, my name's Johonnot." "Huh!" said the boy. "'Joe Hornet,' is it? Well, mine's Joe Bumblebee!" And off he flew.—*Boston Beacon.*

NOTICE.

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THE REFORMED CHURCH MESSENGER,

907 Arch Street, Philadelphia, Pa.

THURSDAY, NOVEMBER 12, 1891.

THE ELECTION IS OVER.

It is impossible to speak too highly of the importance of a popular vote or of the serious interests involved in our annual elections, at which every American citizen enjoys the right and privilege of voting. Sometimes no doubt the majority is wrong and the minority right, but in the long run, or for the most part in the course of a few years, the error is corrected, and the general life of the nation, the State or the community goes forward, advancing towards a higher stadium. So it is with life generally. Oftentimes the branch of a tree, in consequence of some obstruction, is seen, bending now in one direction and then in another, until it becomes very crooked indeed; but upon careful examination it will be found that it is only turning around to catch fresh air or upwards for more light. Such is often the tortuous course which local no less than general history marks out for itself. It is interesting to see how the tide of popular enthusiasm begins to rise as election day approaches, if for no other reason, because it affords us an opportunity to study human nature under its diversified aspects. Expectation is alive but uncertainty makes most persons wish that the tension would be soon over. After the result is announced in the papers, a feeling of relief springs up in our minds whether we like it or not, inasmuch as we can now turn our attention to something else. The recent political turmoil having passed away, the time has come for all alike to pursue their several callings with new energy. This no doubt will be the case in the world of business, but it should be no less the case in the Church, where life, energy and zeal should be no less active, than among politicians, intent on gaining the victory over their antagonists in things purely temporal. Here the interests of the whole world no less than of congregations or individuals are involved, and as the combat deepens, every true Christian should feel that "now's the day and now's the hour."

THE CHURCH AT WASHINGTON.

Our church members, we are sure, are always glad to hear that this, that or the other mission is making encouraging progress. This is especially the case when such a mission has had great difficulties to encounter, having struggled even for existence in its early life. The English mission at Washington, D. C., has gone through such an experience. Several times it was thought, or feared at least, that it would be necessary for the Board to withhold from it all further support and let it die out. Visitors to the capital who had good churches at home, unwisely criticised the humble beginning that was made to erect a chapel in which worship was to be held in the place of a room in the second or third story of some public building. It was very neat in its external and internal appearance, but by the side of the large and expensive churches in the city, it was, of course, a small affair. The Board, however, were wise in following the example of the Episcopalians, who put up small chapels for weak missions, in large cities as well as elsewhere, reserving enough ground for a larger and more commodious edifice when the time comes for building it. The wisdom of such a policy has been justified by events. The mission has taken a new start and for the last year or two has enjoyed substantial indications of the divine favor and blessing. Its situation is admirable, just in that part of the city, the north-west, where city people like to live and put up fine buildings, two of which now flank the "little church around the corner," and many of the most costly in the city only a few blocks off. The ground on which its buildings stand could now be sold for five times as much money as was paid for it a few years ago. The congregation, we are told, are working together in harmony among themselves, also with the pastor, and his wife too, which is a good sign. But why is this mission not self-supporting some pessimistic critics may ask? We reply, do what you can and get others to go and do likewise, and it will not be many years before this mission will be just what we all wish it to be. Experience has shown that the sooner a mission secures for itself a house in which the missionary can live without rent, especially in a large town or city, where rent is always very high, the sooner it becomes self-sustaining. This is precisely what the Washington mission is now endeavoring to obtain for its pastor. The Board has endorsed this movement, the Maryland Classis has given it liberal financial aid, and the congregation with help from the outside are doing what they can to accomplish the object they have in view. This one thing being secured others will follow, self-support included. We know of no place where money invested in the way of contributions to missions would be productive of more good to the Church at large than in the mission, now in the day of small things, at the Capital of our Union at Washington.

PROFESSOR SMYTH.

The case of Prof. Smyth of Andover Theological Seminary has been hanging fire for so long a time in the Supreme Court of Massachusetts, that it has lost much of its interest with many persons, if it has not been forgotten altogether. The judicial mills in the so-called Hub have certainly been grinding slowly, but most persons, outsiders we mean, will probably think that in this instance at least they have done good work—produced a valuable article. The honorable court has set aside the decision of the Board of Visitors charging the professor with serious heresy in his teachings, basing their decision on the ground that the prosecution was made in an irregular way, by the Visitors without the co-operation of the Directors of the School. The Faculty of the Seminary, with its head still on its shoulders, can now go forward in their work of lecturing without let or hindrance, until their right to teach is disputed by another bill of impeachment, which apparently is not likely to be presented for some time to come, if ever.

It was, as it seemed to us, unfortunate that Professor Smyth's theology was made identical with his views on future probation, because many persons may feel compelled to differ from him on this latter point, who nevertheless would sympathize with him in the new departure in theology which he and his colleagues at Andover have felt themselves compelled to take in order to modify and improve the traditional theology of New England. It bears on its face the traces of German thought and learning, a very important element, without which now-a-days theological lectures or writings are behind the times. The late decision of the court will encourage the Professor and his colleague, as we hope, to work out a higher, better and more churchly theology for our Puritan brethren in the East, for which we believe he is eminently qualified by his ability, his learning, and his love of the Truth.

PHILIP AND NANCY.

A good while ago two young men floated off from their home to a distant city, where they fell under the influence of a faithful pastor and of an earnest Christian class of people. They were respectively fifteen and seventeen years of age. They connected themselves with the Church and became active young Christians. On their occasional visits to their native place, they took occasion to speak to the people on the subject of religion, and were listened to with attention. It was something new to hear these young men, whom they had known as boys, talk as they did. The older one of the two hunted up the fireman in the distillery, and spoke to him about the importance of making his peace with God without delay. Old Billy, as he was called, was quite ready to discuss the question of Universalism with him, but he was kept to the main point, and solemnly urged to flee from the wrath to come. Not long afterwards, with his wife Susan, he joined the Lutheran Church, where they tried to get a better assurance of salvation than they had ever gained from their Universalist friends.—The same brother went to see Nancy, a large, stout, good-looking, and a somewhat high-minded woman, also a good mother; but she had been led astray. He told her of her sin, and she burst out into a flood of tears. She directed the tempter to stay away from her house, as she did not wish to see him any more. The younger brother spoke to her husband Philip, who also listened to him, as yet a mere boy. He told William that he thought he was right. Philip and Nancy commenced to attend catechetical instruction about a mile off in the town, on Sunday morning early, before service in the church. That hour suited working people best. It was an interesting sight to see these people, at their age, wending their way over the hills at the return of each quiet Sabbath morning.—When the class came to be examined prior to confirmation, Philip was called on last to give some account of himself, of his views and the state of his mind in applying to be received into the Christian Church. The other catechumens, all younger than he had given full and satisfactory answers in regard to their experience. Philip said he did not know much, which was no doubt true as he read very little, but this one thing he could say, and that was that formerly he did not like to hear the ringing of the church bells, but that now he did—it was the sweetest music in his ears. He said no more and then took his seat. The pastor at first came near being disconcerted, but he soon recovered himself, and was delighted with Philip's confession of faith. It meant a great deal more than what was said.—Facts, such as we have here related, speak for themselves and need no comment.

For Reformed Church Messenger.

SYNOD OF POTOMAC.

Abstract of Proceedings concluded.

The opening religious services of Monday evening's session were conducted by the Rev. J. T. Rossiter.

Four thousand dollars were ordered to be apportioned among the several Classes for Beneficiary Education.

The following action was adopted with refer-

ence to the unification of the Home Missionary opeations of the Synod :

Resolved, That we recommend the transfer of the missions under the care of the Bi-Synodic Board to that of the General Synod's Board.

Resolved, That we recommend the continuance of the relations holding between the Eastern Synod and the Synod of the Potomac under the present compact, so modified however as to meet the requirements of the new relations.

Resolved, That we recommend that the defining of the precise relations that shall hold between the two Boards, and the rights and privileges that shall be enjoyed by each, be determined by the two Boards.

Resolved, That a copy of these recommendations be conveyed to the Eastern Synod by Rev. Prof. J. C. Bowman.

During Monday evening's session the special committee on the educational policy of the Synod presented its report, which was received, considered item by item at considerable length, amended, and finally adopted as a whole at Tuesday morning's session, after being further amended. The salient resolutions are here given, to wit :

Resolved, That the Synod of the Potomac affirms its confidence in and cordial support of our institutions at Lancaster, Franklin and Marshall College, and the Theological Seminary, and that we pledge our support to them to the fullest possible extent.

Resolved, That we heartily reciprocate the general sentiments contained in the overture from the Pittsburgh Synod, as regards the proposed movement to secure joint ownership and control of the theological Seminary and Franklin and Marshall College at Lancaster, in connection with the Eastern Synod, on a just and equitable basis ; to this end we recommend that this Synod appoint a committee of three to confer with similar committees of the Pittsburgh and Eastern Synods to report plans and make all necessary arrangements to carry the proposed educational movement into practical operation at the earliest practicable date.

Resolved, That a committee of three ministers and two elders be appointed to act with similar committees of the Eastern and Pittsburgh Synods to select a location, collect funds, and procure plans for the erection of a seminary building.

Resolved, That the committee appointed to co-operate with the committees of the other Synods to procure a site and secure plans for a new building for the Theological Seminary be instructed that this action has been taken with the understanding that no site be purchased until the money has been raised to pay for it, and that any plans for a seminary building be submitted to this Synod for approval.

Resolved, That the commitee appointed to raise funds to cancel the indebtedness of Mercersburg College be instructed to solicit funds at the same time for the endowment of said institution.

Resolved, That a committee be appointed to confer with the authorities of the North Carolina Classis and of Catawba College for the subject of establishing a theological department in said college, for the consideration of this Synod at our next annual meeting.

The committee called for in the second resolution consists of Revs. C. Clever, C. Cort, and T. J. Barkley. The committee called for in the third resolution is composed of Revs. E. R. Eschbach, J. A. Hoffheins, A. Wanner, and Elders S. B. Isenburg and A. R. Schneibly. And that in the last resolution consists of Revs. J. S. Kieffer, J. T. Rossiter, and Elder J. Heyser.

The committee appointed a year ago to collect funds to cancel the debt still resting on Mercersburg College reported progress, was continued with instructions to go forward with the undertaking, and the pastors of the Synod were earnestly requested to co-operate heartily with the committee in its work.

The opening services of Tuesday morning were led by Rev. F. F. Bahner.

Bethany and St. Paul's Orphan Homes were commended to the membership of the Synod, and pastors, consistories, and Sunday-schools of the Synod were requested to take up collections for one or the other of these Homes in every congregation and Sunday-school next Christmas season for their benefit and use.

Martinsburg, West Virginia, was selected as the place, and Tuesday evening, October 11th, 1892, at 7 30 o'clock was fixed as the time for holding the next annual sessions of the Synod.

The usual vote of thanks was returned by the Synod to the pastors and kind people of Chambersburg for their generous entertainment of its members, and to the management of the C. V. R. R., and W. M. R. R., for the favor of reduced rates of fare.

The Report on the State of Religion and Statistics, submitted shortly before the final adjournment of the Synod, refers to the fact, that in the good Providence of God the health of the ministers of the Synod has been generally good, during the past year. The report notes with pleasure, that large numbers of children and a respectable number of adults were baptized into Christ, during the past year. Larger numbers than usual have renewed their solemn vows before God and men in the most comfortable sacrament of the Body and blood of Christ, and thus have been nourished with the bread that cometh from heaven. Quite a number of new churches and parsonages have been built, or are now in progress of bring erected. Out of the one hundred and forty-four ministers on the rolls of the Classis of the Synod, at the last annual meeting, only two, and they in the active duties of the ministry are members of Mercersburg Classis, namely, Revs. Simon Wolf and P. Allison Long, have been removed by death.

The Synod brought its sessions to a final adjournment on Tuesday, October 20th, at noon, closing with the usual solemn and impressive services, and Apostolic Benediction by the President.

The Statistics of the Synod are as follows : Classes 9, ministers 145, congregations 301, members 33,823, unconfirmed members 20,714, infant baptisms 1899, adult baptisms 331, confirmed 1801, certificate 985, communicants 28,237, dismissed 599, excomunicated 1, names erased 289, deaths 810, Sunday-schools 276, officers and teachers (only two Classes reporting) 826, Sunday-school scholars 25,314, students for the ministry 57, benevolent contributions $32,074, and for congregational purposes $165,461.

Compared with last year's report, this indicates an increase in ministers, members, unconfirmed members, infant baptisms, certificate, communicants, names erased, deaths, officers and teachers, Sunday-school scholars, and a decrease in congregations, adult baptisms, dismissions, excommunications, Sunday-schools, students for the ministry, benevolent contributions, and also for congregational purposes. The number of Classes and confirmations is the same as last year.

S. C.

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for Reformed Church Messenger.

EVENTS ALONG THE LEHIGH.

Gatherings at Catasauqua, Bethlehem, and Easton

The semi-annual meeting of the Woman's Missionary Society of East Pa. Classis was held at Catasauqua on Oct. 8, and should have been noticed in the Messenger long ago ; it was one of the most interesting meetings held since the organization in 1890. At their first annual meeting held last spring at Bethlehem, they resolved to have another gathering of similar nature in the fall of the same year, to keep more in touch with each other and to encourage the activity of the societies to a greater extent. The effect was as they had expected. Reports brought good news. The representation from congregational societies was good, considering the difficulty of gaining the co operation of the pastors and congregations. Perhaps this is a drawback in other sections besides East Pa. Eight out of 26 charges have missionary societies working with the W. M. S. of Classis ; they are the following : Howertown, Freemansburg, Catasauqua, Christ church, Bath, Kreidersville, St. Marks, Third Street, Easton, Christ church, Bethlehem. Why the other congregations or charges do not fall in line with the good work cannot here be explained, but the ladies are going to use their influence in the Classis to have the other congregations organize societies, or at least to send delegates though they have no society at home and nothing to report. It may be presumed that if every pastor would devote a measure of his attention and good-will to the furtherance of the cause, these meetings would soon become seasons of harvest rejoicing.

Extract from the Contract between the Publication Board of the Reformed Church in the U. S., and the Proprietor of the Reformed Church Publication House.

"It being distinctly understood and agreed between the parties that the Synods of the United States, Pittsburgh and Potomac in consideration of the terms of this lease agree that they jointly or any one of them will not establish or themselves conduct or have conducted for them a publishing house or houses, nor publish any books or periodicals, nor endorse any periodicals that may be published by any private party or individuals either within or without their respective bounds."—Minutes of Synod, 1888.

The Catasauqua Convention had its financial encouragement also, the first indeed in the short history of the society. Almost $100 in the Classical treasury from the first year's work, besides other hundreds flowing through other channels, is an item they need not blush to tell. Somehow we always want to have tangible results from our work ; we lack our best zeal until we can point to what has been accomplished, and the hearts of these energetic workers were gladdened because they had a good foundation to work upon. The evening was devoted to a missionary service, which was characterized by genuine enthusiasm. Rev. W. F. More, the pastor of the church in which the meetings were held, gave his word of cheer. Mrs. Heitshu, President of the Eastern Synod W. M. Society, addressed the ladies on the work in hand, and her presence did much to awaken a lively interest for their cause, and confidence in themselves. The writer gave a short talk also. The next annual meeting will be held at Easton and good reports are expected for that occasion.

The second anniversary of Chapter 21 of the Brotherhood in Christ Reformed church, Bethlehem, was a happy event. It is now the only chapter in the Lehigh Valley, a fact that tends to its encouragement and discouragement. Numerically it is not as strong as it was last year ; many whose names were added to the roll, had evidently joined for the sake of the "loaves and fishes," and then dropped out for lack of sufficient sustenance of the kind they wanted ; but the rest, finding themselves sifted down to "the working class," are in better order to carry out the rules of the Brotherhood than they were ever before. Even societies have their ups and downs ; it is a good thing, however, to be down when it means work. The decoration for Anniversary Day was appropriate—branches with fall leaves and flowers were tastefully arranged on the altar floor and pulpit ; a large black shield with gilt letters and having a large star of chrysanthemums in the centre, represented the Brotherhood badge. Mr. L. Yearick gave an account of the Chapter and the pastor spoke on the need of work to be done by young men. The Brotherhood Glee Club sang appropriate anniversary anthems. The young men have their rooms in the centre of Bethlehem, where they hold their weekly meetings ; there they have their reading-room and are at work now gathering a library.

The Reformed Ministerial Association in the Valley met on the first Monday of this month at the home of the Rev. Dr. H. M. Kieffer, Third Street, Easton. Eleven of the ordained apostles of the Reformed Church in this Valley were in attendance and a lively discussion about a practical subject of importance was indulged in. The subject was, "How to make the Eldership and Deaconate of the Reformed Church more efficient." The question started with the presumption that there was room for improvement, and Revs. Kessler and Miller opened the discussion with papers. Some valuable points were brought out. The sentiment was general that the training for these noble offices of the Church was inadequate. The asociation was entertained at the Central Hotel. The annual election resulted in the choice of Rev. Dr. Kieffer, as President of the association and Rev. Schwedes, Chairman of the Executive Committee. On the first Monday in December the Ministerium will convene at the home of Dr. H. D. Kurtz, Allentown. The subjects for the papers at that gathering will be made known in due time.

Schwedes.

Poetry.

For Reformed Church Messenger.

A PRAYER.

BY MISS SUSANNA CORRELL.

Oh! Father God, the world is Thine,
Created by Thy power divine.
Thou givest mortals each a place
To win with eager feet the race.
And each receives an ample share
Of Thy sweet love and tender care.
Thou biddest all from sin depart,
Thou knowest the thoughts of every heart;
Of all who're willing slaves to sin,
And all who strive the crown to win.

Oh! Saviour God, Thy loving voice,
Urged me to make this noble choice.
In Thee I find my hope, my all;
In peril unto Thee I call.
Though steep and thorny seems the way,
It leads me unto perfect day.
Though dark and dreary seems my lot,
I know Thou wilt forsake me not;
But keep me safe within Thy fold,
'Till I Thy glory shall behold.

Oh! God my Comforter. Thy peace
Brings to my soul such sweet release;
Release from every fear and care,
When I Thy presence with me bear.
But oh, alas! how sad the hour
When overcome by Satan's power,
When faith takes wings and flies away,
And leaves of hope not one bright ray,
Oh! evermore with me abide,
To comfort, bless, protect and guide.

Oh! Triune God, Thou holy Three,
Work out Thy perfect will in me,
United, ever with me reign,
That I perfection may attain.
High in that atmosphere of love,
May I with all the faithful move,
Nor evermore to doubtings yield,
The sword of faith forever wield,
And meet when time shall be no more,
With the redeemed on yonder shore.

Selections.

"Grace groweth best in winter."—*Samuel Rutherford.*

The man who conquers himself fights a battle that is watched from heaven.

One day's blessing is all that Christ sanctions as the limit of supplication for earthly necessities.—*Cunningham Geikie, D.D.*

Where Thou art most
Beloved, is room for all! The heart grows wide
That holdeth Thee!

—*Dora Greenwell.*

The love of earthly things is only expelled by a certain sweet experience of the things eternal.—*Augustine.*

Thine ears are set wide open evermore,
Before we knock Thou comest to the door;
Thou art more prest to hear a sinner cry
Than he is quick to climb to Thee on high.

—*George Gascoine.*

All the honey that can be gathered from the flowers of this world has less sweetness than the vinegar and gall of Jesus Christ our Lord.—*St. Ignatius.*

Sullied snow is never whitened,
Never can be fair again;
But there is a purifying
For the sinful souls of men;
And the print of evil footsteps,
In the downward path we trod,
May be blotted out forever
By the mercy of our God.

Science and Art.

Prof. Eugene Hilgard notes how weeds common in the Atlantic States make no headway on the Pacific, while kinds that are not troublesome here are great pests there. The common mustard, (*Sinapis nigra*, takes possession of abandoned fields, and soon crowds out everything else. So vigorous is it there that it is frequently tall enough to hide a horse with its rider. California could supply the world with mustard seed only for the black aphis, which everywhere covers flower, buds and fruit.

True bony teeth are peculiar to animals which have backbones. The most elaborate dental apparatus belongs to the sea urchin, whose jaws are composed of forty pieces, moved by forty separate muscles. Snails have a sort of ribbon with which they rasp their food as with a file. Ant-eaters, though they are mammals, have no teeth at all; but they get there just the same, having no need to chew their prey. The whalebone whale is a mammal that has no teeth, its practice being to swallow the food whole.

A large steel sailing vessel has recently been built in Norway, among whose fittings is a patent oil distributor, by which oil can be thrown upon the waves during severe storms. Within the vessel there is an iron reservoir, from which a pipe extends alongside of the vessel near the water line and as close to the bow as possible. A valve in the pipe close to the reservoir regulates the distribution of the oil. This is probably the first case in which provision for throwing oil upon the waves has been made from the first designing and building of a vessel.—*Railway Review.*

Items of Interest.

The approach of frost has caused a renewal of the cries of distress in Russia. It is estimated that there are 20,000,000 people without food. Many villages are completely deserted in the district of Porm One-half of the population of Reasan has died of hunger or disease.

The Salvation Army have purchased and equipped a fine buck-wagon with full tent, and a span of eighteen horses, and have dispatched an expedition comprising six "army" officers into Mashonaland, South Africa, to look at the prospects for the agricultural and pastoral development of that region.

The Post office department is well satisfied with the result of its experiments with free delivery in small towns. The increased revenue pays the increased expense. The Postmaster-General urges at least one daily free delivery in thickly settled farming communities. The arguments are convincing, and this great step of progress is almost sure to be taken at an early day.

Mr. Edison, the great inventor of electrical machinery, is reported to have lately brought to perfection two inventions of great importance. One is the practical application of electricity to great railroad lines, by which speed far beyond anything achieved by steam may be attained, and the other the application of electricity to the propulsion of street cars without the use of the dangerous, unsightly, and inconvenient overhead construction.

The funeral of Levi Herbein, a well-known, wealthy, retired farmer, near Earlville, Berks county, Pa., took place the other day. The only remarkable thing about his life was that during the past twenty years he read the Bible from beginning to end over one hundred times. During the past two years he perused the New Testament no less than sixty-three times. John Gingrich, of Annville, who died recently, read the Bible forty-four times.

Hints and Recipes.

To the consumptive a panacea is found by daily use of glycerine internally with proportion of one part of powdered willow charcoal and two parts of pure glycerine.

There is nothing better for a cut than powdered rosin. Pound it until fine, and put it in an empty, clean pepper-box with perforated top; then you can easily sift it out on the cut, and put a soft cloth around the injured member, and wet it with cold water once in a while. It will prevent inflammation and soreness.

By the exercise of a little care and the adoption of a few simple rules, a great deal of rheumatism could be prevented. Abstemious living, free exercise, frequent bathing to keep the skin active, a liberal use of fruits, and the drinking of water in large quantities are sure preventatives. Water dissolves and washes waste matter out of the system, and its use is essential where there is any impairment in the action of the kidneys, bowels or skin. By the application of this simple treatment and ordinary care, immunity from rheumatism can be obtained.

WHITEWASH.—The whitewash used by the Light-house Board of the Treasury Department of the United States, says the *American Agriculturist*, is probably one of the best known for outside work, and it will probably prove satisfactory if you make it according to the following directions: Slake one-half bushel of good clear, stone lime, in boiling water, keeping the lime covered during the process. Strain the slaked lime and add one half peck of salt previously dissolved in warm water; three pounds of ground rice which has been boiled to a thin paste; one half pound of powdered Spanish whiting and one of clear glue dissolved in hot water; mix all together and let it stand for several days. Keep in a kettle and heat when used, applying the whitewash hot and with a painter's or whitewash brush, choosing a clear, dry day for the operation.

WALKING FOR HEALTH.—Says Dr. Felix L. Oswald: "Instead of raw winds and cold draughts—in other words, outside air of a low temperature—being the cause of colds and catarrhal affections, it is the warm, vitiated, indoor air that is the cause, while outdoor air is the best remedy." He declares that there is no doubt that by exercise a catarrh can be gradually worked off, "and that the combination of exercise, abstinence, and fresh air will cure the most obstinate cold." There is no room to question the accuracy of this prescription. It is the teaching of experience. Air is both food and drink to the lungs. It is more. Like water to the body, it washes them clean. It is best when pure and bracing. One great advantage the persistent walker has is in being attuned to all kinds of weather. Exposure to cold and damp will do him no harm, although it might be fatal to others. Few things, if any, are so effectual in building up and sustaining the physical organization as walking, if resolutely and judiciously followed. It is a perfect exercise, which taxes the entire system. When you walk properly, every member and muscle, every nerve and fiber, has something to do. Every sense is employed, every faculty alert. Progress under such conditions is the very eloquence of physical motion. What is the effect? The flesh is solidified; the lungs grow strong and sound; the chest enlarges; the limbs are rounded out; the tendons swell and toughen; the figure rises in height and dignity, and is clothed with grace and suppleness. Not merely the body, but the whole man is developed.

Farm and Garden.

A SUGGESTION.—When the stove is to be blacked, do it before wiping the paint or washing the dishes, but first draw a paper bag over the hand. The paper bag and the dish-washing and cleaning will keep off and take off the soil from the hands inevitable in stove-cleaning.

FERTILIZER FOR HOUSE PLANTS.—Every week when the washing is done treat them to a bath of the dirtiest suds and rinse the leaves with clean water. As the leaves fall off or wither, press them into the soil of the pot, and let the plant work them over again. With this treatment the soil will need to be changed only at long intervals.

Whenever the weather is mild and dry, all possible progress should be made in digging or trenching vacant ground, in order that it may be pulverized by frost, and thus be brought into the best possible condition for cropping in spring. During frosty weather, manure and soil can be removed to where they may be needed, with less wear and tear to walks and paths, and more ease to workmen, than under any other conditions. Such work cannot be profitably done when the ground is soft and wet, any more than digging can when it is frozen; therefore, by adapting the work to the weather, more of it is done in a given time, and done better, than when it is pushed on regardless of those conditions.

POTTING LILY BULBS.—A six inch pot is large enough for a single bulb; an eight inch pot will hold three bulbs.

A proper soil is composed of a turfy loam, such as would be formed by decomposed sods, or if this cannot be had, some good garden soil, and add to it an equal amount of leaf mold and a little sand, and also about a fifth part of old cow manure, or the manure from a spent hot-bed. The pot should be well drained by filling in at the bottom about two inches of broken potsherds, or if these are not handy, some coarse pebbles. Now fill the pot about half full of soil and set the bulb on it, and fill the pot with soil to an inch of the top; press the soil down as it is placed in, and afterwards give it watering, and set the pot in a cool place in the shade to allow the roots to start before top growth commences. During this time give only sufficient water to keep the soil from drying out. When top growth commences place the pot in a light place, and attend to watering as the plant appears to need it.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch St.

THE CENTURY MAGAZINE for November contains—"Delphian Sibyl" and "Cumæan Sibyl," frontispieces; Michelangelo Buonarotti, Italian Old Masters, Izaak Walton, Southern Womanhood as affected by the War, A Great German Artist—Adolf Menzel, The Players, India, The Naulahka, I., Sursum Corda, What are Americans Doing in Art? The Hunger Strike, How Old Folks Won the Oaks, Bronte, The Autobiography of a Justice of the Peace, Mazzini's Letters to an English Family, In the Pauses of her Song, A Rival of the Yosemite, A Theft Condoned, A Song for all Seasons, The Food-Supply of the Future, Folksong, The Sonnet, James Russell Lowell, Lowell's Americanism, The Major's Ap-

pointment, The Choice, Music, San Francisco Vigilance Committees, Topics of the Time, Open Letters, and In Lighter Vein.

ST. NICHOLAS for November. Contents: Frontispiece, "Romance;" A Dash with Dogs for Life or Death, The Sea-Fight off the Azores, Winter Trees, Tom Paulding, Lisbeth's Song, Tee-Wahn Folk Stories, The Dickey Boy, To the Summit of Pike's Peak by Rail, After the Game, How They Ride, Russian Children in the Ural Mountains, The New Story of the Apple Pie, Launcelot's Tower, The Barber of Sari-Ann, Jericho Bob, Professor Chipmunk's Surprising Adventure, How Johnny Got a Gun, Jack-in-the-Pulpit, The Letter-box, and The Riddle-box.

THE MEDICAL BULLETIN: A Monthly Journal of Medicine and Surgery. Edited by John V. Shoemaker, A. M., M.D. Contents for November—Clinical Lecture; Original Communications; Abstracts; Therapeutic Notes; Editorials; Correspondence; Medical News and Miscellany; Book Reviews; and Commercial News.

Terms—$1 a year in advance. F. A. Davis, Publisher, Philadelphia, Pa., U. S. A.

LITTELL'S LIVING AGE. The number of The Living Age for November 7 contains—A French Ambassador at the Court of Charles II, Nineteenth Century; The Troubles of an Oxford Beauty, Gentleman's Magazine; Social Bath in the Last Century, Murray's Magazine; Across the Kalahari Desert to the Botletli River, N'Gamiland, Longman's Magazine; Zoological Retrogression, Gentleman's Magazine; Asolo and its Neighborhood, Murray's Magazine; Advertising in China, Cornhill Magazine; A Sermon in Rouen, Macmillan's Magazine; Cousins German, Cornhill Magazine; The Schoolmaster—His Griefs and Joys, Daily News; and Poetry.

$8.00 per year. Littell & Co., Boston, are the publishers.

Marriages.

At the bride's home, in Fountaindale, Adams county, Pa, October 14, 1891, by Rev. James R. Lewis, Mr. Charles S. Young to Miss Carrie H. Buhrman, both of Fountaindale, Adams county, Pa.

In Meadville, Pa., October 20, 1891, by Rev. D. H. Leader, Mr. Harry F. Onspaugh to Miss Lula A. Cotton, all of Vernon Township, Crawford county, Pa.

October 15, 1891, at the Reformed Parsonage, Somerset, Pa., by Rev. Hiram King, Mr. Irwin E. Brant to Miss Melissa E. Glessner, both of Shanksville, Pa.

October 18, 1891, at Shanksville, Pa., by the same, Rev. B. F. Noon, of Johnstown, Pa., to Miss Magdalene Stutzman, of Shanksville.

October 28, 1891, at the home of the bride's father, by the same, John Calvin Lowry, Esq., of Somerset, Pa., to Miss Ada Tissue, of Confluence, Pa.

Deaths.

Obituaries to be inserted free of charge must contain only *two hundred* words, and all words above that number, verses of poetry and resolutions, will be charged for at the rate of *one cent* a word. Money must accompany obituary to insure insertion. Memoirs of ministers, their wives, and of prominent laymen are exempt from this rule.

DIED.—In Millheim, October 10, 1891, Mary M., wife of Dr. Samuel Gutelius, aged 41 years, 3 months and 21 days.

A fortnight before her death she called late one afternoon at one of her neighbors. Before her departure she complained of a violent headache, and as she attempted to return she sank to the ground in an unconscious condition. During short intervals she spoke, and gave signs of some rationalness, but all efforts to save her life proved unavailing.

She was a member of the Reformed church, and took an active part in all the enterprises to raise funds for the erection of the new church edifice in the place. She was active in the Sunday-school and church, and participated earnestly in all the enterprises of the congregation. She was faithful and earnest, and a lovely Christian woman, esteemed in the community. Her loss is mourned by a distressed husband, children, and the congregation. The funeral occurred on the 17th, and the services were held by the pastor, Rev. Geo. E. Addams.

DIED.—In Mechanicsburg, Pa., on the 13th of October, 1891, Mrs. Thomas P. Hackett, aged about 73 years.

The deceased was for many years an honored member of the Reformed church in Carlisle, Pa. Her life was a noble example of earnest devotion to the cause and kingdom of Jesus Christ, esteemed and loved by all who knew her for her genial and ingenuous nature, social and moral culture. As she lived, so she died, in the bright hope of an inheritance with the saints in light. A. H. K.

DIED.—At Waterford, Erie county, Pa., October 24, 1891, Mrs. Sarah Rittmayer, aged 67 years.

Mrs. Rittmayer was for many years a faithful member of the church. Most of her life she was a member of the Lutheran church, and after her marriage to Mr. Rittmayer she came with him to the Reformed church. She was a notable figure in the community and in the Reformed church at Saegertown, where she lived since early childhood. She was a very active woman, seeming always to be busy at some worthy employment, a fair proportion of which was in the line of charitable and benevolent work. Since we have known her she was a regular reader of the church papers. She was fond of the MESSENGER, and took pleasure in recounting the different matters of interest found in its columns each week. She was greatly loved in Saegertown. Although ailing for some months her death was unlooked for at the time, as she had gone to Waterford in hope of regaining her strength.

Her funeral was in Saegertown on Monday, October 26th, and was very largely attended.

"Blessed are the dead which die in the Lord." *

DIED.—Perry Oliver, son of Ambrose and Eleanor Balliet, in Williamsport, October 19, 1891.

Perry was a bright boy of a little more than seven years. In every way he was a winsome boy, and the pride and joy of his parents. But being taken with diphtheria in a very malignant form he only endured the ravages of disease for a few days. All that earthly means could give was ministered but of no avail. The time for his departure was at hand, and though it cost a struggle for father and mother to give him up, yet they bowed submissively to the Father's will. What a comfort it is to have the Christian's hope!

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which developes ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

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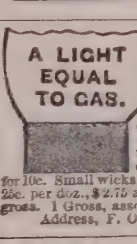
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EXERCISES AND ADDRESSES UPON THE OCCASION OF THE DEDICATION OF THE MONUMENT TO E. E. HIGBEE, D.D.

The dedication of the monument to the late E. E. Higbee, D.D., Superintendent of Public Instruction, erected over his grave at Emmitsburg, Md., by the Public Schools of Pennsylvania, took place on the 31st ult. There were present as representatives of the Synod of the Potomac, Revs. U. H. Heilman, Prof. J. B. Kershner, S. L. Whitmore, B. R. Carnahan, and J. Heyser, Esq., and of the Public Schools, County Superintendent M. J. Brecht, Secretary, and Professor J. P. McCaskey, Chairman of the Memorial Committee.

The dedicatory services proper were held in Mountain View Cemetery, and were conducted by Rev. U. H. Heilman, and consisted of invocation, repetition of the Apostles' Creed, and the following dedicatory address:

Having in mind the word of God, which makes a difference between that which is holy and that which is common; calling to remembrance the example of God's ancient people who, not only by solemn services consecrated their temple, with all its vessels, but also their houses, and the walls of their cities; also reverently and devoutly regarding the teaching of the New Testament, that even our ordinary daily food is to be received with thanksgiving, and sanctified by the word of God and prayer; and taking humble encouragement from the tender love of our blessed Lord Himself, who approved the pious act of her who poured treasure of precious and costly ointment upon His feet, accepting the consecration of it as a proper offering of love, and blessing her for it; let us not doubt that He will also favorably regard our godly purpose of setting apart this monumental stone, in a solemn and reverent manner, to the memory of one of His faithful servants.

Therefore, in accordance with the desire and purpose of the Public Schools of the Commonwealth of Pennsylvania, and of the committee here present, and in their name, I do now set apart and separate, this monumental stone, from all common and secular use, and solemnly dedicate it to the greater glory of God, and to the perpetual memory of His dearly beloved servant, Elnathan Elisha Higbee, D.D., LL.D. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Collect and Apostolic Benediction.

At the conclusion of the dedication addresses were delivered in the Reformed church by Rev. U. H. Heilman, Rev. B. R. Carnahan, Rev. Prof. J. B. Kershner, Prof. J. P. McCaskey, Jacob Heyser, Esq., of Department of Public Instruction. Rev. S. L. Whitmore read the address of County Superintendent Brecht, who was unable to be present. We give extracts from the addresses of Revs. Heilman, Prof. Kershner and Prof. McCaskey.

Rev. Heilman said—Dearly Beloved: The beauty and the solemnity of the present ceremonies are greatly enhanced by the fact that it has been the custom of the Church of Christ for more than a thousand years to set apart one day of the Christian year for the pious commemoration of the sainted dead. The first of November, or All Saints Day, has, by common consent, been chosen as the day on which this godly custom is to be observed. Whether this fact influenced the Committee, in selecting the present time for the dedication of the monument which has been erected to the memory of Dr. Higbee, we do not know, but this we do know that it is most eminently proper that the State and Church should embalm the names and deeds of their sons who have wrought noble and enduring works for the promotion of their greater glory.

The great Commonwealth of Pennsylvania is here in the persons of those who are charged with the administration of its department of Public Instruction, and they are here to do honor to one of the most eminent officers in its history. The Reformed Church, of which Dr. Higbee was a highly honored teacher, is here in the persons of a committee, sent by one of its Synods, to offer the willing tribute of its love to the life and character of one who did very much to advance its growth in the grace and knowledge of our Lord. And this congregation, of which our brother was some time pastor, and in whose church he loved to worship, and this Christian community are here, to manifest their abiding interest in the things for which he toiled and suffered while he lived in the flesh.

But it does not belong to our office at this time to serve as the eulogist of Dr. Higbee, for there are others present who are better entitled, better qualified, and better prepared for this honorable and loving task. We are here to do nothing more than act as chairman of the committee appointed by the Synod of the Potomac to represent it on this occasion, and to conduct the religious services connected with these significant ceremonies.

* * * * * *

The following is the address of Prof. J. B. Kershner:

LOVE BUILT THE MONUMENT!

Love, although it may have something to do with most monuments, cannot be said to build many of them.

* * * * * *

But whose love has raised this monument? Ah! in this regard this monument is unique. The loving gifts, the tributes of affection of an almost innumerable host of school children, teachers and officers throughout the great State of Pennsylvania are here enshrined in this memorial stone.



BACK VIEW.

* * * * * *

Nature endowed Dr. Higbee with many excellent gifts which however attained their full value only under the influence and guidance of qualities which were quite his own. Was it by accident that the noble powers of his heart, mind and body were made tributary to the service of Christianity? Who will maintain such a thesis? The eventual outcome lay deep in his nature, and yet was not reached without due reflection, or rather, a considerable struggle. But we early find him resolved to dedicate his life and his person to the service of God in the ministry of the word. He was drawn to it; it took up and satisfied his entire being. He was soon engrossed with the profound speculations which stirred the middle decades of this century; and with an instinct for the truth, as it were, we find him in sympathy, not with the theological notions that ruled the time, but with the views which since that period have gradually leavened the theology of all the churches of the land. He stood in what was known as the Mercersburg Theology, which in its essence was simply a reaction against Rationalism, in all its protean forms. It was an eminently ethical and practical movement and its contents have been taken up not only into the life of the Reformed Church, but of all the churches. As a theologian he contributed many articles to the *Mercersburg Review*; those on the Church Year, alas! an unfinished series, are among the best ever written on that subject. Indeed he has done about all that can be done to unfold the relation of the pericopes to each other and to the church year in general.

In the pastoral relation his ministry was an abundant success. His memory is dear to this day in the charges that he served. His sweet and charming *naturelle*, his simplicity of character, his unfailing sympathy and generosity powerfully sustained the eloquence of his preaching, attracting people to the truth and attaching them to his person. As senior pastor of the College Chapel in Mercersburg he exerted a still deeper influence.

Among Dr. Higbee's natural gifts was a fine æsthetic sense, a love for the beautiful in every form of its manifestation, which, strengthened and chastened by culture, gave color and tone to almost all that he did and said. He had great aptitude for all the fine arts. He loved music dearly, and gradually acquired a fine and severe taste for classical and church music.

Perhaps yet more keen was his interest in painting. It was interesting to see the *anima naturaliter Christiana* manifest itself in his estimate of the relative adaptability of painting and sculpture to the expression of the Christian idea. Many of his hearers can testify to the delight and instruction received from the lectures on æsthetics delivered in Mercersburg College.

But the æsthetic side of his nature revealed itself nowhere so powerfully as in poetry. To this, as to a fountain of delight he always turned for refreshment and inspiration. It was as poetry that he loved and studied Homer and all the mighty masters of classic song. It was not their philology nor their mythology nor their theology but their poetry that rewarded years of labor devoted to the mastery of the classical languages. He began early to write poetry, and although he never wrote copiously he never abandoned it; the old spirit would again come over him, and again he would strike the lyre. Little of what he wrote was meant for publication; he sang as the bird sings and his song was all the reward he cared for.

* * * * * *

All the ornaments of oratory lent themselves easily to his style. Some of his earlier pulpit efforts are beautiful examples of an ornate kind of oratory. But his manner of preaching gradually became more severe, though not less powerful. His eloquence was a virtue as over against an art. It was the eloquence of the deepest earnestness, of the purest sincerity. Self was lost in the theme he handled. His aim was the heart of the students, his means the truth. Whatever could assist him in this was used; all else disdained. Add to this the fascinating personality and the effects of a winning genial way in social intercourse, and one may obtain a notion of the power which he exerted over the young. In his innumerable addresses to the teachers and directors of Pennsylvania the same fervor, the same preference for the serious ethical and ideal sides of the matter treated of, would naturally show itself.

That Dr. Higbee should manifest great interest in mere side affairs, in routine in methods, would surprise me very much. But that his directors be large-hearted and faithful, that the teacher be such as becomes so high and spiritual a calling, *this* was a life-interest with him; while his fitness for his great office was, that he could in all essentials be a leader and a pattern to them. His state papers, conceived in the largest spirit and expressed in noble, forceful language are models of their kind, and ornaments of the administrations to which they belong. That he succeeded in inspiring the teachers with new zeal and fidelity in their vocation, and that he modified the whole system and spirit of the Public Schools to meet new demands and to avoid imminent dangers, is the merit of his administration. His reward was ample, the respect of all who can appreciate true manhood and power, the love of all the teachers, that attachment which feels his departure as a personal loss. This love has raised to him (but no less to itself also) an imperishable memento in the Memorial Number of *The School Journal*, in the Memorial Volume, and in this monument. That he could give himself to them, and that they could so comprehend and appreciate him, indicate an ideal relation between them, as honorable to them as it was creditable to him, in which, as in a good ground every scholastic virtue and every pleasant quality could flourish. Happy the State that can muster a great army of teachers so appreciative! that could place at its head a man who in all respects was *facile princeps!*

That Dr. Higbee was one of the most generous and sympathizing of men all who knew him will testify. He was well aware of his powers and yet was very modest. All his life he suffered from what is known as stage fright. Dr. Higbee had devoted much attention to the subject of education in all its phases, the good results of which are incorporated in his administration of the schools of Pennsylvania.

It is almost casually that Paul mentions the precept: "Be not overcome of evil;" and yet its fulfilment involves the very perfection of manhood and power. I am thankful that I feel able to testify to the fact that Dr. Higbee, with all his keen susceptibility — was "not overcome of evil." How painfully he was tried few will ever know. These trials it seems could not be spared to one so prominent in Church and State. Accusing no one, with charity for all, I call attention to it only as a factor which combined with many others to form a character that for its calm and gentle beauty involuntarily reminds us of one of these lovely October days. "Knowledge by suffering entereth"—it is a thought as old as Job and Aeschylus and felt of all who have ever had the duty and the sorrow to penetrate the depths of the human heart. The glorious Son of God was perfected by suffering. The first law for those who will follow in his footsteps is "Deny thyself and take up thy cross." Pitiful is every minister and every teacher who has not at least some notion of this wonderful law of life Some of this suffering arises from our own faults and weaknesses: but suffering is necessarily involved in the life of Love. This is true of the love of friendship and of natural affection, but more profoundly so of the sentiment of Christian love and sympathy. Hence the proverb: "*Liebe und leide!*" Hence the Prince of Love is the pattern of all who seek spiritual perfection in the realization of the idea of their being. But some one will say that so and so, mentioning great names in the forum, the market or the camp, were not so tried. Perhaps not. But were they the better for it? nearer to God? The profoundest ethicist of this century (I mean Herbert) finds absolutely nothing good except the good will; the deepest theologoumena find God to be pure will; and thus sacred and profane speculations confirm the declaration of Saint John, that God is Love, good-will. This connection between love and sorrow will be dissolved only in that world where sin can never enter, where every soul shall shine in the light of its own perfection. Hence though it was martyrdom for our friend we shed no tears, for it was but for a night, whereas the sweet fruits

The present U. S. Gov't Chemist, A. F. Underwood, says: "I find Cleveland's Superior Baking Powder the best in quality, the highest in leavening power, and perfectly wholesome."

thereof are forever and ever. No thanks to those who thus tore his heart, but thanks be to Him who gave him the victory!

Great as were Dr. Higbee's intellectual gifts, his industry was yet greater. He was a terrible worker, and in this regard he made severe demands on his pupils. His workday lasted the whole year, except when that tormenting malady, the "hay fever," compelled him to seek cooler latitudes.

Thus Dr. Higbee devoted ideal talents to ideal aims with ideal fidelity. Let us see now what such a life is worth. First, let us regard it as an answer to another question often asked in certain quarters: Is life worth the living? Has any God-fearing man, any minister worthy of his calling, any teacher who saw or cared to see the light of intelligence kindling in the sweet and innocent eyes of the children—has such a one ever asked this question? It is possible only where thwarted selfishness has reduced the ethical (spiritual) nature to perfect impotence. Until that be *renewed*, until the inner strife begin—the sword which the Saviour brought into the world—life is *not* worth the living, for it is a judgment upon him who lives, an obstacle in the way of others. But what is the worth of a life *well spent?* For the departed spirit it is infinite and unutterable, the worth of the soul itself. God has made an inexpressible reward to follow such faithfulness as its shadow.

But we have not yet answered our question. What is such a life worth, to us, to his pupils, to the world at large? Such ardent devotion to all things true, beautiful and good is a weariness and reproach to many men; it is a continual reminder of interests neglected, and duties unfulfilled; of a glorious destiny unheeded and a birthright of infinite value sold for a mess of pottage. But to his friends and pupils, to all lovers of the cause he loved, to all "co laborers with God" in the training of souls for virtue and for Christ, this life speaks comfort, courage and hope. As it is a silent protest against meanness, frivolity, selfishness, so it is also a joy, an inspiration and a power. Friendship with a deep feeling of personal loss will exclaim:

"But, O the heavy change, now thou art gone,
Now thou art gone and never must return;"

and yet be able to give thanks for the many gifts and great grace bestowed on him who so beautifully finished so noble a career. "Life's fitful fever over he sleeps well."

* * * * * *

The following are a few extracts from the address by Mr. J. P. McCaskey, Chairman of the Dr. Higbee Memorial Committee:

* * * * * *

"Why crown whom Zeus has crowned in soul before?" We crown him for the love we bear him—for the good of those who knew him and yet did not know him—for the good of the State and of those who shall come after him. The world is benefi ed by high honor shown to its great and beautiful characters. The story of such lives makes deep and lasting impression through what it tells of good intent and high endeavor. State Superintendent Waller, after visiting Institutes in every part of the State during the last three months of 1890, writes: "The more I see of the results of the Memorial movement the more important does it appear. You have made Dr. Higbee far better known in many quarters than he was when living, and by leading to a money investment you have induced many to contemplate a lofty character to their lasting benefit. In other words your work has been infinitely more than merely a loving tribute, an expression of the heart; it has been strictly educational in the truest sense."

Some one has said, "The greatest gift a hero leaves his race is to have been a hero." So the richest boon a great good man confers upon his kind is to have been such a man, with all the radiant warmth and light and comfort and joy that genuine goodness has to give. And when such a man is known, in whom, however deep we dig, the ore of worth is found, not self but other and better things; whom, as we come into closer acquaintance with him, we learn to trust as implicitly as we do a law of nature; with whom to be brought into contact is always a intellectual stimulus, whether there be a thousand hearers or but one; who at the age of sixty wears the smile of twenty; in whose eyes beams the glad light of the Delectable Mountains, and whose brave heart is sweetened to the core by lapse of passing years; guileless and chivalrous; a lover of sun and stars, of clouds and flowers, of birds and men; an enthusiastic student of nature and inspiration; of God's work everywhere about him, and of man's work in the long ages of civilization and barbarism; whose wide view far outspans the horizon of ordinary thinkers; and whose gentle soul is lovely because pure and good—with advancing age gradually losing strength and fire but never the rare charm of tenderness, and growing worn and weary, until the sudden shadow falls that shuts him from our sight and gives the welcome slumber whose waking is to youth immortal—when such a man is known to the few the story of his life may be made an inspiration to the many. In Dr. Higbee, we have all known one such man; and it was rare good fortune for me to go to school to him at fifteen and at fifty, the best years the last.

Dr. Higbee came strangely out of the unknown upon the public school life of Pennsylvania, and he went even more strangely into the unknown, after having companied with us all for a brief eight years and more. Within those few years he had come to be universally beloved and honored, and at the time of his death be was, as I firmly believe, the one man best and most widely beloved among all the five million people of our State. The story of that coming and of that going will be a tradition of our educational history for all the time to come. Strange,



FRONT VIEW.

indeed, are the ways of Providence, and "past finding out!"

* * * * * *

Our Directors should use every endeavor to give to the schools such generous support as to invite the very ablest teachers to continue in the work; for, however complete our system may be and however skillfully arranged our appliances and methods, without the presence of earnest and thoroughly-qualified living men—without the moulding power of their characters and lives upon our children—soul speaking to soul—deep answering to deep—with a voice infinitely more profound and mightier than any written book—the work must fall, and the money be virtually thrown away. It is not economy to withhold when results more than equivalent are endangered. It is not extravagance when the good sought after overbalances the sacrifices made to reach it.

It is the familiar voice of Dr. Higbee, and in these words he sounds the keynote of his wise policy of school administration. As to the results of his work, we quote from the annual report of his successor in office, Dr. D. J. Waller, Jr., a man fully competent to express an opinion:

* * * * * *

"The value of the service rendered to the cause of public instruction in Pennsylvania by Dr. Higbee cannot be accurately estimated. He aroused the people to an earnest support of the public schools. While he was in office twenty per cent. was added to the minimum legal school term; the sum annually expended upon school buildings was doubled; the amount of annual legislative appropriation was doubled; and the total yearly expenditure was brought up to the great sum of twelve millions of dollars. Remarkable as are these results, Dr. Higbee's work was greatest in the exercise of that influence upon superintendents, directors, teachers, and their pupils, which eludes the statistician, in correcting and elevating ideals of real scholarship, of the work of the teacher, and of exalted Christian character. His memory will long be cherished in the hearts of the friends of public instruction."

Three things Dr. Higbee did for the schools of Pennsylvania: One, educational in the highest sense, whose value can be best appreciated only by the minority, in that he taught a more reverent attitude towards the immortal work of training the young, for with him the outcome for eternity was always near to the life and movement of Time.

* * * * * *

Again, his unerring practical sense recognized the fact that while the majority of men could not see the higher truth as he saw it, all could appreciate the value of increased funds in the treasury of the school district. He addressed himself early to the question of ways and means, as well as to the education of school officers that they might see aright the duty before them. He recognized the one line of increased State appropriations as the most promising and most prompt to relieve the urgency of the demand for better work in the schools.

* * * * * *

It was six years before he succeeded in securing an advance upon the million dollars per year named in the Constitution of 1873. A half milion was then made. Once the break had been made, the increase came of its own momentum. In 1889 he got two millions more easily than a million and a half from the preceding Legislature; and like the rush of waters as the current grows in depth and power comes the magnificent appropriation of $5 000,000 by the Legislature of 1891. For this increase of the State appropriation beyond the million dollars named in the State Constitution, more credit is due to Dr. Higbee than to any other man, living or dead. His good work here is felt in every school district in Pennsylvania, and every school is here his debtor.

* * * * * *

And third, he introduced Arbor Day into Pennsylvania, with its beneficent thought of tree-planting and tree-preservation, which has since been observed in the Springtime by proclamation of the Governor of the State, under authority of the Legislature, and in October by the schools of the State under direction of the Superintendent of Public Instruction, a large proportion of these not being in session on the day named in April.

The Memorial Stone we dedicate to-day is a trust which Pennsylvania confides to Maryland. The love, and reverence, and gratitude of a great State, from the best element of its citizenship, erects it to the sacred memory of one whom we all delight to honor.

It is not a lofty monument of imposing proportions, but only a sacred gem in a choice setting upon yon fair hillside, of hardest rock wrought into fitting shape to tell its truthful story to the ages far down the track of Time.

Other features of this grand Memorial to Dr. Higbee from the schools of Pennsylvania—to which sixty-one counties, thirty-four towns and cities and eleven State Normal Schools have contributed—a Memorial that is without a parallel in the history of education upon the American continent—are a life size portrait of which more than twelve thousand copies have been issued, and which is found in schools and in the offices of School Superintendents in every part of the State; a bust in bronze, of heroic size, in the State Department of Public Instruction at Harrisburg; and a Memorial Volume of loving tributes from many sources to the memory of Dr. Higbee, ten thousand copies of which have been printed.

Emmitsburg and this church, which was at one time his pastoral charge, were often in his thought.

* * * * * *

"To Emmitsburg"—he would often reply when asked where he had been. It was a familiar way to him. He ran down often, and always came back glad that he had been here. "To Emmitsburg" he came to sleep at last, worn with the struggle; and simple, humble as a child, ready to say with good Thomas a Kempis, whom he knew so well,

Let naught seem great of all you do,
Naught great, or wonderful, or precious, worthy of fame,
Naught high, naught lovely, worth a word of praise,
Naught worth a wish, save the eternal.

Why have I written of this man so? Let me answer in the words of another who wrote of another: "In part because he had the knack of making friends of all with whom he came into contact, and it was my fortune to come into more frequent and more intimate contact with him than most. And since his removal there are some persons in the world who feel that the 'strange superfluous glory of the air' lacks something, and that because an eye and an ear are gone, the color of the flower is duller, the song of the bird less sweet, than in a time they can remember."

At the conclusion of Prof. McCaskey's address, Dr. Higbee's favorite hymn,

"On the fount of life eternal
Gazing wistful and athirst;"

was sung by the congregation, followed by the Lord's Prayer, and closing with the Doxology and Benediction. As the audience was leaving the church Mrs. J. Kay Wrigley sang "I know that my Redeemer liveth" in a touching and effective manner.

Church News.

☞Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

PENNSYLVANIA.

Philadelphia.—The Rev. Ph. Vollmer, of St. Paul's German Reformed church, Philadelphia, Pa., preached last Sunday his second anniversary sermon. The church is in a very prosperous condition. One hundred and fifty-five members, an unprecedented number, joined the church during the two years. A new building was necessary, and was dedicated on May 3, 1891, costing $41,000. The pew rents just doubled in the past financial year. Eight hundred dollars were spent for benevolent purposes. The membership is 513.

—*Bethel*, Rev. Wilson Delaney. The members of this active and flourishing mission celebrated the *fifteenth* wedding anniversary of their pastor and wife on the evening of the 27th ult. A large number were present to extend congratulations to the couple and brought with them a number of valuable and useful presents. The occasion was a pleasant and delightful one.

Easton.—*Third Street Church*, Rev. H. M. Kieffer, D.D. After the money subscribed to make the radical improvements in the Third Street Reformed church, Easton, Pa., some years ago had been collected, it was found that there remained $4,000 to meet the expense. This has been reduced to $3,000.

Sunday morning, November 1st, Dr. Kieffer, the pastor, after the sermon, stated that this was a good time to take a subscription to pay off the debt. He had prepared lists and these were taken, at his request, from pew to pew. The members gave as they thought best, and the goodly sum of $1,500 was pledged.

Dr. Kieffer said he would ask the members to double their subscriptions. "Come to me during the week and tell me that you will do this. There are some who are absent. They, too, will be asked to subscribe." It is probable the entire sum will be pledged within a few days.

The collection was taken on the seventh anniversary of Dr. Kieffer's pastorate. His sermon had been of an anniversary character from the text, Genesis xxix. 20. The pulpit was most tastefully decorated with flowers by the King's Daughters of the congregation. The following statistics were given for the past seven years: Baptized, 80 infants and 8 adults; received into the membership of the church, 242 (168 by confirmation, 74 by certificate); died, 60 adults and 10 infant members of the church; dismissed to other congregations, 49. The net increase is 133 in the membership. Married, 30 couples, 12 of the brides leit the town, making their residences elsewhere, two are dead; attended several hundred funerals; travelled an incalculable distance, life being too short to keep the account. During these seven years the congregation spent $13,000 for the repairs of the church. In these seven years the congregation gave somewhat more than $20,000 to benevolence.

—The Association of Reformed Ministers of the Lehigh Valley held its monthly meeting on Monday afternoon, November 2d, at the parsonage of the Third Street Reformed church, being the guest of Rev. Dr. Kieffer. The subject for discussion was "How to make the Eldership and Deaconate of the Reformed Church more efficient?" Rev. J. W. Miller, of St. Paul's Reformed church, South Easton, and Rev. Tobias Kessler, of Allentown, read papers on the subject, which was afterward further discussed by the members of the Association. After the discussion, the clergymen partook of a chicken and waffle supper at the Central Hotel. About twenty or twenty-five sat down to the table.

Boyertown. — Holy Communion was celebrated last Sunday at Sassaman's congregation, Boyertown charge. One hundred and nineteen communed. Six were added by certificate. Collection, $22 55. Additions grow larger. Attendance from neighboring congregations. This congregation has a flourishing Woman's Missionary Society, with Mrs. Dr. Heffner as president. Dr. Heffner is a deacon, also Sunday-school superintendent. He is regular. A great many doctors have no time (?). This congregation pays the pastor every time he preaches.

Salem (Heller's) Church.—Rev. D. W. Gerhard. Communion was observed November 5th. Received seventeen new members, of this number twelve in the catechetical class. Eight adult baptisms, five by renewed profession or certificate. Four infants baptized. The communion was the largest in the history of the congregation. Collection for benevolence amounted to $27 52.

Orwigsburg.—Rev. George B. Walbert. Communion services were held in the Orwigsburg charge as follows: In Christ church, McKeansburg, October 25. Out of a total membership of about 63 there were 56 communicants. Several other members failed to commune solely in consequence of temporary removal, etc. Thus the percentage of communicants was very large. The offering amounted to $21 and will be used towards the payment of the apportionment.

Communion services were held in St. John's church, Orwigsburg, November 1, morning and evening. Eighty-five persons communed. The offering was $44, a very large increase on previous offerings. The amount will be used partly for the apportionment and partly for congregational purposes.

Curllsville.—The fall communion in the Curllsville charge, Reformed church, Rev. D. B. Lady, pastor, closed on last Sunday. There were 24 additions to the church—1 at Rimersburg, 9 at Curllsville, 9 at St. Luke's, and 5 at Zion. The harvest offering will reach something over $130, the largest during the present pastorate.

Butler.—Bethany. A short time ago a great surprise was tendered to Rev. and Mrs. H. E. Snyder, by the members of the congregation, in donating a handsome carpet. They met early in the evening. Rev. Limberg made the presentation speech. All spent a very pleasant evening. Before leaving the carpet was tacked to the floor.

Danville Charge.—Rev. D. S. Dieffenbacher. The fall communions in this charge have all been held, and were well attended. The additions to the Shiloh congregation, Danville, during the present pastorate of four and a half months has been seventeen. Infants baptized in the several congregations 14. Offerings for benevolence $217. Four catechetical classes have been organized and are in successful operation—two in Shiloh congregation, one is composed of adults, the other of younger persons, and one in each of the other congregations. The charge is in a flourishing condition.

Mt. Pleasant.—First Church, Rev. C. R. Ferner. A very refreshing communion was celebrated in this congregation November 1st. The attendance was good, and the offerings for benevolence quite large. There were eight accessions, all heads of families but one. The new Hymn book has been introduced in this congregation, and is giving general satisfaction.

Bethlehem.—Christ Church, Rev. G. A. Schwedes, pastor. At the fall communion celebrated at the end of last month, eight persons were received into membership The offering for missions amounted to ninety dollars.

OHIO.

Akron.—Rev. E. R. Williard was installed pastor of Grace church, Akron. O., October 25, 1891. A large and interested audience greeted the committee. Rev. J. P. Stahl preached the sermon; Rev. J Ible delivered the charge to the pastor-elect, and Rev. E. D. Wettach to the congregation.

INDIANA.

Evansville.—On Sunday, October 4th, the corner-stone of the new Reformed church at this place was laid by the pastor, Rev. H. Eichelberg. Hitherto the people have worshiped in a small frame church. The new church will be erected of brick, 58 by 77 feet in size, and will cost about $12,000. The offerings on the above occasion amounted to $248.

MISCELLANEOUS.

The remains of the late Rev. Jacob Sechler, who died in Hanover, Pa., almost twelve years ago, and was buried in Mount Olivet Cemetery in that place, were exhumed on Monday, November 2d, and removed the following day to this city, and reinterred in a lot in West Laurel Hill Cemetery. The casket was found to be in a good condition and was placed in a fine copper mounted and zinc lined cedar case. Of the body only the bones remained. At this place the remains were escorted to their final resting-place by members of the family and buried with religious services, Revs. R. C. Zartman and W. L. Delaney officiating. The monument has also been placed over the grave. Mrs. Sechler and all the children reside in this city, hence the purpose of the removal of the remains of the husband and father. Jacob S. Sechler, the younger son, an undertaker in this city, superintended the removal of the remains.

Mrs. Sechler, now aged, is seriously ill, and it is thought she cannot survive any great length of time.

Did you notice that fine head of hair at church last Sunday? That was Mrs. B—. She never permits herself to be out of Hall's Hair Renewer.

THE BEST
protection
against sudden
changes in the weather
is to purify
the blood
with
AYER'S
Sarsaparilla
It vitalizes
and enriches
the life-current, and
makes the weak
strong.
Has Cured Others
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"WORTH A GUINEA A BOX."

Not Drunk.
Just dizzy! There is a pressure on the brain, owing to a clogging of the system.
BEECHAM'S PILLS
will remove the obstruction and permits the vital functions to act naturally. They cure Sick Headache, and all Bilious and Nervous Disorders, arising from Weak Stomach, Indigestion, Constipation and Disordered Liver.
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turns the air to ozone—makes it life giving. How do you know? Your lungs tell you. How? They give it to your blood which hurries it through your body. In four minutes every part of you is the better for a full breath of fresh air. You know it all over. So much for a flash of lightning. Now for a discovery of science. Drs. Starkey and Palen's Compound Oxygen is exactly similar in composition and effects to the clearer air of the lightning's flash. The manner of application is exactly the same, the proof exactly similar. How do you know? You feel it. You feel it all over. Nature's help, in nature's way, for nature's needs—that's Compound Oxygen. It was discovered more than twenty years ago. Ever since, and in widening circles it has given strength to the weak, hope to the despondent, and years of life to those given over to die. We can prove this to any one who could be convinced that there ever lived such a man as George Washington. The evidence can be had for asking.
DRS. STARKEY & PALEN, 1529 Arch St., Philadelphia, Pa.
120 Sutter St., San Francisco, Cal. 66 Church St., Toronto, Canada.

For Reformed Church Messenger.

JUNIATA CLASSIS.

A Special Meeting of Juniata Classis was held in the Reformed church of Bedford, Pa., on the 23rd ult, at 1 P. M. The pastoral relation between Rev. Dr. J. H. Apple and the Friend's Cove charge was dissolved and Dr. Apple was dismissed to St. Paul's Classis, Synod of Pittsburgh. The following committee of supply was appointed: Revs. R. L. Gerhart, F. M. Line, and A. S. Glessner.

The pastoral relation between the Rev. C. W. Summey and the Greenfield charge was also dissolved and he was dismissed to the Westmoreland Classis, Synod of Pittsburg. The following committee of supply was appointed: Revs. Dr. S. Z. Beam, Dr. C. U. Heilman and Dr. F. A. Rupley.

STATED CLERK.

For Reformed Church Messenger.

ORDINATION AND INSTALLATION.

On Sunday, Nov. 1st, the Heidelberg congregation at Marion, Franklin Co., Pa., greatly rejoiced in the ordination and installation of the their young pastor, Irvin M. Beaver.

The services were held at 10.30 A.M., and the entire committee appointed by Mercersburg Classis was present, consisting of Rev. J. B. Shontz, Dr. Geo. B. Russell and Rev. J. W. Knappenberger.

Dr. Russell preached the ordination sermom in which he presented the clear Scriptural doctrine of the office and character of the holy ministry. He spoke of the *dignity* of the office, the *authority* of the office and the *faithfulness* of the minister.

The large congregation which filled the church, listened with intense interest, and gave evidence of heartfelt appreciation. Rev. J. W. Knappenberger delivered the address to the congregation, setting forth their relation and duties to their pastor, to the Church and to the world. The writer conducted the ordination services which were very impressive, and the young pastor made clear and distinctive answers to all the questions.

The "laying on of hands," was a very solemn act. The "hand of fellowship" by the ministers after the installation and by the officers of the charge closed the impressive services, except the hearty *hand shaking* in which the members took part. Thus after a vacancy which was caused by the death of their former pastor—Rev. P. A. Long, Grindstone Hill charge is again happy in the possession of a pastor whom they all love.

J. B. SHONTZ, Chairman Com.

Christian World please copy.

Acknowledgments.

Receipts for Foreign Missions for the month of October.

1891.

Oct. 1—Ohio, Rev F Kalbfleisch, Stone Creek, Zion's Ref S S, Philipsburg.			
	Tusc county,	2 50	
	Jerusalem Ref S S, Stone Creek, Tusc county,	8 00	
			10 50
" 3—Rev I H Reiter, DD, treas Miami Cl, from a friend,			5 00
	Rev G Beisser, Spencerville, Spencerville chge,		5 00
	Rev Jos A Keller, Hartville, Mrs Cath Grosenbaugh, 5.00, Miss M L Bauer, 1.50,		6 50
	Penna, Mr A K Swartz, B thlehem,		25 00
	Rev John F Moyer, treasurer E Synod, Hummelstown, 12 mos interest Gerhart legacy,		6 00
	J F Moyer, treas, Catasauqua, from B S Miss Soc, Salem's Ref cong,		20 00
" 5—Ohio, W W Strock, treas, Austintown, from Canfield chge, E O Cl,			3 38
	Rev F Strassner, Canton, 1st Ref Jerusalem ch,		11 35
	Penna, Rev M H Dieffenderfer, treas Lehigh Cl, from		
	Ziegel's chge,	25 00	
	" " Lehigh S S,	8 12	
			33 12
	Martin H Grunden, Steelton, interest Bucher legacy,		15 00
" 7—C C Leader, Shamokin, offering of St John's Ref cong,			50 00
	Mrs C T Barnhart, treas W M S, P S, Greensburg,		
	Miss Sallie Bayne, treas 2d Ref ch, Greensburg,	15 00	
	Frostburg, Md, for Miss Hollowell,	6 00	
			21 00
	Wisconsin, Rev F P Leich, Jackson, from Frieden's cong,		10 00
	Ohio, Miss Mattie E C Yost, treas W M S. Lancaster Cl, St Paul's W M S, Thornville,		15 75
	Rev Ph Steinhage, Ashland, Burtner church,		10 25
" 8—Iowa, Rev F M Shults, Lisbon, from M Soc, Grace Ref ch,			10 00
	Penna, Rev T J Barkley, tr Gettysburg Cl, S S, Church of Redeemer, Littlestown,		10 00
	Rev A J Heller, tr Somerset Cl, Amity Ref ch, Myersdale,		11 00
	Kentucky, Rev J G Kuhl, Covington, from his cong,		11 00
	Iowa, Rev F C Bauman, Zwingli, from his cong at Zwingli,		10 00
" 9—Kansas, D S Stover, tr Brown Mem Ref ch, Wichita,			
	Basket coll for missions,	10 00	
	S S, Children's Day,	6 75	
	Two little boys,	1 25	
	Mrs E M Brewn, for W E Hoy,	5 00	
	Mrs A M Irwin (nee Loose), for W E Hoy Mission,	5 00	
	Mrs M Able, do, for do,	2 00	
			30 00
	Ohio, Rev J H Bomberger, Columbiana, from W M S and C E Soc, on account pledge for special Japanese student,		50 00
" 10—Maryland, Rev U Henry Heilman, treas Md Cl,			
	Faith Mission, Baltimore,	11 00	
	Woodberry chge,	13 00	
			24 00
	Ohio, Rev J Bachman, Cincinnati, from 1st Ger Ref cong,		25 00
	South Dakota, Jacob Schnaidt, Menno, a portion "our mission collection,"		28 67
" 12—Penna, Rev W M Deatrick, DD, treas Mercersburg Cl, from M Soc, Fort Loudon,			20 00
" 13—Missouri, Rev J Ziegler, Avenue City, part Classical festival collection, Hope cong,			12 00
	Penna, Rev J F Moyer, Hummelstown, from Hummelstown chge.		100 00
" 14—Ohio, Rev Jos L Schutz, New Bavaria, the gift of Mrs Rosina Feucht,			5 00
	Rev J Winter, Sandusky,		
	Cont by S S,	7 00	
	Cont by Young People's Soc,	5 00	
			12 00
	Rev P Greding, DD, Bluffton, coll of Riley Creek cong,		10 38
	Penna, Mrs Henry Strunck, tr Mifflinburg, from For M S, St John's Ref ch, Mifflinburg,		64 72
" 15—Mr C F Knoll, sec, Fleetwood, cont Ref branch, St Paul's M S,			14 00
" 17—Ohio, Rev P Ruhl, Kenton, from Kenton chge,			5 00
	Rev L Selzer, Shanesville, com coll, New Carlisle cong,		3 50
	Indiana, Rev C Schaaf, DD, Fort Wayne, from		
	St John's Ref ch, Fort Wayne,	15 00	
	Miss Anna Ross,	1 00	
	Mrs Emma Driftmeier,	1 00	
	Chester Driftmeier,	50	
			17 50
	Ohio, Rev Fred Emmer, Ceylon, from Cong Ger Ref ch, Ceylon,	12 00	
	" " " Huron,	3 00	
			15 00
" 19—Connecticut, Rev C Brunner, Bridgeport, from S S, 2.00, from M S, 2.00,			4 00
" 20—Penna, Mr A Pframm, sec, Philadelphia, from S S Miss Soc, Zion's Ref church,			15 00
	Rev M H Dieffenderfer, tr Lehigh Cl, from Slatington chge,		20 00
" 22—Rev C R Ferner, treas Westmoreland Classis,			
	Emanuel's chge,	15 00	
	Scottdale chge,	10 40	
	First Greensburg chge,	40 00	
			65 40
	Indiana, Rev Wm Wohlfahrt, N Middletown, New Middletown chge,		5 00
	Iowa, A M Wirth, sec, Wheatland, for Girls' school,		9 66
	Ohio, Rev S N Callender, DD, secretary Foreign Missions,		
	Coll at Miss Service, Ohio Synod, Bellevue, Oct 11, '91 one-half of coll. $201.10,	101 55	
	Virginia, from Mill Creek chge,	1 35	
			102 00
	Ohio, Geo F Bareis, trustee Student fund, Canal Winchester, semi-annual payment for support of "Tamura Kenya,"		30 00
	Rev J A Seitz, Stoutsville, St Paul's Ref S S Glenford chge,		14 65
" 24—Penna, Wm Addison Rinker, from M S, Christ Ref ch, Lower Saucon,			10 00
	Virginia, Miss Laura E Bargelt, treas, Woodstock, from St Paul's M S, Ref ch, Woodstock,		30 00
	Penna, Rev J H Prugh, Pittsburgh, coll at Pittsburgh Synod, Latrobe,		27 54
	Kentucky, Rev C F Kriete, Louisville, part of communion coll, Salem's Ref ch, Louisville,		6 00
" 27—Maryland, Rev A C Whitmer, from cong at Ridgely,			9 25
	Penna, Rev A J Heller, treas Somerset Cl, Amity Ref S S, Meyersdale, Children s Day,		25 54
	Kentucky, Rev C F Kriete, Louisville, part of coll annual Miss Fest Ref St John's cong,		5 00
	Ohio, Rev H M Gersmann, Toledo, Jeff Co, from Ref cong, Toledo,		20 00
" 29—Rev F Mayer, Ref ch, Youngstown,			25 00
	Penna, Mary Achenbach, treas Orangeville W M Soc, Wyoming Classis, for Theol Sem,		28 00
	Iowa, Rev H Frieck, Garner, from Frieden's and Zion's church, per Dr. Callender,		9 00
	Ohio, G W Friedly, supt, Bellevue, from S S, St Paul's Ref ch,		8 75
" 31—Mrs N A Ernst, tr W M Soc, Tiffin Cl, from 1st Ref ch, Tiffin,			10 00
	Penna, Rev W A Haas, treas West Susq Cl,		
	Bellefonte chge,	27 68	
	M S Ref ch, Lewisburg, semi-annual support "Nakamura Chonosuki,"	30 00	
			57 68
	Miss Emma R Lefevre, tr M S, 2d Ref ch, Harrisburg,		35 00
	Rev L K Derr, Reading, Zion's Ref church,		20 00
	Lena Reading, treas St Mark's Ref S S, Prospectville,		10 00
	Iowa, Rev Andrew Hocker, Marengo, part collection Mission festival, St Paul's and Zion's ch,		5 00
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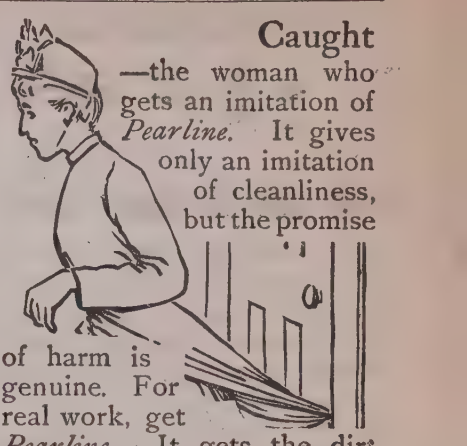


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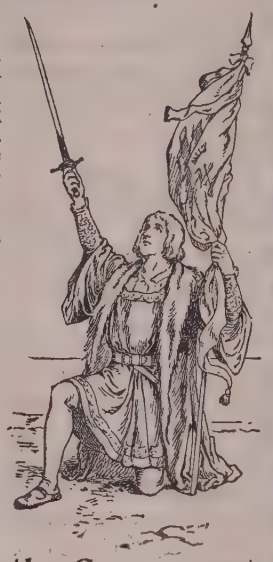
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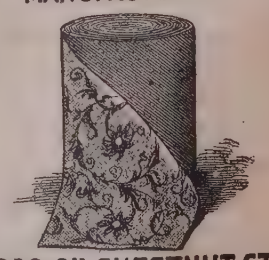
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Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

VOL. LIX.—No. 47. PHILADELPHIA, THURSDAY, NOVEMBER 19, 1891. WHOLE No. 2967.

Entered at the Post-Office, Philadelphia, as second-class matter.

The Reformed Church Messenger.

ISSUED WEEKLY

IN THE INTERESTS OF THE

REFORMED CHURCH IN THE UNITED STATES

BY THE

REFORMED CHURCH PUBLICATION HOUSE,

CHAS. G. FISHER, Proprietor,

Office: 907 Arch Street, Philadelphia, Pa.

(For Terms, see page 11.)

Editorial Notes.

—The Committee on new Constitution appointed by the last General Synod, held another meeting during the past week, from Tuesday until Friday evening, 10th–13th, in Norristown, Pa. The Committee, as will be seen elsewhere, at this meeting made considerable progress in its work.

—A pastor write us: "The Almanac for 1892 received. I hasten to congratulate you. In my judgment it is the best yet issued. The contents are varied and contain just what every member of the Reformed Church ought to know. I hope it will have a large sale, the largest in the history of Reformed Almanacs. Please send me at once *one hundred* copies."

—A cablegram from Japan to Rudolph F. Kelker, Esq., Harrisburg, Pa., announces the arrival of the "Empress of China," upon which Miss Mary C. Hollowell took passage, at Yokohama on Sunday, the 8th inst. Miss Hollowell expected to reach Sendai the following day. It is a matter of rejoicing on the part of her friends and of the Church in general that she has reached the end of her long journey in safety. One can well imagine the kind of a reception that was given her by our little band of missionaries at Sendai on her arrival there.

—Through the favor of Frank R. Dieffenderffer, Secretary of the Pennsylvania German Society, we are in receipt of a neat pamphlet of 94 pages, containing a sketch of the origin of the society, with the proceedings and addresses at its organization in Lancaster, Pa., April 15, 1891. It has for a frontispiece, a steel portrait of William Henry Egle, M.D., State Librarian and President of the society. The contents of this, the first "Proceedings" of the society, are interesting, and as the society progresses and fulfills its mission, the interest will increase. The pamphlet can be had of the Secretary upon remitting the price, 75 cents.

—The German Almanac for 1892, published by the German Publishing House, Cleveland, O., is upon our table. Its pages are filled with interesting reading, and here and there are to be found illustrations, among which are three German churches recently erected, and a picture of Rev. J. Conrad Hauser and of Rev. J. H. A. Bomberger, D.D., both deceased. One important thing is lacking, and that is statistics, which beyond a doubt, surely should be placed before our German brethren, so that they might know the progress and extent of their Church. Our Publication House is prepared to fill orders for it at publisher's rates, which will be found in the Publisher's Department.

—Upon the question of Revision of the Confession which now agitates the Presbyterian Church, Rev. Prof. Robert E. Thompson, of the University of Pennsylvania, a minister in that Church and a man broad and liberal in his views, is reported to have said he does not believe in the efficacy of it, and is convinced that what the Presbyterian Church of America really needs is a new creed from the foundation to the copestone. And this view has led the professor to furnish his brethren of the Philadelphia Presbytery with a bran-new comparison. "Our Church," he declares, "is like the hermit crab, that hasn't strength enough of its own to exude the secretion necessary for a shell, and so borrows the shell of another fish, in which misfit rookery it goes rambling around, ill-housed and discontented."

—The communication from J. W. S. in reference to the late meeting of the Synod of the Interior and Wichita University, is worthy of careful reading on the part of the Church. The brethren of this young Synod are greatly in earnest and indeed, endure hardship for the sake of the Church and deserve substantial encouragement from the East The loan of a professor from the Theological Seminary at Lancaster is a novel idea and suggestion, yet it is capable of being carried out in order that help may be given the brethren of that Synod. The loan asked for would be needed only for a few years; by that time the Synod would be in a position to provide the teaching force required for itself. The improbability of such a thing as the loan of a professor should not prevent a serious consideration of some way by which the apparent need in that Synod may be, and that speedily, supplied. Brethren think seriously on these things.

—Rev. W. J. R. Taylor, D.D., Secretary of the American Sabbath Union, died Thursday the 12th instant, of heart disease, whilst crossing the main range of the Marshall Pass, on the way from Colorado Springs to Salt Lake City. Dr. Taylor was but recently pastor of a Reformed (Dutch) church in Newark, N. J., and after a pastorate of twenty-one years, resigned in order to devote all his time to the duties of his office as Secretary of the Society above named. He will be remembered by our ministry, as he was present with others of his Church at the last General Synod held in Lebanon, Pa. He took an active part in the committee of his Church upon the subject of Union of the two Reformed Churches, and was greatly influential in bringing about the unanimous adoption of the Plan for a Federal Union by the General Synod of his Church last June at Asbury Park, N. J. His death at this time is a great loss to his Church and to the cause of Sabbath observance. His funeral took place, Wednesday, 18th inst., 2.30 P.M., from the Second Reformed (Dutch) church, New Brunswick, N. J.

—On Tuesday, the 10th inst., the Medico-Chirurgical Hospital of this city was reopened with appropriate ceremonies. The improvements made upon the former building: a new front, the addition of two stories and the latest appliances, have made it one of the finest and best hospitals in the city. In an humble way, about ten years ago, this hospital had its beginning in the third story of the Third National Bank building, Market and Merrick Streets, and now, has by the perseverance of the lady managers and the assistance of many friends and of the Legislature of the State, become one of the best established institutions of the kind in this section. During the day it was reopened the building was open for inspection. Many availed themselves of the invitation to thus visit it. In the evening a large assemblage was present. The building was handsomely decorated. Addresses were made by Revs. S. D. McConnell, D.D., H. C. McCook, D.D., Major W. H. Lambert, of this city, and Dr. Matthews of Louisville, Ky. Col. J. P. Nicholson, President of Board of Trustees, presided. The ladies at the close served coffee, tea and cake to those present.

—The few weeks that yet remain before the opening of a new year is the time for pastors and others to be active in securing new subscribers for the MESSENGER. It is to be hoped that there may be greater activity this time than there has been heretofore. There is reason to believe that such will be the case, since a number of pastors who know the great value of a general circulation of the church paper among their people, have written us that they mean to make an effort to increase the number in their congregations, and in order to aid them they have sent us a list of names and P. O. addresses with the request that we send sample copies to those named for several weeks, in order that they may know what the MESSENGER is. This we are always willing to do, indeed willing to do anything in reason in order to afford the members an opportunity to see the paper and help pastors to induce them to take it. But we must not be expected to do all, we must have the co-operation of pastors. If they do their part we will certainly do ours. Let this be the time that one day will be devoted to a canvass for the church paper. We are sure the result will be beyond expectation. Who will send us the largest list of new subscribers for the new year?

—Pastors and others can have the MESSENGER sent for a few weeks to such of their members who ought, and are able to take it, by simply giving us their names and P.O., addresses. We will do this willingly upon the condition that those sending them will follow it up with efforts to induce such to subscribe for it and send us their names and subscriptions. Let us have the names, and the members shall have the MESSENGER on trial free of charge, and then if others do their part as well, we shall have an increase to our subscription list.

Poetry.

AFTER THE SERMON.

BY CHARLES E KNOX, D.D.

THE TEXT.—"And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

O joy—to know Thee, Thou true God,
To know the Christ, Thy Son;
No happier life, I could or would,
Than now is thus begun.
Thy life to me,
My life in Thee,
In Jesus Christ, Thy Son.

Thy thoughts—they are my thoughts, O God!
The thoughts of Thy dear Son;
No breadth of mind so great or good
As that now thus begun.
Thy thought to me,
My thought to Thee,
In Jesus Christ Thy Son.

Thy love, this is my love, O God;
Our love in Thy dear Son.
O depth of life, past air or flood,
The love thus here begun.
Thy love to me,
My love to Thee,
In Jesus Christ, Thy Son,

Thy will, my will, Eternal Friend,
Our will in Thy dear Son.
O service high—rule without end,
A service so begun.
Thy will to me,
My will to Thee,
In Jesus Christ, Thy Son.

O endless life! O endless joy!
To know Thee with Thy Son.
Unfold Thy thought, Thy love, Thy will,
Thine and mine own are one.
With love to love,
And life to life,
Now and as ages run.

—*The Independent.*

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For the Reformed Church Messenger.

REFORMED BOOKS.

"We allow ourselves to be carried along, each man for himself, by some tendency or current of modern thought in its thousandfold form, into which we may have drifted by accident or caprice, whilst those mines of inexhaustible and imperishable spiritual treasures are looked into but by the few. Cannot we resolve and promise through our schools of learning, our church papers and synodical resolution to do something at least in the way of impressing upon the mind of the rising and coming generations of the Reformed Church, as such, in its totality deserves more attention and appreciation than we are wont to give it, and that before they go on the search for material for appropriation, they intelligently make up their minds how much of their own spiritual inheritance is to be discarded. To the writer's mind, the licentiousness of private judgment is no where more alarmingly displayed than in the motley, crazedly confused mass of literature constituting the modern pastor's library. Our Dutch brethren will surely be inspired with confidence, if we say that in God's name we will as far as possible cry a halt, and we with them will go back and familiarize ourselves with and as far as possible assimilate what our common fathers held sacred, and to which, next to the Word of God, they were more indebted than anything else, for making them what they were."

We quote the foregoing paragraph from Rev. Dr. Reily's excellent article on "Sacrifices worth making for the sake of the Union with the Dutch Reformed Church," published in the MESSENGER, October 22d. It bears repetition, not only once, but many times. The evil to which it refers is great. We sow very miscellaneously, and the likelihood is that we shall reap very miscellaneously. It is the tendency of our age, and we do much as others do. That does not make it either wise or right. The fact is that the libraries of Reformed ministers are rather poor in Reformed literature. Reformed authorities and classics of former generations are especially wanting. For us they are, to a surprisingly large extent, as though they never had an existence.

We are less denominational in our reading and studies than are the ministers of any other great historic Church of this land. That is our conviction of the state of the facts. Go into a Lutheran minister's library, and you will find a large proportion of his books distinctively Lutheran. Go into a Presbyterian minister's library, and you will find Presbyterian history and thought holding the place of honor. In an Episcopal rector's study you would be surprised if you did not find Church of England and American Episcopal literature crowding into small space everything else. These people read miscellaneously as we do, but they read their denominational literature more than we ministers of the Reformed Church read ours. Our libraries, just as they are, bear this testimony against us. We are speaking of our ministry as a body; exceptions doubtless there are, and many of them. The German part of our ministry is, in this respect, probably better off than the English. It is not so likely, owing to language, to be flooded with "the motley, crazedly confused mass of literature constituting the modern pastor's library." It is also in more ready communication with facilities for learning to know, on an extended scale, of Reformed authorities and classics, their various editions, where they may be had, and at what prices; and their own mother tongue is the language in which the most of these works were first written, and to which many of them are yet confined.

Let the Reformed history of the past centuries—that is, the history of the Reformed Church, and of society as influenced and directed by the Reformed faith—be brought more and more to the light; be made to enter properly into the consciousness of the people of our day and generation. That is a thing very much wanted; wanted for truth's sake; wanted for the sake of the moral and spiritual health of our time. That history is a great factor in the general history of the last four hundred years, and it is both a blunder and a crime to let it be out of sight to so large an extent, and in so many directions, as is the case at the present time.

Few persons who know about the matter will dispute this statement. But we must not overlook the fact that the history of which we speak and the faith, the men, the people, which give it force and tone, find their best expression in the Reformed writers of the different lands and times which constituted the stage of their activities and achievements. We must, therefore, have these authors, read them, study them, familiarize ourselves with them. That is a prime condition of reaching a healthy, all-embracing, abiding Reformed consciousness.

It is a great thing to do. We cannot do it in a lump or all at once. Probably a first step would be to have such persons among us as have the means at hand to do it, write for our *Review and Church papers* suitable articles descriptive of leading works and their authors, together with the contents of these works. It is a rich field little cultivated. There is no end to the subjects that might claim attention; and these subjects are capable of large subdivision. Every point interesting, instructive. It would be a pious occupation, the discharge of a duty we owe to the forefathers, who were very much in earnest and who wrought great things in their day. At the same time it would answer most desirable ends for us who are now living and for our children, who are to follow us. The reading will be done if the writing is done. No fear about that. While doing this we need not forget other interests which are vital, nor narrow our vision by shutting out these interests. As a Church, however, we must secure the foundations first in our general knowledge and steady consciousness.

Having taken this first step, other steps would then become possible. Facilities for getting hold of our literature would multiply, and appreciation of it would increase on every side.

WYOMING.

For Reformed Church Messenger.

CREEDS OR NO CREEDS?

Man must believe something. In all history we do not discover a single instance of a nation, tribe, or of an individual even, entirely devoid of religious belief. Faith in concrete personal deities, or abstract impersonal forces, has ever been a marked characteristic of the human soul. Those strange innate feelings of the heart which instinctively, without any prevenient process of education or instruction, at once tell us of our subordinate relation to and helpless dependence upon some supreme, creative Power or Primal Cause, in other words, those great and wonderful intuitions of the mind urging, nay, forcing us to a belief in *some kind* of a God, personal or impersonal, these deep feelings and soul-voices are none other than the primitive *inbreathings* into humanity of that very God Himself, who inhabiteth eternity and dwelleth in the invisible. The creation-history says "God *breathed* into man's nostrils the *breath* of life, and man became a living soul." And these profound intuitions of universal man, in all climes and times and tribes of earth, are but the inherent evidences of man's divine origin, the deep feelings of sonship, the yearning of the child after the parent; and creeds are simply the expression which humanity has made of these natural yearnings and intuitions. Faith is the first and most natural response humanity makes to God. And although sin came in and separated the creature from the Creator interposed a dark cloud, and dug the shroud of willful disobedience and death over the soul of the child, and distorted and weakened its filial love, nevertheless it did not *destroy* that filial feeling altogether. The child still feels something in it of its lofty origin. *Humanity has always felt its inherent divinity. And it has always made this fact evident.* The mind is *so constituted* that it cannot continue the normal process of *thinking* and yet escape religious *belief*. If the mind is sane it must exercise some kind of a faith. The thinking soul is simply forced to believe something. Stop thinking and you die. Cease believing and you cease living.

Seeing thus the constitutional necessity of some kind of a belief or faith, the question is logically in order, how does this feeling manifest itself? We answer by asking How does any feeling manifest its existence? How does the child manifest its love for its mother? Not only by the affectionate kiss and tender caress, not only by cheerfully obeying her every command; but also by telling her over and over again *in words*, varying in form and choice as the occasion suggests. By means of that divine gift of language it pours out the ardor of its affection into the ears of the delighted mother. In short it *confesses* its love, and lisps its creed of trust and dependence. Thus even children have their creeds which they confess to their parents, who stand in the stead of Deity as long as the child is young; and although these creeds differ *in form*, i. e. each child tells its love in its own way, yet

in tenor and essence they are all one and harmonious.

So man in relation to his heavenly Parent, moved by an internal necessity of his nature, must make *confession* of his religious belief, must fashion a creed, must give utterance to his faith in human speech according to the laws of language. "From the abundance of the heart the mouth speaketh." He who believes must confess. Faith demands a creed. Therefore creeds are not forced and formal, but natural and normal.

But some people might say, and in fact do say, Why make men *confess* their beliefs? All men must have some kind of a faith, but why not let it exist in the heart, for God sees the heart? Why urge the man to a statement? For "as a man thinks in his *heart*, so *is* he." True parents know that their child loves and trusts them. Why force it to state what is already known? We reply: Confession, avowal is good for both parties concerned. It affords the parent a deep joy to hear the child tell its love *in words*, and the act of expression increases and strengthens the love and trust of the child. When youth and maiden are drawn to each other in the bonds of mutual affection, although each knows that the other loves, can see it and feel it, nevertheless each heart demands and needs from the other an expression, a confession, an avowal of the fact, and this verbal confession deepens and intensifies the love and trust of both. When a man has a political or scientific conviction or belief, he is never content with simply hiding it in his heart and believing it all to himself. But he must needs seek and embrace every opportunity to confess it to others, and the oftener he does so, the stronger grows his own conviction.

Precisely so in man's relation to God. When man *openly* and *audibly* confesses the love and trust of his heart, it delights our loving Father in heaven, and deepens, strengthens and intensifies the convictions and faith of the soul, and then that strengthened soul, in its turn, sends down into all the departments of our varied activity new currents of courage and power. He who *believes* must *confess*. Faith demands a creed.

NEE.

For Reformed Church Messenger.

AGED MINISTERS.

There is a society in our Church having a fund under its care, the interest of which is distributed, according to the wisdom of the society, to aged ministers and their widows. Without question the object and work of this society is one of the most worthy that our Church concerns itself with. It is a notorious fact that the ministers are, for the most part, so meagerly supported, that it requires all their salaries to meet the requirements of moderate living, so that it is next to impossible for them to lay anything by for their support and the support of their families in the period of old age and inability to work. The large majority of these ministers have no homes of their own. They live in parsonages, when the charges they serve have them, or in rented houses, and when they quit the active work of the pastorate they must live in a "hired house." How shall they now meet the demands upon them for a home, for bread, for clothing and for the support of their families?

Many a minister, and many a minister's wife and children, have to meet this question in a very practical way. We have been told that it has been a very sad question, for not a few sick, as well as for aged ministers to face. Especially it is a dreary question for a minister's widow to see gradually but surely coming to her door.

How shall she meet it? We do not wish to speak too plainly, else the eyes of special cases we think of just now might fall on these lines and thereby their hearts be stirred anew with sorrow and grief. Many young men who enter the ministry who were educated by the help of the Church, and what was thus paid for their education they try to return to the treasury of the Board of Education in due time, and when, by close economy, they have succeeded in doing this (and it cannot always be done), there is little opportunity for them to lay by a competence for old age. True, the ministers and their families are to trust in God for their bread, but that does not mean that God will open His hand after a miraculous manner to feed them.

If it is not possible to give the ministers better support (which we do not believe), then it is surely a duty upon the Church to see that ministers and their widows are better provided for than the society for their relief is now able to do. The fund for this purpose is utterly inadequate to meet the humblest requirements of the case.

Why could not the several classes to which the ministers and their families stand in specially near relations, take up this matter, and provide out of the Classical treasuries for such needy cases as are within their bounds until such time as the society may have sufficient funds in its treasury? We know that this has been done in our Church, and that it met with approval where it was tried.

The Reformed Church in America has a widows' fund, and a ministers' fund, together amounting to about $137,000. Our Church has nearly three hundred more ministers and over one hundred thousand more members, and yet our fund on interest for the relief of aged ministers and their widows is only about $25,000. This showing is not at all creditable to the Church. Surely there ought to be a waking up on this subject among us. If ministers are unable to lay by a portion of their salaries from year to year, because all is needed to make both ends meet, then certainly, it is the duty, and it ought to be the pleasure, of all our congregations to contribute generous sums towards raising a fund the interest of which would afford the needy ministers and their widows relief from pressing and sore necessities.

OBSERVER.

For Reformed Church Messenger.

CHURCH LITERATURE.

It was with a deep sense of pleasure and appreciation that the writer read, in one of the secular papers which gave a daily synopsis of the proceedings of the Eastern Synod recently held at Harrisburg Pa., that the Committee on Church Publications, in their report, were enabled to present a steady and healthy growth in this department of the Church's activities; but, notwithstanding these favorable signs, the report also contained that which awoke feelings of deep regret in his breast. He was indeed gratified, on the one hand, to learn of the strenuous efforts that had been made by those to whom the work of this department of the Church is entrusted, and of the laudable success which has attended the earnest efforts made during the past; while, on the other hand, he was made painfully conscious of the fact that there still exists a most evident and deplorable indifference on the part of many members of the Reformed Church, in the support of its various publications to that extent they so eminently deserve.

This fact is clearly shown, inasmuch as the Committee, in their report, were compelled to reiterate the unpleasant request, and urge, that members "patronize" the publications of the Church more liberally and more extensively. And right here let me ask: Must the Committee, year after year, bring this request so urgently before church members, and humble themselves to the position of church mendicants, so to put it—go begging for the means to carry on and extend a work of the Church so important and essential to it and to themselves? The writer solemnly cherishes the hope that every one will henceforth feel in duty bound—as he truly is, to heed the request, and relieve future committees of this unpleasant and discouraging part in their report. It is not of their choice that they repeatedly have reminded and urged this matter upon those who seem indifferent to this obligation to the Church; it is forced upon them by those whose best interests they are striving for, and for whose welfare the publications are offered by the Church. In a word, instead of receiving the encouragement and support due those who have our Church publications in charge, why is it they must face stern realities, and speak outright of the lack of interest in, and support of, these useful agencies of the Church, by a large proportion of its members? It cannot be placed on the shoulders of those in charge of them—surely not. Neither can it be denied that they *ought* to receive a more general and more substantial support than has been accorded our publications in the past. While the smaller number of members endeavor to do their utmost in this matter, the larger number seem to be making but weak efforts, if they make any at all, on their part.

And what is most deplorable of all, there are those who, being in a position to use their influence to extend this work of the Church, instead permit and encourage the introduction of other than Reformed Church papers and Sunday-school literature. This the writer can vouch for, in several instances, from personal knowledge. In one case, that of a Reformed Sunday-school, whose Superintendent is now dead, in which is distributed on every Lord's Day, Sunday-school literature of a *cheap* undenominational character, the contents of which merit but little higher recognition than the publications of fiction gratuitously spread broadcast to secure patronage for their trashy contents. And this is done by his sanction. How many of these children will ever feel the sacred duty which should be impressed upon their young and plastic minds and hearts, of heartily and liberally supporting their own Church papers and its other various useful and instructive literature? Very few indeed, unless they are trained to do it, from some other source than that of their Sunday-school. This is only one instance of the kind—there are many more, too many alas!

But the writer hopes for better things in the near future.

O. A. R.

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

"The poor committeth himself unto thee; thou art the helper of the fatherless." Psalm x. 14.

We have just learned that Dr. and Mrs. E. J. Freeman of Freemansburg, Pa., have subscribed $300, to purchase fifty bedsteads for the new building. This contribution is given in loving memory of their three children. How wonderfully are the hearts of God's people moved in response to the appeal for aid to take care of His poor! And how appropriate such a gift. None but those who have experienced it can realize the void left in a parent's heart when dear little ones are taken away by death. Often, under these circumstances, one's thoughts and sympathies are especially directed to the need of others. Many poor girls, through years to come, will find sweet rest upon the beds which are provided by these sorrowing parents in mem-

ory of their own three departed. The blessing of the Master surely attends such a gift for "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

In the "Column" last week it was stated that it had been decided to get only 36 beds for the present not knowing at the time that the above mentioned gift would come. Now however we will need bedding for 50 beds. This can easily be secured. In fact the friends of the Home in various parts of the Church are so active that a large part of it is already promised.

From present indications we feel sure there will be no difficulty to get the house furnished. A few ladies from Lancaster have promised to furnish the sick room. Now since the societies in different congregations are so actively at work to *furnish* the house, should this not be an inspiration to congregations and Sunday-schools to make an earnest effort at Christmas to raise all the money necessary to pay for the building. A man deeply interested in this work and one who contributes liberally to its support said, (when the fact was mentioned that possibly we would have to borrow several thousand dollars for a short time) "If the ministers would make the proper appeal to their congregations the money could be easily raised and there would be no necessity for asking a loan." This is certainly true. The last payment on the building will not be due until after Christmas. What a blessing if the Christmas collections would be sufficient to pay it all. It is worth trying. The Church has a property here worth probably $75,000. There is no debt on it now. Let up keep it free and to that end let every church and Sunday-school make an earnest effort and may the Lord add His inspiration and blessing to this work.

Our family of 84 children is well, thank you. You ask when the doctor was called in last to attend one of the orphans? Indeed I cannot tell you, it must be quite a time. Now, after consultation with the assistant matron,, I find that the last professional visit was made in August. There are many more visits to the mill than to the doctor.

Missions.

For Reformed Church Messenger.

OUR CONTRIBUTIONS TO FOREIGN MISSIONS.

If we will carefully examine the statistical tables of the amounts contributed annually by the several Churches in the United States for Foreign Missions, and contrast them with our own, we will find much to annoy and even humiliate us. There is scarely one of them whose membership nearly equals ours which does not exceed, and in most cases, largely exceed us, in their contributions to this cause. We are aware of the common sentiment that comparisons are odious, and were our comparisons at the expense of our neighbors and to their derogation, we would not feel warranted in instituting them, but when they are at our own expense, and for the purpose of provoking amendment, we feel at liberty to call attention to them.

We have quite recently been studying one of these statistical tables, and our attention was attracted to the figures opposite the Evangelical Lutheran Church, General Synod, This, like our own is a German Church. Its membership is of the same general class of like peculiarities, habits and spirit. Reasons which have been urged as accounting for a larger spirit of liberality on the part of the English Churches as compared with our own, are not applicable in their case. Why then, we may ask, do we suffer so sadly in a comparison with this Church? Without going further in an endeavor to answer this question, we may venture to say, that our undue conservatism has not a little to do with it. We are too slow in our movements, in this age of push and energetic activity. We are not fully abreast with our American Christianity—we are not keeping pace with the movement of our times. Now conservatism is a good thing, and that would be a sorry day for both Church and State, were its councils of age and experience to be discarded. But to the extent that it becomes reactionary, and clings unduly to old lines and methods, it becomes an evil and ought to be *pushed* forward. Our conservatism is not in our theology, in that regard we will suffer in comparison with no orthodox church in the United States. The trouble with us is, in our methods, and as a consequence we fall behind. What we want now, is to cling to principle, and drive forward with the energy and spirit of the nineteenth century. Could this be done, then in a few years our contributions for the leading branches of church work would reach an average of one dollar per member, a figure which a pastor should constantly keep before him as his aim.

The Lutheran Church, General Synod, in its last biennial report on Foreign Missions shows the receipt of $97,544. "The Sunday-schools reported collections of $6075, besides contributing $5070, for the support of students and workers in foreign fields, making thus a total of $12,145, from the young people. The Woman's Society contributed $17,363, out of the $42,268, collected for all purposes."

While some of our Sunday-schools are doubtless contributing to Foreign Missions, are we not safe in saying that there are hundreds of schools, which do not? As for Woman's Work, in the form of special organizations,—well, some in our Church oppose it. But it is bound to come. It is one of the successful methods of the age. And while our conservatism holds it in check or at least retards its full organization, it will ultimately be a success. Then may we hope for the proportionate aid, which we see it affording in other churches. Meanwhile we most earnestly urge our pastors to organize a work for our Foreign Missions in every one of their schools. Why might not our Sunday-schools contribute as much as appears in the above statistics? Our Church membership is greater than theirs, and the contributions from their young people alone, are two-thirds as much as the gross offerings of our Church to this blessed cause. Three things are specially needed with us at this time, *prayer, revised methods and redoubled energy and work.*

S. N. CALLENDER, Secretary.

MISSIONARY NOTES.

BY REV. A. C. WHITMER, SUPERINTENDENT OF MISSIONS.

"OUR CHURCH-BUILDING FUNDS."

This is the name of the Tract lately published by the Board on this important subject. In every congregation there are members who should have it in hand, and pastors should see that they get it. Some of these are people of wealth who should have this challenge set before them; others are such as are getting rich and should know what will after a while be well for them to do.

But there are many earnest minded men and women—and this I started out to say—who are not able to give a Fund, and yet would like to read the Tract. If such persons will send their address, the Tract will cheerfully be sent to them.

"FEW SEEM TO CARE FOR IT."

So I wrote to a member of the Board, concerning the Annual Report. The Report was given in the REFORMED CHURCH MESSENGER, but many thousands did not see it; and it will appear in the minutes of the Eastern and of the Potomac Synod, but many thousands will not see it there. It was offered to pastors for free distribution, but up to November 13th, less than 1100 copies have been ordered.

Why? Perhaps, because many pastors do not see the value of such a campaign document. We must advertise our work and our wants. It is a well known fact that many of our people do not know enough about these things. This Report tells them much and a few additional words from the pastor will greatly help to teach and impress them.

The Religious Press.

PASTORAL CHANGES.

It has been pointed out before, and may with propriety be remarked again, that long pastorates are as a rule, better for both minister and church than short ones. Frequent breaks in the pastoral relation interrupt the continuity of Church life, afford opportunities for the restless to roam, beget the belief that the institution is not permanent, besides furnishing a pretext to a class which exists in every parish for assuming an attitude of indifference or hostility. On the minister's side, frequent changes give him a reputation for instability or incompetency. A gentleman whose experience in this particular had not affected him pleasantly, said: "Our Church policy reminds me of what used to be the method in our 'district' school. Every season we had a new teacher, who put us back to addition again." We read, after a period of suspense in a parish, that the new pastor has taken hold with marvellous energy, and has "organized" the Sunday-school and the Ladies' Circle and the Young People, and possibly the parish and the church. It is a strange state of things that requires so much organization after every interval between pastorates. If each new pastor must organize everything anew, is it not plain that the former organizings were futile, and that the present are probably worthless? Continuity of life is what is required. A parish should begin and hold steadily on through the years, adding new instruments of service from time to time, but never suspending the old. Continuous pastorates are, for the small churches, the necessary condition of continuous life.—*The Christian Leader.*

REFORM IN SPAIN.

The liturgy adopted by the Spanish Reformers under the direction of Senor Cabrera is, as regards Sacramental teaching, a complete departure from the standards of the Catholic Church. We affirm confidently that in no portion of the Catholic Church are there to be found authoritative doctrinal statements of such a kind. We need only instance the practical denial of baptismal grace, the formal denial of the Real Presence, and the character of the ordinal, which even elicits from the Lord Primate of Ireland this strong expression of opinion: "I have grave doubts if a clergyman so ordained could legally officiate in the Anglican Communion." If this liturgy were not in itself sufficient evidence of the unorthodoxy of the Reformed Spanish Church, the historical antecedents of its founder, Senor Cabrera, would furnish amply augury of what its principles might be expected to be. It appears that this gentleman at the outset of his reforming career was an agent of the Spanish Evangelization Society of Edinburgh, a society almost entirely Presbyterian. Acting for them, he established a Presbyterian community in Gibraltar. Later, he translated and

printed at Seville the Westminster Confession, which he circulated widely through the Peninsula ; and failing to get this adopted, he drew up another Confession on similar lines, and also a Book of Discipline of the form and order of the Presbyterian sect, of which he was more than once elected a Moderator. During all this time he never exhibited any sympathy with Catholic order, and Lord Plunket's excuse for him, that he merely worked under the Evangelization Soceity till he could find an opportunity of declaring himself an Episcopalian, is about the weakest that could possibly be alleged. To have shown his approval of Presbyterian doctrine and discipline, while at heart disapproving that system, marks him out as the very last person to lead an orthodox reform movement within the Catholic Church. It is for these reasons, amongst others, that we consider the Reformed Spanish Church a body to be regarded with more than suspicion.—*The Church Times.*

Our Serial.

For Reformed Church Messenger.

THE WONDER-DOCTOR OF DELFT.*

FROM THE GERMAN OF BOSBOOM-COUSSAINT.

BY KATHERINE E. HEYSER.

CHAPTER I.—*Continued.*

VANITY OF VANITIES.

"If she is so rich, she ought to pay her bridegroom's debts," remarked a confectioner's boy.

"What say you, Jost?" said a burgher's wife. "Has the Count Von Solms debts? such a great lord!"

Jost laughed. "It's well that we need not pay them, Hannah, it would take all your mother's portion, well off as she is. My master, who, as a confectioner, certainly knows what is going on among the nobility, says that he does not put much faith in a noble's promise to pay."

"Silence, you shameless cake-peddler! or I will teach you manners," interrupted the lieutenant, who seemed to have undertaken to compel people to respect rank.

"What can you do, you poor Brabanter with Spanish locks?" retorted the lad, "do you think I am afraid of your long sword?"

"It's far too good for you," said Julian, "I will run you through with your own stiletto."

He was only joking, for he pointed laughingly to the leather case at Jost's side. The latter, however, took the threat seriously, drew out a short, broad cooking-knife and shook it threateningly at the lieutenant; he, knowing the danger, with great presence of mind, averted the blow, and grasped Jost's hand in his powerful fist, so firmly that he dropped the knife with a howl of pain.

"You may pick up your knife on condition that you never use it except in the kitchen and —against such fools as yourself;" said Julian, in a tone in which dignity and braggadocio were so strangely mingled that the bystanders began to laugh. Jost, repentant and terrified, drew back as far as possible, without even an effort to recover his knife.

He could not have found it if he had looked, for, during the quarrel, one of the soldiers shoved it aside with his foot; this the lieutenant would certainly have forbidden, but his attention was attracted by something else.

Julian had turned to observe a party, who might, perhaps, afford him a delightful adventure.

A richly-dressed youth, the same whom we heard in the market-place, giving his opinion of Jacob Jansz, was obliged to escort a young damsel through the crowd to one of the platforms. Close to the railing in front of the place which, the soldiers had taken, it was possible, with some trouble, to make a way; the young noble did not appear to be bold enough, for suddenly he stood still, and, shrugging his shoulders, said to his companion,

"It is impossible to reach the platform, and besides there are no more places there."

"That is the consequence of your loitering, Anthony! You are always too late, on account of all the favors and ribbons you wear! Then we will stand here," added the maiden, rather crossly, withdrawing her arm.

"Indeed, Mabelia, we cannot stay here; whether you scold or not, we must go back; we can't think of going on; you, even more than myself, would dislike to push through this troop of vagrant soldiers; and I am not sure that they would let us pass if we did try."

"They appear rough and forlorn, that is true, but we are in a sorry plight, and if you were to ask them pleasantly to make room—"

"Thank you! I have nothing to do with such common people," was the angry reply. To avoid this, however, was out of his power.

Julian, who was listening, understood the last words, and muttered between his teeth:

"I will avenge the insult, contemptible fool!" he winked at the nearest soldiers, and they, understanding, shoved themselves between the young man and the lady while they were gazing around. In an instant Julian was at the lady's side, took her hand, and, with a mingling of irony and courtesy, said:

"Fair maiden, permit me the honor of escorting you, and be assured that rough soldiers make way gallantly for a lady."

Her only answer was an embarrassed silence and an unsuccessful effort to release her hand. He seemed to regard her silence as consent; for he led her a few steps forward, and, in spite of her reluctance, drew her arm through his, saying:

"The closer we are together, the more easily we will slip through!"

He appeared to understand the business perfectly; then, too, some of his soldiers came to his aid, and, notwithstanding scoldings and blows, shoved the people aside.

The rest of the soldiers surrounded the young man, who vainly endeavored to avoid them. When his fine clothes came in contact with their rags, he showed his disgust so plainly that the soldiers teasingly pressed closer.

"Let me pass, do not crowd so close to me!" cried he in a tone half imploring half commanding, restraining his wrath because he felt himself to be in their power: "let me follow the young lady, I am her escort; do not pull my mantle, or you will tear the silk!" In the effort to free himself, his richly embroidered gloves, which, according to custom, he carried in his hand, fell to the ground, and, as he reluctantly stooped to pick them up, he lost his felt hat.

"Stoop once more and you will lose your head too!" shouted one of the soldiers laughing. Anthony, crimson with rage, stifled his passion, exclaiming, half in despair; "Whoever helps me through and returns my hat shall have a large reward!"

"The reward first!" cried the soldiers pressing him forward. One of them dextrously picked up the hat and pushed the gloves with his foot so that they lay almost beside the knife. The reward was produced after some wrangling over the amount. Then Anthony felt himself shoved forward so rapidly that he could scarcely keep his footing. Notwithstanding this he was overjoyed at last to reach the platform; there he found the maiden, who, through the exertions of the lieutenant, was already seated. To his great indignation he beheld the lieutenant himself, the leader of those wild troops, standing behind her, with the air of one enjoying an undisputed honor.

When Julian and the young girl approached the railing which kept the crowd from the platform, she only needed to show her pleasant face and the guard, recognizing her, greeting her with the words: "Better late than never, Fraulein Graswinckel!" to which she replied: "It was very difficult, Stephen, and Herr Anthony is not yet through." She was about to dismiss her companion with the customary bow of thanks, as she entered the gate; but Julian had no intention of leaving, he held her hand and seemed determined to enter with her.

"I do not know you, show your permit!" said the gate-keeper somewhat sharply.

"Good Stephen, let this—this officer come with me," interposed the maiden.

"I dare not, Fraulein, I must keep the places for the invited guests."

"Well! But I will be content to stand," begged Julian, smiling.

"That will cost a gold-florin," replied the guard, eyeing the stranger from head to foot.

"Fraulein Graswinckel, lend me a gold-florin," said Julian, so earnestly, that the young girl hastily opened her purse and took out a gold piece worth more than the required sum. With the indifference of a noble, Julian threw it to Stephen, declining with a shake of his head the change which the honest fellow offered. Standing behind his lady, the lieutenant seemed disposed to converse; but to this she was not at all inclined.

Irritated by her negligent silence, Julian began, speaking in a loud, reproachful tone, as if he desired to attract the attention of those around;

"Why now so moody and reserved, fairest Mabelia, after having accepted aid and protection from me? Does it displease you that I permitted myself the pleasure of remaining beside you, when you had the merciless intention of dismissing me at the entrance with a Thank you?"

"I thought—I supposed, Herr Lieutenant, that you would prefer to remain with your companions," replied Mabelia aloud. Little as she desired to attract attention, she would not neglect this opportunity of informing those around, that this peculiar person was a stranger to her.

"Oh, I understand," replied he with indescribable bitterness; "my companions, that means the troop of vagabond soldiers, does it not? Do you think I belong to their sort?"

"How can I know that you are not to be considered one of them," rejoined Mabelia, in a lower tone, as if she feared to offend him too greatly. "You are entirely unknown to me; am I not obliged to judge by your appearance?"

"And that is not in my favor," replied he with a sarcastic smile; "you are right, but I thought so wise a maiden as Fraulein Mabelia Graswinckel would not judge from externals, but would consider that a person of equal, if not higher rank, might be concealed under such rags!"

There was a marked difference between his former teasing and the tone in which he now spoke; Mabelia felt this and replied seriously and less timidly:

"I certainly would not despise any one on account of his dress; but persons of good birth usually show it in their manners. I think your conduct and way of speaking to me was not such as is proper from a gentleman to a maiden who is a stranger to him."

"A stranger whom he has assisted in distress."

"If he does not change all by his uncourteous persistence," continued she more boldly. Some-

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thing in his gentler tone made her hope that she had touched him. He replied respectfully, but bitterly,

"You are right! I was treating a charming maiden, as you are, improperly; you are right. I should have thought of my miserable rags, my rough appearance, before I went into respectable society. One forgets good manners and politeness, when he is compelled to live with such brawlers as my troopers! Thank you for the admonition, it was not undeserved! I will trouble you no longer, but give me one kind look, I ask nothing more."

This request was, perhaps, not so innocent as it appeared. Up to this moment Mabelia had spoken to him without looking at him, and had even intentionally turned from him; his commanding tone embarrassed her, and prevented any wish to see his face. When he first offered his arm, she had only noticed that her leader was a knight of sorrowful countenance; now somewhat softened by his docility, and being human, and therefore a little curious, she ventured one look at him.

(*To be Continued.*)

The Family.

INDIAN SUMMER.

When the lingering flowers of autumn,
In the frosts of the morning lie low,
And the streams have a presage of winter
In the darker, heavier flow;
When song-birds from thicket and orchard,
From nests by the wayside have flown,
And with many a shiver and whisper
The pines and the linden moan;

Then comes the sorrowful maiden,
The spirit who tenderly grieves
O'er the scattered army of summer
And o'er autumn's garnered sheaves.
She comes from the Isles of the Blessed,
And her presence possesses the air
With the odor of myrrh and spices,
And the hush of a silent prayer.

There's a rustle of dainty footsteps
On the desolate, leaf-strewn ways,
And the glimmer of shining garments
Through November's dust and haze.
There are hints of glories celestial
In the blush of the forest tree,
And the purple and golden color
Transfigures land and sea.

—*New Orleans Picayune.*

THE OIL OF PEACE.

The absence of small courtesies in the family life destroys the beauty and harmony so essential to its perfection. The lack of attention when one member attempts to speak, and the habit of all speaking together, are responsible for that confusion of talk which takes the place of the graceful conversation that is so desirable an art, and one that lends so much to the pleasure of family life—and pleasure is an important factor in its perfection. The polite formalities of "Excuse me," "Thank you," "I beg your pardon;" the habit of attention; the avoiding of subjects of conversation which arouse heated argument, are the constant offerings to hosts of people in whom we have but slight interest, and who reciprocate in kind and degree; we never think of omitting these formalities, and use them as the current coin, in polite society. Yet where should society be so polite as within the walls of home? And where does it minister so much to the happiness of the individual as in the circle that bounds his world?

Much of the awkwardness, brusqueness, lack of power of expression that handicap many people in their intercourse with the world can be traced to the lack of polite intercourse in the home: the timid one growing more timid, and losing the self-confidence which is necessary to dignity; the aggressive one being unsuppressed till he becomes a tyrant at home and a nuisance abroad.

Politeness does not mean formality; it means graceful kindness. Said a lady recently, whose manner is full of charm: "My children are my best critics. When I hear the remark, apparently rude but intended as facetious, 'Mamma has on her company manners,' I know I have offended against good taste." The charm of that household lies in the perfect manners which reduce friction to the minimum and bring social training to the point of perfect naturalness. You never think of manners when in that home.—*The Christian Union.*

"DUST ON YOUR GLASSES."

I don't often put on my glasses to examine Katie's work, but one morning not long since, I did so upon entering a room she had been sweeping.

"Did you forget to open the windows when you swept, Katie?" I inquired, "this room is very dusty."

"I think there is dust in your eyeglasses, ma'am," she said, modestly.

And sure enough, the eyeglasses were at fault, and not Katie. I rubbed them up, and everything looked bright and clean, the carpet like new, and Katie's face said:

"I am glad it was the glasses, and not me this time." This has taught me a good lesson, I said to myself upon leaving the room, and one I shall remember through life.

In the evening Katie came to me with some kitchen trouble. The cook had done so-and-so, and she had said so-and-so. When her story was finished, I said, smiling:

"There is dust on your glasses, Katie; rub it off, you will see better."

She understood me, and left the room.

I told the incident to the children, and it is funny to hear them say to each other:

"Oh, there is dust on your glasses."

Sometimes I am referred to:

"Mamma, Harry has got dust on his glasses; can't he rub it off?"

When I hear a person criticising another, condemning, perhaps, a course of action he knows nothing about, drawing inferences prejudicial to the person or persons, I think right away, "there's dust on your glasses; rub it off." The truth is, everybody wears those same glasses, only the dust is a little thicker on some than on others, and needs harder rubbing to get it off.

A GIRL'S DRESSING ROOM.

A girl's dressing room is a sure index to her character and habits. A clever woman asserted lately that she could gain a better knowledge of one of her own sex by an inspection of her dressing room than after a casual acquaintance of years, says the New York *Press*. "In fact," she continued, "when one of my sons announces his engagement, I leave no stone unturned to have the girl under my eye for her morning and evening toilet. She is judged accordingly, and from what I see I can pretty well guess the sort of a wife she will make. How so? Because we women think a thousand times more of such details than you men, and every thrifty or slovenly trait is sure to crop out then. Why, I could make out a black and white list for my marrying men friends, after this method, that would prove a safe guide to future happiness in wedlock. For instance, the girl's own room is almost an infallible indication of her tastes and necessities. I do not mean silver-mounted toilet articles, a lace-draped dressing-table, or full-length mirrors. They are well enough if she can afford them, but the first thing to note are her books and pictures, her sewing basket, her toilet articles. It is worth while catching a glimpse of her closets and drawers, as they speak volumes for or against their owner's tidiness. When gloves are rolled in a hard knot, veils jammed under salve-pots, ribbons tumbled in with powder and hairpins, beware. That kind of thing is eloquent of curl-papers at the breakfast-table, muddy coffee and cold biscuits to come."—*Christian at Work.*

PROVERBS XXXI. 21.

The thrifty housewife is not the product of this boasted nineteenth century. Solomon knew her well, and had her in mind when he wrote: "She is not afraid of the snow for her household; for all her household are clothed with scarlet."

We must believe that the thrifty housekeeper of Solomon's time didn't wait for the snow to come before she began to get ready for it. The philosophy of the Arkansas dweller formed no part of her creed. She believed rather with Bion, one of the Seven Wise Men of Greece, that "the time to mend the plow is when it is broken," not when it is time to plow.

Last spring our model housekeeper, when she washed her bedding and put it away for the summer, left it all ready for use when cold weather should come, and now she has only to go to her closets and supply her beds as need suggests. All summer she has been planning her fall and winter campaign of work so as to be ready to meet exigencies when they arise. Perhaps in her household note-book she has lists of things to be done, so that nothing shall be overlooked or neglected. In the bureau devoted to the sewing machine and its belongings all her materials are gathered together. There are garments cut out and ready for the making; there are garments that have been ripped up, washed, pressed, and are waiting to be made over when the time comes. There are garments to be mended, or to be finished after all the machine work is done on them. In some happy, leisure moments, when she felt like it, she has begun fancy work to be picked up at odd moments, or as a rest from the monotony of plain sewing. Christmas gifts are planned and will be finished in due season without any "rush" as the holidays come nearer.

And so "without haste and without rest," as the seasons come and go, our thrifty housewife keeps in advance of them, and fears neither the summer's heat nor the winter's cold, for she has discounted anxiety by her industry and forethought.—*The N. Y. Christian Advocate.*

A BOY GROWN UP.

Young people rarely realize, when criticising their elders, that the traits or habits that seem to them obnoxious were formed in early life If their manners are rude, if they lack tact, if they are not well informed, it is because they have not made use of their opportunities. Manners are the truest indication of character. A discourteous person is both careless and selfish, for the best manners are but the expression of the Golden Rule; they are the card of introduction to strangers. A friend can introduce you to good society, but he can not keep you there; that depends upon yourself. A boy of kindly nature is rarely rude. A boy of selfish nature is polite only when his own desires are not interfered with. Every man is the result of his own boyhood and youth. If he has read good books, kept himself informed of passing events, he becomes what the world terms a well-informed, intelligent man. If he has wasted his time in trifling conversation, read only sensational books

and papers, neglected to develop the talent which he surely possesses, he becomes a superficial, a tiresome, if not a wicked man. If as a boy he has not cultivated the graces and amenities of life, he can not expect to become that most delightful of men—a polished gentleman. If as a boy he has not studied to avoid collisions with those about him, has not recognized the rights of others, has not cultivated a desire to lead men to higher motives, to give to others the benefit of his own opportunities, he becomes that most unfortunate person, a tactless man—a nuisance wherever people are brought together. One of the lessons every boy can learn is to watch those men who arouse adverse criticism, and carefully avoid their habits, both of mind and body. Remember the old adage, "By others' faults correct your own."—*Christian Union.*

Youth's Department.

THE BOY WHO WOULD NOT GO TO BED.

You may think him a dunce,
But he begged for once
He might sit up all night, or as long as he pleased.
The nurse was in tears,
With her murmured, "My dears!"
But only the louder and faster he teased.

Overhearing the din
His father came in;
"Wish to sit up all night, John?" he wrathfully cried:
"You shall have your request
Till you've learned we know best;
Nurse can go; I will stay at this naughty boy's side."

When two hours had passed
John grew sleepy at last,
And so tired that he feared he would fall from his chair;
But attempting to go
Heard his father's stern "No!
Keep your seat at the table; your place, sir, is there."

O, how slow ticked the clock,
With its dickory dock,
(For his father insists that the boy keep awake),
Till quite humbly he said,
"May I please go to bed?
I've found you were right, and I made a mistake."

His father said, "Yes;"
And now you can guess
If ever that boy did the same thing again;
No sermon could preach,
No punishment teach,
A lesson more clearly than he learned it then.

Now, boys, when you're told
That it's bedtime, don't scold
And say that you feel just like keeping awake.
Sitting up all night
Isn't such a delight;
Just try it for once, and you'll own your mistake.

—*Western Recorder.*

AN ARGUMENT.

"But, mamma," said Minnie, looking grave but determined, "I *shall* have to wear this dress, because my only other white one that is clean is too tight for anything; it hurts me so that I can hardly breathe."

"I'm sorry, daughter," the mother said, with equally determined face; "but you surely see that such a delicate muslin as that you have on is not suitable to wear to a lawn party. It will tear as easily as lace."

"But I've *got* to wear it, you see," said Minnie, with a touch of impatience in her voice. "You don't want me to wear tight clothes, you know."

"And what reason have you for wearing that broad, blue sash?"

"Well, mamma, you know it is the only one that matches nicely with this dress and these stockings, and things ought to match."

"Yes; and why must the stockings be worn?"

"O, well," said Minnie, catching an end of the sash and twisting it, "I suppose I *could* wear other stockings, but I thought with my nice, new slippers these would look the prettiest, and I didn't think you would care."

"Does it seem to you that 'nice new slippers,' that were bought to wear only in the house, are the proper things for lawn parties?"

"No'm; but I had to put them on. My boots have the ugliest great nails sticking into my toes; I could hardly walk around last night; so, of course, I *had* to put on the slippers."

Very grave looked the mother. It was a sad fact that she had never heard of the dress that was too tight, or of the fearful nails in the high-buttoned kid boots, until this moment. Could it be possible that her little daughter was tempted, by her desire to appear in her fine, new clothes at the party, to speak not quite the truth? She sat thinking for a full minute before she decided that her child needed a severe lesson.

"Minnie," she said, and the little girl knew that when her mother spoke in that tone, and called her by her full name, there was no more chance for argument, "you cannot wear that dress, and that sash, and those slippers and stockings to the lawn party."

Now it was Minnie's turn to consider. She looked down and fitted the toes of her slippers most carefully into a figure of the carpet.

"Well," she said at last, drawing a long sigh, and looking as though the sorrows of life sat heavy on her heart, "I suppose I can go and change all my things; but I shall be very late. It is time to go now."

"Yes," said the mother, her face most sad, "you may change all your things. Put on the calico that you wore this morning, and your every-day boots."

"Mamma!" gasped Minnie, "don't you mean to let me go to the party?"

"There is nothing for you to wear, my daughter. I suppose you would not like to go in your every-day clothes, and you say your other white dress is too tight, and the nails in your kid boots hurt your feet. So, of course, you will have to stay home. If I had heard of this before, I could have altered the dress and had the boots put in order; but you know you have never said anything about it before."

Then was Minnie's face very red. "I can wear them, mamma," she said, turning away. "They are not very comfortable, but I can stand it."

"No, daughter, I cannot allow you to 'stand it.' You know I do not wish you to dress so you can 'hardly breathe,' nor wear shoes in which you can 'hardly walk around.' I see nothing for you but to remain at home."

Poor little Minnie! It was a hard lesson. She went to no lawn party that afternoon; she sat on the back piazza in her dark calico dress and thick boots and sobbed. She had grown so used to making little bits of things into great ones when it suited her convenience to do so, that she actually did not realize that she was telling what was untrue. I know some other little people who have the same bad habit.—*The Pansy.*

DOT'S WELCOME.

Dot Hunt was as sweet a child as you ever saw. She was beautiful, too, and everybody loved her because she was lovely. She was an only child of a wealthy widow, and her home was one of elegance and culture. There never was a kinder or more generous child or one more compassionate. If while driving in the grand carriage beside her mamma, she saw a child grieved or injnred, she was not happy until something was done to comfort or help it. If a beggar child came to the door, she turned beggar, too, begging Ann, the cook, to feed the hungry.

But Dot was only five years old. I tell you this so that you will not wonder at what I am about to relate.

Dot went to church for the first time, one bright summer day. She was a perfect blossom in her snowy white dress, with a bunch of rosebuds fastened in the broad sash.

At the church door stood a plainly dressed woman with a very sad face, and beside her a little girl of perhaps ten years of age, the latter wearing a calico dress and a very common-looking brown straw hat. People were going into the church very fast, but no one seemed to notice the sad-looking woman and her daughter. Presently a sunshiny voice broke the icy coldness of the church-goers; it was Dot's.

"Isn't you doin' into church?" asked Dot of the little girl.

"It isn't our church; we're strangers; we don't know where to go," answered the little girl.

"It's God's church," Dot said reverently; "Come with mamma an' me, there's lots of room in God's church."

The weary woman looked into Mrs. Hunt's face questioningly, and although the latter's face flushed, she seconded her little daughter's hearty invitation.

"Yes, do come with us, please," she said, "we will be glad to have you." And presently, seated side by side in "God's church" were the children of poverty and wealth. There had been a number of witnesses to the pretty scene, and more than one face flushed with shame as the minister during his reading, gave this passage, "I was a stranger and ye took me in."

Was it Jesus looking through that sad woman's eyes? Jesus looking through her little daughter's eyes?

"Inasmuch as ye have done it unto the least of these, ye have done it unto me."

And after the service, more than one richly dressed lady shook hands kindly with the "strangers," and made them welcome.

Dot never knew how forlorn, how home-sick, how desolate, those two strangers had been before her gentle welcome reached their souls, but her first Sunday at church had taught some "children of larger growth" a lesson sadly needed.

And lo! how great a tree grows from a little acorn. The "strangers" who had come to the city from a bereaved home, from which death had taken beloved ones, and money had taken wings, found friends and pleasant and profitable employment. How far a little candle throws its beams!—*Ernest Gilmore in Morning Star.*

Pleasantries.

A little girl in Pennsylvania, who had an attack of dyspepsia the other day, described the sensation very concisely when she said: "I dess I must have eaten my dinner on top of my breaf."

Relative—"Well, I sincerely hope you will be happy with him, 'Mandy. Is he a steady young man?" Miss 'Mandy—"Steady? My goodness! Aunt Judy, he's been coming to see me for more than eleven years!"—*Chicago Tribune.*

Mrs. Tessau: "You don't know how much I am enjoying Professor Watervliet's lectures on 'Herculaneum.' So clear and concise, they're positive revelations!" Mrs. Rolly: "Let me see—who was Herculaneum, my dear?" Mrs. Tessau: "I haven't made out yet; but he was either one of those Romanesques or a Gaul or something of that kind. There's another lecture to-morrow afternoon."

NOTICE.

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THE REFORMED CHURCH MESSENGER,
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THURSDAY, NOVEMBER 19, 1891.

THE fall communions in most of our churches we presume are now over. The weather with few or no exceptions was favorable, which seemed to be a special favor to our country congregations, many of whose members live at a distance from their churches, and all of them do not have carriages to take them where they wish to be when communion day comes around. It was our privilege to administer the communion to three congregations which were without a pastor to go in and out before them. The sere, the withering leaves still hanging on the trees foretold the approach of storms and wintry days; but they had not yet made their appearance; the sun shone down benignantly as if leaving us with its best wishes; and the roads were in good condition—the best of summer pikes. As a consequence people were seen wending their way to the church from all directions, some of whom at least could not have gone there under other circumstances. There was a large number of elderly women present at the Lord's Table, but the elders of Israel were comparatively few. Why was that so? It is the case in other places, as we know, a fact no matter whether we can explain it or not. Old men ought to be looked after. Sometimes it is supposed that they are so hardened in their ways that there is no use of trying to get them to change their lives. But this is not always the case as we happen to know. We have found some of them apparently only waiting for some proper person to speak to them and encourage them to join the church and prepare themselves for another world. It is a dreadful scene to witness, an old man dying without hope.

DIES IRÆ.

The study and contemplation of the facts of the Gospel and of the work of the Spirit in upbuilding the kingdom of heaven on earth and in the hearts of believers, naturally leads the mind to consider the end of all things, the coming of Christ in glory, and the final judgment of all men. In past ages when religion ran too much in pessimistic channels, the great day of the Lord was too often regarded as a day of wrath—a dies iræ almost exclusively. But like everything else it has two sides, and each one spreads out before the beholder in strong relief according to the side on which he has taken his stand. On the one side is inscribed the word *wrath* in large letters: on the other side those in position to see may read such words as these, peace, joy, salvation, glory, honor and power be unto Him that sitteth on the throne and unto the Lamb for ever and ever. Such lessons as these thoughtfully perused cannot fail to have their proper effect upon our hearts and minds as we stand afar off and contemplate the great day of the Lord. They are just what the great apostle of the Gentiles in various ways taught the brethren in his day, when he told them among many other things, "to walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil."

THE HARVEST IS PAST.

Such is the melancholy reflection of the prophet when his people had failed to avail themselves of the opportunities offered to them in time to escape from the tyranny of their enemies. Such, too, will be the sad lamentation of all those who sin away their day of grace by neglecting to listen to the calls of the Gospel until it is at once and forever too late. But the words just cited need not necessarily be connected with feelings of sorrow or remorse. It is quite easy for us at this time to say that the summer is ended, and we are saved from suffering and want through the favor of Providence in giving us most plentiful crops of every kind. Why then should we not be able to say, now as the year draws towards its close, that in addition to the privileges we have enjoyed in the harvest fields of the Gospel, we are saved, or at least that we are not yet lost. Thus many are at liberty to describe their situation, but, alas! too many must take up the refrain of the prophet and say they are not saved.

THE DR. BRIGGS CASE AND REVISION.

The Presbyterian papers have been furnishing some interesting reading upon these two topics. Especially is this true of the first, within the last several weeks. The trial of Dr. Briggs for heresy was set for Nov. 4th, and as that date drew on, his case was argued in its several phases, pro and con, in nearly all the periodicals of his Church. On the one hand it was maintained that the learned doctor was misunderstood, and that his categorical answers to questions propounded by the directors of Union Theological Seminary made it clear enough that he was not guilty of heresy. On the other hand the contention was that heresy was patent, as clear as the nose on a man's face, in his inaugural address; that his answers to the director's questions did not relieve the case, and the right thing for the New York Presbytery to do, was to say so, and turn him out of the Church, or in some other form, place him under its ban.

At length the day of trial arrived. Dr. Briggs appeared, and made answer to the sufficiency of the charges and specifications alleged against him. Whereupon a resolution to dismiss the case was adopted by a vote of 94 to 39. More than a two-thirds, not far from a three-fourths vote—certainly a very desirable judgment. The affirmative vote comprised 71 ministers and 23 elders. The negative, 26 ministers and 13 elders. This decision was appealed from by Dr. Birch, chairman of the committee preferring the charges. So the case goes up to the District Synod, and no doubt from there it will go to the General Assembly.

The Presbyterians have been holding their fall meetings, and have had before them the tentative report of the Committee on Revision, for criticism and suggestion. The action of a number of these has appeared in the church papers. From what we have seen of these, one thing seems to be clear, and that is, that the urgency for revision has not one whit abated. Some of those who are averse to any revision, maintain their opposition by objecting to some of the proposed changes, while others in a stolid way approve. Princeton has issued its dictum as averse to revision in a labored article in the *Presbyterian* and *Reformed Review*. On the other hand, not a few propose a more extensive and radical revision, while a few of them adhere to the proposition to allow the Westminster Confession to remain unrevised, and form a brief creed which shall stand for the rule of doctrine in the Church.

We take it, that when the Committee on Revision come to consider the comments of the Presbyteries, they will find that the difficulties of their general work have been intensified rather than relieved. While some adhere to the high-toned Calvinism of the Confession, others in varying measure would have it softened and modified down, if not to its elimination, at least to a suppression of the utterance of its sterner features.

We are more and more convinced of the justness of the opinion expressed by the MESSENGER, some time since, that some of our good Presbyterian brethren do not yet see what is involved—what is the underlying moving spring of this revision movement. They will find more and more as the moving power reveals itself, that it is a growing dissatisfaction with the central principle of the theology of the Westminster Confession. Not that the dogma of the Divine Sovereignty is not true, but that it is not, and cannot be the fundamental principle of Christianity. In a system of natural theology, the Divine Existence and at the same time the Divine Sovereignty, is the central principle, but not in a system which is shaped and fashioned by the power of redemption.

The fond imagination that the unrest in our sister Church will be speedily allayed, by a few softening and modifying changes in their Confession, is a mistake, and as the revision movement goes on, they will find it to be so. What is needed in the case is not a revision, but a restatement of Christian doctrine from the foundation stone up. And we venture the forecast, that the Presbyterian Church will not find rest until it is done. Builders may reject that stone, and seek to use it as mere *building material*, but it is the only true *foundation stone* all the same.

Synodical Editors.

(Elected by the Synods.)

Eastern, ... REV. JONATHAN H. PANNEBECKER.
Pittsburgh, ... " DAVID B. LADY.
Potomac, ... " J. SPANGLER KIEFFER, D. D.

EVANGELISTIC AND EDIFYING PREACHING.

One hears and reads much in these days, of evangelization and of the necessity of evangelical preaching. There are great masses of men who, though living in a nominally Christian land, are not reached by the Gospel. To them, somehow, the Gospel and the means of grace must be brought. Every earnest minister of Christ feels this state of affairs as a burden upon his mind and conscience, giving to his ministry a somewhat sombre and melancholy character. He readily assents to the immediate and urgent necessity of evangelistic preaching. He rejoices over all genuine endeavors to reach and convert the unconverted. He is not disposed to complain even when what might well seem an exaggerated emphasis is laid upon this particular form of Christian activity.

Still, one cannot help thinking that all that needs to be said and done in these peculiar circumstances might well be said and done without any disparagement of, or injustice towards, any other and kindred interest. In order to protect the rights of what is called evangelistic preaching it ought not to be necessary to speak contemptuously of preaching which is not evangelistic, or rather, which is not evangelistic in the particular and narrow, but only in the larger and wider sense of the word. We have recently observed a tendency to speak in terms of disparagement of the kind of preaching denominated (not without something remotely akin to a sneer) "edifying;" the preaching, that is, which has for one of its chief objects the building up in the faith and hope of the Gospel of those who are already Christians. Of this preaching it is said that it

may well be questioned whether it "amounts to much." The only kind of preaching, it seems to be affirmed, for which there is any neeed or any room in the Church, at the present day, is that which has for its supreme object the conversion of the unconverted.

To genuine earnestness and zeal one is almost ready to pardon everything; and it is easy to see how natural sentiments like these may be, at a time when the sound of the Gospel is a stranger to the ears of the great multitudes of people. Nevertheless, overstatement is always a weakness and an injury, and it is evident that there is a tendency to overstatement on this subject. We seem to be all of us the victims, more or less, of a fatal proclivity toward narrowing and excluding ways of thinking. We insist upon saying, "This *or* that is true," whereas we ought to say, "This *and* that is true." We say, "These things ye ought to have done," whereas we ought to say, "These ought ye to have done, and not to leave the other undone." We are not large enough; half our errors are the result of this fatal smallness. The present is a case in point. The Dominion of Preaching is very large; there are different departments in it; it contains more provinces than one; let no man seek to dwarf it to the dimensions of a single province. It used to be considered one of the marks of a good and faithful preacher of the Gospel, that, under his preaching, both "saint and sinner" received his portion in due season. Now, according to the view we are considering, all this would appear to have been changed. The "saints," if such there be, are scarcely, if at all, to be regarded; only the "sinners" have claims. The only kind of preaching that is worthy of the name, is that which is addressed, not to persons who are already Christians, but to the godless and unconverted, for the purpose of accomplishing their conversion.

It may be said that this is the one great object of the coming of Christ and of the preaching of His Gospel? Did not our Saviour say, "For the Son of Man is come to seek and to save that which was lost?" This is indeed a great truth, never for a moment to be lost out of mind. But the word "lost,"—is it not a very large and comprehensive word? We are all of us lost; the "saint," in the New Testament sense of the word, is lost as well as the sinner; we are all of us poor, lost, undone sinners. And the preaching of Christ's great Gospel, whether it be addressed to those outside, for the purpose of awaking them from the deadly slumber of sin, or to those in the fold, for the purpose of building them up, in faith, and hope, and love, unto everlasting life, has for its object, in either case, the seeking and saving of "that which was lost."

One cannot help thinking, at times, that false and unwarranted influences may possibly be drawn from that infinitely beautiful and touching Parable of the Lost Sheep, which teaches us so much of God's unspeakably tender love and compassion towards us, and of our lost and miserable condition, wandering afar from Him. One feels disposed, at times, to lift up a gentle protest against the use that is sometimes made of this parable, and to put in, as it were, somewhat of a plea for the ninety-and-nine. These, too, are sheep; they belong to the flock; they are not above the necessity of being cared for. There is nothing in this parable, rightly understood, which implies any disregard or neglect of the ninety-and-nine. There is nothing in it to warrant our defining a shepherd as one whose chief or exclusive work it is to go in quest of lost sheep. Is it not imbedded in the very name, and does it not belong to the very idea of a shepherd, that it is his office to feed the flock, watching over the sheep, providing for their wants, protecting them from danger, following after and bringing back that which wanders away and is lost. The faithful shepherd has much to do, and his heart is a large heart. Unspeakably dear to him, and for the time being, until he find it, absorbing his love and care, is the lost sheep. Dear to him, also, and not without claim upon his heart, are the ninety-and-nine "that went not astray."

Let room be made; for there is room for all. Let not the saint rob the sinner, nor the sinner the saint, of his portion of meat. Let not the preaching which aims at the development and culture of Christian character, be oblivious of the urgent necessity of preaching that is evangelistic; and let not the preaching that is evangelistic disown and repudiate the preaching that is simply "edifiying." After all, it is no small thing to "edify;" for to edify is to build up, and, if one may judge by the New Testament, one of our greatest needs is that of being built up in Jesus Christ. J. S. K.

For Reformed Church Messenger.

DR. GERHART'S INSTITUTES.

Extracts from Reviews.

From the *Presbyterian Journal*, Philadelphia:

"Prof. Gerhart has constructed his work for class-room study as well for general reading. He writes clearly and in Christian spirit, and makes a valuable addition to our theological literature. Prof. Schaff furnishes a significant Introduction."

From the *New York Observer:*

"The first volume of this elaborate work has appeared. A second, which will complete it, is to appear in due course. The book does credit to the learning and ability of the author. It is not a mere reproduction of any of the old systems of the Reformed, but a fresh and vigorous handling of the substance of revealed truth.

"The author's discussion of theology proper, of the Trinity, and of Creation and Providence, is profound and able, and his work is an important contribution to the theological literature of our time. We shall await with interest the appearance of the second volume."

From the *Baltimore Methodist:*

"Dr. Schaff's introduction is itself a commendation of this work. Its careful reading shows the acute discrimination of mind and good judgment for which he is distinguished.

"The work which this volume begins promises to have a value that will give it a permanent place among the theological treatises of our times. There is a strong grasp and clear expression of Biblical theology in its fundamental and vital constituents, and in their essential relationship.

"Book 2, treating of the Christ-idea, or the principle of Christian doctrine, pages 92–202, is a masterly unfolding of the root of all Christian doctrine in the living divine Christ, and of its unalterable dependence upon Him.

"The work, when completed, promises to enlarge the knowledge and stimulate the thought of studious and earnest men in all our denominations."

From *The Living Church:*

"The author claims for this work, of which the present is the first volume, that it is the first attempt on the part of English or American scholarship to produce 'a doctrinal system in which Jesus Christ stands as the central truth.'

"The style is admirably clear. It is very rarely that we find any obscurity in the argument. The author applies his governing principle with great consistency. Nevertheless we cannot speak of the work with unqualified praise."

From *The Presbyterian Review*, Toronto:

"In the work before us we have an able and courageous attempt to construct a work on the Doctrines of the Christian religion, which shall be thoroughly scientific and in full accord with the best Biblical scholarship.

"The ability displayed in the present volume is quite conspicuous, the spirit is truthful, earnest and devout, and with whatever success the Christological conception of the writer (so far as it is peculiar) shall be applied, his work can hardly fail to be an important contribution to the theological literature of the period."

Extract from the Contract between the Publication Board of the Reformed Church in the U. S., and the Proprietor of the Reformed Church Publication House.

"It being distinctly understood and agreed between the parties that the Synods of the United States, Pittsburgh and Potomac in consideration of the terms of this lease agree that they jointly or any one of them will not establish or themselves conduct or have conducted for them a publishing house or houses, nor publish any books or periodicals, nor endorse any periodicals that may be published by any private party or individuals either within or without their respective bounds."—Minutes of Synod, 1888.

From the *Religions Telescope*, Dayton, Ohio:

"To those versed in theological literature it would seem that there is no room for another work on theology. But Dr. Gerhart has thought otherwise; and by seizing upon the Christ idea as the central thought he has succeeded in giving to the world a book that will be read with interest and profit, no matter how many other able treatises on theology the reader may have examined.

"His method, as compared with that usually pursued by writers on dogmatics, is new, and not only has the merit of originality, but of exalting to its proper place in a system of theology the great thought to which all Scripture points, around which all Christian teaching must cluster, and to which all systems of theology must point. Dr. Gerhart is a thorough scholar and a profound thinker; and to the performance of the task he imposed upon himself he has devoted his best energies. This is evidenced by the fact that he has given to the world a work of rare merit—learned, conservative, discriminating, orthodox; a work that is an honor to its author and to his Church, and a valuable addition to the science of Christian theology. His style is simple, concise, plain. Labored utterances and obscure sentences are wisely avoided. He expresses himself as one who has no other object than to intelligently convey his thoughts to his readers. We shall hail with joy the appearance of his second volume."

THE PRESIDENT'S THANKSGIVING PROCLAMATION.

It is a very glad incident of the marvellous prosperity which has crowned the year now drawing to a close that its helpful and reassuring touch has been felt by all our people. It has been as wide as our country, and so special that every home has felt its comforting influence. It is too great to be the work of man's power, and too particular to be the device of his mind. To God, the beneficent and the all wise, who makes the labors of men to be fruitful, redeems their losses by His grace and the measure of whose giving is as much beyond the thoughts of man as it is beyond his deserts, the praise and gratitude of the people of this favored nation are justly due.

Now, therefore, I, Benjamin Harrison, President of the United States of America, do hereby appoint Thursday, the 26th day of November present, to be a day of joyful thanksgiving to God for the bounties of His providence, for the peace in which we are permitted to enjoy them, and for the preservation of those institutions of civil and religious liberty which He gave our fathers the wisdom to devise and establish, and us the courage to preserve. Among the appropriate observances of the day are rest from toil, worship in the public congregation, the renewal of family ties about our American firesides, and thoughtful helpfulness towards those who suffer lack of the body or of the spirit.

In testimony whereof I have hereunto set my hand and caused the seal of the United States to be fixed.

Done at the city of Washington, this 13th day of November, in the year of our Lord one thousand eight hundred and ninety-one, and of the independence of the United States the one hundred and sixteenth.

(Seal) BENJAMIN HARRISON.

By the President.

JAMES G. BLAINE,
Secretary of State.

Poetry.

IN NOVEMBER.

DUNCAN CAMPBELL SCOTT.

The ruddy sunset lies
Banked along the west,
In flocks with sweep and rise
The birds are going to rest.

The air clings and cools,
And the reeds look cold
Standing above the pools
Like rods of beaten gold.

The flaunting golden-rod
Has lost her worldly mood,
She's given herself to God
And taken a nun's hood.

The wild and wanton horde
That kept the summer revel
Have taken the serge and cord
And given the slip to the Devil.

The winter's loose somewhere,
Gathering snow for a fight;
From the feel of the air
I think it will freeze to-night.

—*November Scribner.*

Selections.

He that allows himself everything that is permitted is very near to that which is forbidden.—*St. Augustine.*

Transact business with the men of the world like a person in a shower of rain, staying no longer than is indispensably necessary.

Let no knowledge satisfy but that which lifts above the world, which weans from the world, which makes the world a footstool.—*Spurgeon.*

Never despair.
Pray, rather; for God seeks and loves you, too.
Pray, looking up to heaven. Awaiting you
Christ's arms are outstretched there.

—*Turquety.*

Look upon the bright side of your condition; then your discontents will disperse. Pore not upon your losses, but recount your mercies.—*Watson.*

The pale descending year, yet pleasing still,
A gentler mood inspires; for now the leaf
Incessant rustles from the mournful grove,
Oft startling such as, studious, walk below,
And slowly circles through the waving air.

—*Thomson.*

Humiliate yourself because you have fallen; but do not humiliate yourself for your repentance. Blush because you have fallen a second time; but do not blush because you have risen a second time. No false shame; for new wounds there must be new remedies.—*Tertullian.*

Plough deep!
Sow not thy precious seeds
Among the scarce uprooted weeds,
Or thou shalt weep
To find thy crops all choked and dead,
And nought but thorns and tares instead.
Then plough down deep,
The promise ringing in thy ears,
That those who sow their seeds in tears,
In joy shall reap.

—*A. G. Evans.*

The grand revolution in the state of the mind which repentance brings with it, is a sense of the authority of God ever present, to wield the ascendency of a master principle over all the movements, calling forth every purpose, and carrying it forward through all the oppositions of sin and Satan.—*Chalmers.*

Science and Art.

The Pleiades appear to the naked eye to number six or seven or a dozen stars. Viewed through a three-inch telescope you may see perhaps three hundred. If a sensitive plate is exposed for four hours it will show from the group 2,326 stars.

A parasite growing on plants of the *Strychnos* genus contains neither strychnine nor brucine. The mistletoe growing upon the oak does not contain the blue tannin of the latter, but exclusively a green tannin. In like manner other parasites are shown not to absorb the peculiar principles of their hosts.—*A. Chatin.*

It has been noticed that icebergs in bays where they are manufactured, always float down toward the main ocean, no matter whether the wind and tide are both against them. This is explained by the density of warm and cold water. Cold water, being heavier, sinks to the bottom, and warm water is pushed by the heavier cold water to the top. The cold water from a glacier must, therefore, always be flowing at the bottom of the bay that receives it, toward the warmer water at the equator; and as the larger part of an iceberg is under water, it is borne along by this colder undercurrent, no matter which way the thin upper surface may be flowing. It would seem that in the deeper channels of the ocean's bed there must be always a current of cold, heavy water running down toward the equator, from the melting ice of the arctic regions.

Items of Interest.

Sandringham Hall, the residence of the Prince of Wales, was partly destroyed by fire.

Prof. Paul Haupt, the Assyriologist of Johns Hopkins University, who is to edit a new translation of the Bible, is but 33 years old.

There are twenty-three widows and daughters of Revolutionary soldiers who still draw pensions, though the last male survivor died long ago.

A despatch from Montreal says that there is a strong feeling in the province of Quebec in favor of independence, while in Ontario the annexation movement is constantly getting stronger.

The United Presbyterian Synod of Pittsburgh has confirmed the finding of the Presbytery of Monongahela, in the case of Dr. Wm. J. Reid, who was condemned for the offence of marrying Rev. Dr. Ewing, a minister of the same church, to his deceased wife's sister.

The Seminary of the Archdiocese of Philadelphia numbers 146 students at present. The course of studies embraces ten years. The annual expenses amount to $40,000, which are raised by an annual collection taken in the Roman Catholic churches in Philadelphia.

The New York Presbytery of the Reformed Presbyterian Church, in New York, adopted a resolution abandoning the proposed prosecution of the Rev. Dr. Milligan and the Rev. Mr. Carson, who were accused of violating the laws of the Church in urging the members of their congregation to vote at political elections.

Grain Inspector Clausen, of Minnesota, reports that wheat is being received at Duluth at the rate of 1,000,000 bushels per day, eclipsing all former records, and that the combined receipts at Duluth and Minneapolis on Monday were 1,500,000 bushels from the farms of Minnesota and the Dakotas, "a record which has never been equalled."

Some time ago the Presbyterians of Bundoran, Ireland, let their church to the Episcopalians while the church of the latter was undergoing renovation, and the Presbyterians of Donegal have just done the same thing by giving their church to the Episcopalians for a mid-day service while the Episcopalian church is being repaired.

On October 23, three or four inches of snow covered the ground at Worcester, Mass., and in the orchards the unpicked red Baldwin apples peeped out from the snow-covered branches. It is the earliest snow in that vicinity since 1876, when there was a heavy fall on October 15. When the snow came last week, the flowers were still in bloom, and the leaves had scarcely turned to the autumn colors.

A terrible earthquake occurred in Japan last week, which destroyed the towns of Nagoya, Gifu and Ogaki. All the public buildings and most of the smaller structures in these places were thrown down. A fire which broke out among the wrecked buildings in Nagoya completed the work of destruction. It is estimated that the total number of persons who lost their lives by the disaster exceeds 3,000. Many vessels are reported to have been wrecked in the vicinity of Hiogo. The number of Europeans who lost their lives by the terrible visitation is small.

Hints and Recipes.

Knives may be fastened into their handles by melting together a little resin, about half as much flour of sulphur and a little fine sand or brick dust. Pour this into the empty handle, heat the part of the knife which goes into the handle and insert while hot.

A suggestion for a sofa-pillow that will appeal to many women is that of using a black silk hemstitched handkerchief, and outlining some simple design, say corn-flowers or daisies or pansies, in color. A very pretty sofa-pillow was seen this summer made of a large white linen handkerchief, in the center of which an initial had been embroidered.

AN AGREEABLE DENTIFRICE.—One of the most agreeable of dentifrices is to be found in a few drops of tincture of myrrh in a glass of water. It not only cleanses the mouth, making it fresh and sweet, but it is an excellent tonic for the gums, and arrests decay. It also has the merit of being very inexpensive, as ten cents will buy enough to last a year.

FOR THE HANDS.—"Amandine" is very good. Here is a different and simple preparation that can be made at home. Take two ounces of mutton suet and two of glycerine, put them in a small white jar and stand in a warm oven until the suet is melted. Then add a few drops of lavender or rose water, and stir the whole briskly while cooling, otherwise the suet and glycerine will separate. Mutton tallow is one of the best skin emollients, but is rather hard to rub in unless combined with a softer substance. Glycerine and rose water, mixed in the proportions of one-third glycerine to two-thirds rose water, is also very good for the hands. The great secret of success in skin unguents is to find out what suits the individual cuticle, as the harsh, dry skins and the moist ones require different applications.

Farm and Garden.

We have got to reach the keeping of one cow to every acre of cultivated land before we reach the greatest possible profit. The sooner we reach this the better it will be, and then we may try to do better if we can. And with this economy of feeding we must be ever striving for increased yield by the improvement of the dairy stock.

YEARLING GRAPEVINES BEST.—The notion that a grapevine will come into bearing earlier, because it has grown two or more years without transplanting, is a mistake. Older trees do sometimes bear earlier, because when set out the check to growth from too much loss of roots induces fruitfulness. But the grapevine follows a different law. The more rapidly it grows and the less the growth is checked the more and better fruit it will produce. The rule of pruning severely does not argue against this principle. The pruning of the vine is done while its buds are dormant. The more of the old wood is cut off the fewer buds are left into which the growth of the following season must be concentrated. A well-rooted yearling, growing one shoot only the first season, will bear grapes as quickly as an older vine set at the same time.—*American Cultivator.*

ABOUT PRESERVING FENCE-POSTS.—A well-known Illinois fruit grower—Mr. Parker Earle, of Cobden—while building an orchard fence several years ago, tried many plans for preserving posts. Last winter he had occasion to remove the fence and noted the condition of the posts as follows:—Those set with no preparation were decayed an inch or more in thickness; those coated with a thick wash of lime were better preserved, but were quite seriously attacked by worms; those posts coated with hot tar were as perfectly sound as when put in the ground, and those painted with petroleum and kerosene were equally as sound and as good for setting. Let the posts get thoroughly dry, and then, with a pan of cheap kerosene and a whitewash brush, give the lower third of the post—the part to go into the ground—two or three applications of oil, letting it soak in each time. Posts so treated, Mr. Earle says, will not be troubled by worms or insects of any kind, and will resist decay to a remarkable degree. This he finds to be the simplest, easiest, cheapest and best method of preservation.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch St.

COURAGE. A Story wherein every one comes to the conclusion that the Courage in question proved a Courage worth having. By Ruth Ogden, author of "A Loyal Red Coat," etc., with twenty original illustrations by Frederick C. Gordon. New York: Frederick A. Stokes Co. Price $1.25.

The title page of this book as above given makes known its character. It is a very readable story and has its moral and valuable lessons. It is very handsomely printed, and is just the book for a Christmas gift to a little girl.

OUR BESSIE. By Rosa Nouchette Carey, author of "Aunt Diana," etc. Illustrated. Philadelphia: J. B. Lippincott Co. Price $1.25.

This is a book in which the already well-known author describes so faithfully and clearly the English home-life. It is one of the best efforts of the author. She tells a very interesting story for girls.

DIE KRIPPE EIN BILDEBUCH ZUM AUFSTELLIN. Verlag von J. F. Schreiber in Ershugen bei Stuttgart.

Through the International News Co., 83 Duane street, New York, we are in recept of this beautiful colored representation, in folding card board, of the three scenes in the Birth of Christ. It is a handsome, instructive and appropriate addition to the things that go to make Christmas Day a joy to the little folks. Price $1.25.

WANTED—ANTISEPTIC CHRISTIANS. By Maud Ballington Booth. Fleming H. Revell Co., New York. 25 cts.

This booklet is from the pen of the daughter of General Booth, who is claimed to be one of the most energetic Christian women of the day. She discusses the question of "Qualifications for Service." It is a plain and forcible address to Christians.

THE STARTLED SEWING SOCIABLE. By Mrs. L. H. Crane. Fleming H. Revell Company, New York. 25 cts.

This is another booklet that conveys to the reader a solemn and important lesson, based upon the Scripture that begins with "Inasmuch."

THE DEW OF THY YOUTH. By Rev. J. R. Miller, D.D. A Message to Endeavorers. Fleming H. Revell Company, New York. 25 cts.

This is another of the publisher's popular vellum series. It is of a devotional character. Written as it is, for the young, it is calculated to impress them to lead pure lives—pure indeed as the morning dew.

TEMPTATION. By Rev. James Stalker, D.D. A Talk to Young Men. Fleming H. Revell Company, New York. 25 cents.

Another of the "Vellum Series." In this booklet the celebrated writer brings his rich experience and warns young men against temptation and counsels them to have strength and power to resist it in every form and be valiant soldiers of the Cross.

FAVORITE RHYMES FROM MOTHER GOOSE. By Maud Humphrey. New York: Frederick A. Stokes Company. Price, $1.25.

This is a holiday book. The favorite rhymes of Mother Goose are handsomely and appropriately illustrated in colors, and must delight the little ones. We need hardly say it is gotten up in the publisher's best style.

THE CALIFORNIAN ILLUSTRATED MAGAZINE. This is the title of a new magazine, the first one having been issued for October 1891. It is to be devoted mainly to interests on the Pacific Coast, still it is to be a magazine of general literature and will present topics of interest of the world. From the initial number it may be judged that it will be apt to gain popular favor. It is finely illustrated and is well printed, comparing well with magazines of the kind. Published monthly by The Californian Company, San Francisco, Cal. 25 cents a number, $3 a year.

THE ATLANTIC MONTHLY for November. Contents—The Lady of Fort St. John XVI.–XVIII. and Postlude, Count Tolstoy at Home, A November Prairie, The Chief City of the Province of the Gods, A Trumpet Call, E lim-in ah-do, James Clarence Mangan, The Chaperon, In Two Parts: Part First, The Schools at Oxford, Beyond the Day, A People without Law, II., Journalism and Literature, Two French Men of Letters, The Gods in Greece, Comments on New Books, The Contributors' Club.

Houghton, Mifflin & Company, Boston, Mass.

"A YARD OF ROSES." One of the popular paintings at the New York Academy of Design was a yard-long panel of Roses. A crowd was always before it. One art critic exclaimed, "Such a bit of nature should belong to all the people, it is too beautiful for one man to hide away."

The Youth's Companion, of Boston, seized the idea, and spent twenty thousand dollars to reproduce the painting. The result has been a triumph of artistic delicacy and color.

The Companion makes an Autumn gift of this copy of the painting to each of its five hundred thousand subscribers. Any others who may subscribe now for the first time, and request it, will receive "The Yard of Roses," without extra charge, while the edition lasts.

Besides the gift of this beautiful picture all new subscribers will receive *The Companion* free from the time the subscription is received till January 1st, including the Thanksgiving and Christmas Double Numbers, and for a full year from that date. The price of *The Companion* is $1.75 a year.

Every family should take this brightest and best of illustrated literary papers in addition to its local paper.

LITTELL'S LIVING AGE. The number of The Living Age for November 14 contains—Ernest Daudet on Coblentz and the Emigration, National Review; Helen's Lover, Argosy; The Spanish Story of the Armada, Longman's Magazine; An Old Greek Explorer of Britain and the Teutonic North, Fortnightly Review; St. Petersburg to Sebastopol, Temple Bar; On Some Extracts from Harriet Shelley's Letters, Gentleman's Magazine; Sketches in the Scillies, All the Year Round; West-North-West, Longman's Magazine; Poetry and Miscellany.

$8.00 per year. Littell & Co., Boston, are the publishers.

Marriages.

November 5, at the house of the bride's parents, Maytown, Pa., by Rev. M. M. Noacher, Mr. Lewis Hartman to Miss Anna E. Henderson, both of Maytown, Pa.

November 5, at Grace Reformed Parsonage, York, Pa., by Rev. I. N. Peightel, Mr. Herman C. Marshall to Miss Lillie C. Kessler, both of York, Pa.

Deaths.

Obituaries to be inserted free of charge must contain only *two hundred* words, and all words above that number, verses of poetry and resolutions, will be charged for at the rate of *one cent* a word. Money must accompany obituary to insure insertion. Memoirs of ministers, their wives, and of prominent laymen are exempt from this rule.

DIED.—In Hanover, Pa., October 17th, 1891, Mrs. Elizabeth Kraft, aged 85 years and 15 days.

Mrs. Kraft, although of late years deprived of the privilege of attending public services in the church, remained a consistent member of Emmanuel's congregation, and died in the triumphs of the Christian faith. After appropriate services held here the remains were conveyed to Baltimore for interment. PASTOR.

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Miscellaneous.

For Reformed Church Messenger.

SYNOD OF THE INTERIOR—WICHITA UNIVERSITY.

The Synod of the Interior of the Reformed Church in the United States, met at Coneville, Muscatine county, Iowa, on the 15th of October, the sessions of which your correspondent had the great satisfaction and pleasure of attending. This Synod covers a vast extent of territory and its members are obliged to travel over vast distances, some of the brethren as far as 500 miles. This, in the East, would be considered rather far and therefore many a one would excuse himself from going. But it is a treat to our brethren in the far distant West to meet together, though it be far, and inconveniences are willingly encountered to attend the meetings of both Classis and Synod. The brethren in the East, perhaps, never think of the privations of our Western brethren—of their isolation, when, probably, from one meeting of Classis or Synod to another, they do not see a minister of their own church. It must be remembered that they are far away from each other and that to meet, in a social way, means travel of perhaps several hundred miles. These frontier brethren deserve the warmest sympathy, as well as the earnest support of the Church in the East.

Coneville is a small village, where the Reformed have a congregation, which, at this time, is served by Rev. J. C. Beade. The congregation had been unfortunate in losing their church by fire, but through the indefatigable efforts of the pastor, seconded by a warm-hearted, generous people, a new one was erected, a neat, comfortable frame building, in which the sessions of Synod were held. The country around Coneville is beautiful. One vast expanse of level land as far as the eye can carry you, and way off, in the far distance, the sky appears to come down, resting on the plain. The soil is fertile—crops were excellent. The people appeared interested in the sessions of Synod. As a matter of course, the business partook of the routine character, common to bodies similar to this.

Your correspondent was pleased with the *personnel* of the body, composed, as it was, mostly of young men, apparently in earnest and it is hoped doing good work in the Master's vineyard. The territory covered by this Synod is, as is understood, *missionary ground*, and many of the charges are receiving missionary aid from the Church East. Of course, the superintendents, the brethren Shuey and Fouse, were in attendance. The brethren, ministerial and lay, seemed to know *wherefore* they had met. The business claiming attention was transacted in an orderly manner. The discussions earnest and dignified and in the spirit of brotherly kindness. It was well understood that grave problems would come before the body, such as that of Missions, Wichita University. These received careful consideration. Another interesting subject was the *unification of our* missionary work, which the Synod approved as on the whole the best. The brethren seemed to be alive to these grave questions and disposed of them as in their judgment they thought best for the good of the church. On Friday evening the Women's Synodical Missionary Society held its meeting, which was a complete success. The house was filled with an appreciative and attentive audience. The meeting was presided over with ease and dignity by Mrs. G. D. Gurley. Three essays were read which were excellent, were well written, sentiments excellent, and without any comparison, the last one was worthy of being read in any congregation, and before any audience, no matter how critical. It was a real treat and made one feel proud to see and hear such splendid talented women belonged to our Reformed Zion—talent not surpassed anywhere in any branch of the Protestant church. To say the least it was a success and shows that there is a sphere for our noble women to fill and to work in and when they undertake a work they do it. All honor to them.

Another important subject claiming consideration was *Wichita University*. From what your correspondent saw he became convinced that, to a great extent, the success of our Zion in the West must depend on a ministry reared and educated among these Western people. The institutions in the East are too far away from these people, and students are not so ready to leave there and come East to prepare for the ministry. It is easy to say that the East is prepared to furnish a ministry, because of privileges and advantages which it possesses, which is true; but that sounds strangely to an ear in the far off West. Perhaps, here in the East, we do not form a proper conception of distance, and therefore, conclude so. No. The wishes and desires of these Western brethren, to have an institution of their own, in their own midst, is not, by any means, far-fetched. Now, to meet this want, for want it is, the Synod of the Interior prays for the loan of a professorship from the East, one that could well be spared, and that without any serious loss to the institutions at Lancaster. The Seminary at Lancaster has really no use for more than what are filled now, but, if there is a real need at Lancaster, it is on the part of the College, that needs strengthening and not the Seminary. To carry out the plan proposed to create five professorships, with but one or two more in the College, that would give a top-heavy concern and would be out of all proportion. It cannot be gainsaid, that it would be better to have young men, for the ministry, well equipped with a thorough classical training and little theology than trained in theology and wanting real, thorough, classical training. The College must stand before the Seminary. Now, believing that the institutions at Lancaster, the Seminary especially, are tolerably well provided for, as they now are, and, until the College is strengthened and brought up to the place it should occupy, the professorship, which the Pittsburgh Synod proposes to endow, these brethren think could be spared, for the present at least, and the benefit of it given to the University at Wichita, to be used for the preparation of young men for the ministry for the West. That institution deserves to be fostered by the entire Reformed church, and if so, will no doubt result in untold blessings to the church. What they need there is teaching force. If this can be secured it would be the beginning what in the end must be, if our Church is to succeed, of an institution for both classical and theological training. The Synod has this institution under its care, a splendid, well-constructed, substantial building, with 20 acres of ground. It occupies a commanding position, about two miles from the center of the city. The country around it is simply magnificent. During the unfortunate boom at Wichita, "a dozen and one" universities and colleges together, were projected and when the collapse came every one of them, excepting the Wichita University, under the care of this Synod, was caught and crushed. Garfield University, under the care of "the Campbellites," a splendid building, 300 feet long, with ample wings and beautiful professor houses, stands there hopelessly immersed in debt and is now surrounded by the tall wild sunflower, golden rod and other weeds, a lasting monument of the folly of that stupendous boom. The entire Reformed church has reason to be devoutly thankful that "Wichita University" shared a better fate and it deserves to be supported and made a rallying point for the entire church. At this time, help of the right kind, such as this Synod pleads for, may be productive of untold good. The action of the Synod, asking this loan, may seem to be far-fetched, but should you be on the field and see and consider the work to be done and the means to do it, it will not by any means appear after all to be far-fetched. The brethren there, must, in the nature of the case, look to the East for such help and where it can be done without incurring any risks and accomplish what is so earnestly expected, it should be cheerfully given, God's blessing to follow the act.

The Church East must remember that not all Western people are "dupes," and that any one calling himself a minister is good enough for those Western missions. Do not be deceived. The missions, especially in cities and larger towns, require the best men—men of culture—classical training, theological ability, with good sense and sober judgment. Your correspondent saw enough to convince him on this point and sooner, no minister for important points, than incompetent ones, with little or no judgment and less sense. For want of observing this plain truth, our church suffered immensely, and did so, simply because these Western people are shrewd enough, and are also unwilling to put up with any kind of pedlar, coming among them to peddle out his wares. Any one not suited for the work in the East is also, for the same reason, and more too, utterly unfitted and disqualified for the work in the West. The West needs the best kind of men.

These are some of the impressions, not hastily formed, by personal observation and gathered also by mingling with the brethren doing work on the frontier, and are given to the Church through the columns of the MESSENGER, for what they are worth.

J. W. S.

Cavetown, Md.

For Reformed Church Messenger.

PITTSBURGH SYNOD ENDOWMENT CONVENTION.

The second endowment convention within the bounds of the Somerset Classis of Pittsburgh Synod, was held in the Zion congregation of the Zion charge, November 4th and 5th.

Besides the pastor of the charge, Rev. A. J. Heller, the following persons were present, Revs. J. M. Evans, Wm. Rupp, D.D., and E. E. Weller, and Elders Peter S. Hay and Cyrus W. Truxal, all of whom took part in the proceedings of the convention.

The programme as carried out was much the same as the one at the first convention at Salisbury. The audiences that greeted the speakers were attentive and manifested much interest in the various discussions. The Theological Seminary, in all its interests, was presented to the people, and the seed sown will produce rich harvests in time to come.

Conventions of a similar nature, presenting some particular phase of church work would result in much good to the church herself, by making her members acquainted with the needs and aims of the church in all her operations.

The method of canvassing the congregation was different from the one pursued at Salisbury. This being a country congregation and the membership widely scattered, it was thought well to wait upon upon the members at the close of the last service, as much time could be saved in that way.

In a short time pledges were secured from a father and his three sons and son-in-law, all pillars in the church, amounting to $500. Another member subscribed $50, and others smaller amounts, so that the grand total summed up very nicely, and places the movement in the Somerset Classis on a very substantial basis. At this rate it will not be long until Somerset Classis will have raised her full share of the whole amount needed.

A more kind-hearted and hospitable people cannot be found anywhere, a people too who are interested in the welfare of the church and respond to her appeals liberally and cheerfully.

The next convention will be held at Berlin, November 16th and 17th, a full report of which will be furnished for the columns of the MESSENGER.

E. E. W.

For Reformed Church Messenger.

CHURCH DEDICATION AT ZION, CENTRE COUNTY, PA.

Zion's Reformed church belongs to the Bellefonte charge, and is located about five miles east of Bellefonte, in the heart of Nittany Valley, one of the most beautiful and most fertile valleys in Centre Co. Its people are an honest, industrious and progressive Christian people, who though they till the soil with great earnestness and zeal, nevertheless, have their heart fixed on God and His sanctuary.

In the beginning of the year 1889, under the pastorate of Rev. W. H. Snyder, of blessed memory, preliminary steps were taken towards building a new church, but about the time four thousand dollars were procured for the project, the health of Rev. Snyder failed, and before ground was broken for the building he was summoned by the angel reaper death to his eternal reward. The church, how-

Continued on Page 13.

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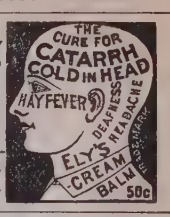
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ever, was put and under roof in the summer of 1889, in which condition it remained uniil the present pastorate began, when work was again resumed and continued until last Lord's Day, November 1st, when it was dedicated free from all debt, to the service of the Triune God.

The building is the Gothic style of architecture, built according to a plan made by Mr. Fry of Philadelphia. The material is brick with slate roof. The windows are all memorial of rolled cathedral glass. It is seated with chairs and heated by furnace from cellar. The entire cost of the building is nine thousand dollars, all of which is paid.

Rev. L. K. Evans, of Pottstown, Pa., preached the dedication sermon on the subject, "Behold the Tabernacle of God is with men." Revs. S. H. Eisenberg and A. A. Black also assisted, the one by preaching Friday evening and the other on Sunday evening.

MILES O. NOLL.

For Reformed Church Messenger.

PENNSBURG MISSIONARY SOCIETY.

About a year and a half ago, a few members of the Pennsburg Reformed congregation, having been urged by the mission spirit, began to agitate the matter in our community, and tried to instil the same spirit in their neighbors. The zeal and endeavor was not in vain. A society of fourteen members was organized on June 25th, 1890. Rev. J. L. Roush served as president for the first year. By his earnest labor he aroused the members of the society to active work.

The amount of money collected during the first year was $77.57, which was paid out for home and foreign missions. The result of the first year's work is visible not only in dollars and cents, but also in the increased zeal for mission work. The members enrolled at our last monthly meeting were 34.

The society always endeavors to give an interesting and instructive programme at its meetings, The entertaining part of the programme for the meeting held on November 2d, was as follows; Reading, Miss Sybilla Huber; Recitation, Master Willie Welker; Reading, Miss May Waage; Address, Mr. H. A. Welker.

Mr. H. A. Welker spoke earnestly on "The Importance of Missionary Work," and the readings were well adapted to the occasion.

The next monthly meeting will be held on the first Monday evening in December (December 7th), and the following programme has been prepared: Reading, Miss Lizzie Graber; Recitation, Master Willie Welker; Reading, Miss Alice Welker; Address, Rev. J. L. Roush.

WM. H. ERB, Pres.

For Reformed Church Messenger.

SUNDAY-SCHOOL CONVENTION.

The Sunday-schools of Northern Chester county of the Phila. Classis met on Wednesday, Oct. 28, in St. John's church, Phœnixville. The schools were all represented except two, as was also the clergy, together with the pastors of the Central Lutheran, Rev. Kling, and the Baptist churches, Rev. Hare.

The following officers were re-elected—W. H. Mosteller, M.D., president; O. T. Taney, secretary; Miss Lizzie Fetters, treasurer. The programme was very good and the addresses were very much appreciated by all present. Many helpful suggestions were brought out. It was, in fact, the best and most instructive meeting we have ever had. Everybody seemed to enter into it in earnest to do and learn what they could. The address on "The proper use of the Lesson Helps," by Rev. J. L. Fluck, was very good and called forth remarks from several of the pastors and superintendents. This is a question which is agitating the minds of Sunday-school workers, and is one which should be investigated to determine whether or not the "Helps" should be abolished in teaching the lessons, the Bible being used exclusively.

The topic introduced by Rev. H. Hilbish, "Missionary Work as related to the Sunday-school," was the grand feature of the day. The speaker very ably showed why the Sabbath-school should do active missionary work. Rev. F. C. Yost presented the appeal made by the Eastern Synod. The Mission Board wanting $15,000, demanded immediate attention in order that the work might not be hindered and the call for men be refused. The request was made that some plan be adopted to render assistance to the Board. Remarks were then made by Rev. Derr, Mr. Taney, Revs. Hare and Kling.

The convention is indebted to these two brethren for their encouraging words and the enthusiasm awakened in this important question.

Rev. F. C. Yost offered the following resolutions which were unanimously adopted:

To Mr. Lemberger, Treasurer of the Board of Foreign Missions:

WHEREAS, The Sunday-school Convention of the Second District of the Philadelphia Classis, representing the eleven schools in Chester county, in session, Wednesday, October 28, having learned of the needs of the Board and having had the appeal of the Eastern Synod to its members presented, therefore,

Resolved, That we as a convention do hereby pledge ourselves to pay, at least, $205, on or before January 1, 1892, toward the payment of the indebtedness.

Resolved, That the convention presents the prayerful hope that many of God's people in the Reformed church may respond to meet present emergencies.

Resolved, That the foregoing resolutions be published in the REFORMED CHURCH MESSENGER and *Christian World*.

W. H. MOSTELLER, M.D., Pres.
O. T. TANEY, Secretary.

T.

For Reformed Church Messenger.

SPECIAL MEETING OF CLASSIS.

West Susquehanna Classis met in special session in the Reformed church at Jacksonville, Pa., on Thursday, November 5th, at 2.30 P.M.

Rev. F. W. Brown was received from Westmoreland Classis, Synod of Pittsburgh, the call extended to him by the Nittany charge confirmed, and a committee consisting of Revs. Eisenberg, Noll and Black appointed to install him as pastor of the Nittany charge. The installation services took place in the evening of the same day, conducted by the members of the committee, with the assistance of other members of Classis.

The pastoral relation between Rev. L. D. Steckel and the Mifflinburg charge was dissolved, and Rev. Steckel dismissed to East Susquehanna Classis. Revs. W. A. Haas, S. S. Kohler and I. W. Hendricks were named as a committee to supply the Mifflinburg charge until a pastor is secured to fill the vacancy. Mifflinburg should be occupied without delay. It is a desirable charge, and one which affords abundant opportunities to show good results, both so far as the church is concerned and the church at large.

For Reformed Church Messenger.

ROANOKE MISSION.

Dear Brethren: The Bi-Synodic Board has given me orders to go on. The Potomac Synod at its last meeting gave the same orders. Synod also voted to unify the mission work. This practically ties the hands of the Board so far as assuming new obligations are concerned.

Go ahead with your work! This command is in accord with my own sentiments and is practically endorsing my judgment as to the necessity of the work. But, brethren, I am in a plight. No church, and at present no hall even in which to hold service. At present writing I do not see where even the hall is to be gotten unless I assume a rent of forty dollars a month, which is simply out of the question.

To build a church, securing a lot is the item that staggers me. A good one, well located and large enough for future needs is expensive at present. A poor one, in an out-of-the-way place can be had cheap.

Experience teaches that the lot in an out-of-the-way place is dear at any price. To secure the more expensive is to me a serious problem. Superintendent Whitmer some time ago appealed for some one to buy a lot. So far no response has been given.

Now I have another request to make. If there is no one who can give the lot outright, can any one or several be found who would be willing to loan money on long time and at a low rate of interest.

You, my good brother or sister, have the money, will you let me have it? If you cannot let me have all needed can you in part? I ask this for the following reasons:

1. If we are to do anything southward as a church we must enter Roanoke. To go on here we must push the work. This we cannot do unless we have a place of worship. The sooner the better.

2. To go out in the church to collect the funds will take too long a time. Besides it is doubtful if more than sufficient for a small church can be secured in this way.

3. Next to a gift the best possible way I can see is the plan of loans at low rate and long time, thus allowing the congregation a chance to grow without being burdened with too much interest.

4. I ask it for the reason that the Master has use for it. As a servant of the Master I ask you to help. Will you do it?

If any one desires to give a helping hand, I will be glad to furnish all particulars that I can.

With Christian greeting, yours in the Lord,

LEWIS REITER,
28 7th ave., S.W., Roanoke, Va.

For Reformed Church Messenger.

REVISION OF THE CONSTITUTION.

The committee of General Synod to revise the Constitution of the Church held its second meeting in the lecture-room of the Reformed Church of the Ascension, at Norristown, on Tuesday and Wednesday, November 10th and 11th.

There were present Rev. H. H. W. Hibschman, D.D., chairman, Rev. John M. Titzel, D.D., Rev. John Bachman, D.D., Rev. Marcus Bachman, Rev. Prof. Frank Grether and Elder John W. Bickel.

The sub-committee on the language of the instrument, consisting of Rev. Drs. Titzel and J. Spangler Kieffer and Elder Bickel, reported their work, which was carefully examined and considered by the committee.

After a thorough revision, Dr. Titzel was instructed to rewrite the work and submit a copy to a sub-committee consisting of Elder C. M. Boush, Rev. Dr. John Bachman and Prof. Grether, for a German translation, with instructions to submit their work to the next meeting of the committee.

The committee has given the entire subject much thought and attention. It has carefully examined all the minutes of Classes voting on the former constitution submitted; noted objections made, and endeavored to harmonize all differences. The grammatical and rhetorical construction of the work has been most carefully considered, and it is believed that when the committee makes its report to the next General Synod the work will be in excellent shape for adoption as the fundamental law of the Church.

B. J. W.

SYNOD OF THE INTERIOR.

The Synod of the Interior convened at Coneville, Iowa, October 15th, 1891, at 7.30 P.M.

The opening sermon was preached by the retiring president, Rev. S. Mease, D.D., from John 5: 17, "My Father worketh hitherto, and I work."

Rev. J. W. Love was elected president for the ensuing year, after which the Synod adjourned till Friday at 9 A.M.

Friday 9 A.M. Synod completed its organization by the election of Rev. A. Casselman, vice-president, and Rev. S. Ream, corresponding secretary; Rev. G. D. Gurley is stated clerk and Elder J. H. Brown was re-elected treasurer.

The usual standing committees were appointed by the president and the morning session was devoted to the reading of the reports of the several boards.

The Board of Trustees of the Wichita University reported the institution to be in fair condition generally, with brightening prospects for the future. For the present the building is leased to Professors Mathes and Miller, who are doing excellent work in carrying on the school. The Board requests the establishment of a Theological Department as soon as the way is open.

Later in the sessions the Synod adopted resolutions commending the University as worthy of liberal support and patronage and granting the request of the Board in regard to a theological department.

The Board of Home Missions reported three missions under their direct care during the year, all doing well and missionaries paid promptly, and provision made recently for the two other points. The Board recommended the transfer of these missions to the General Synod's Board and that the Bi Synodic Board be overtured to also transfer their missions, at least those in the boards of this Synod, to the General Board. The treasurer reported the total receipts (including balance of $265.45 from last year) to be $940.58. Expenses $626.58; balance in hand $314.

The report of the Committee on State of Religion and Statistics was read by Dr. Mease and indicated reasonable progress. The statistics in part are as follows: Ministers 38, charges 41, congregations 71, members 2,815, confirmed 220, by renewal and certificate 135, Sunday-school scholars 2,836. Contribution for congregational purposes $19,416. Benevolence $2,523.

Friday evening was given to the Ladies' Synodical Missionary Society, which carried out an excellent program in a most commendable manner.

A liberal collection was lifted for their use.

Saturday A.M. After the usual devotional services the order of the day was the election of members to fill the several Boards.

This being pre eminently a missionary Synod, the greatest interest of course, centers on the report of the Committee on Missions, which was carefully considered, and some points earnestly discussed. The following is the final action of Synod condensed:

1. Ministers instructed to preach special sermons on Foreign Missions and take special collections for this cause.

2. Bro. Moore, the foreign missionary, is invited to visit our charges to inspire greater zeal.

3. Systematic collections urged and General Synod overtured to apportion for Foreign Missions as for other objects.

4. The Woman's Missionary Society was commended.

5. HOME MISSIONS.

WHEREAS, The present management of our Home Missions is divided between several boards, and

WHEREAS, This policy results in confusion and is disastrous to the best interests of the church as a whole, and

WHEREAS, All earnestly desire that our Home Mission work be under one general head, therefore,

Resolved, That we pray more earnestly for the unification of our missions under General Synod's Board.

Resolved, That it is the sense of this Synod that all our mission work should be under General Synod's Board, and therefore request that such arrangements be made by the several boards now having missions within our bounds as to bring about this end at as early a date as possible, without, however, disturbing the present relations of the several boards, until the necessary arrangements can be made for such transfer.

Resolved, That we instruct the Board of this Synod to transfer the missions under their care to the General Board as soon as such arrangements can be made between the two boards.

The Bi-Synodic Board was asked to reconsider their action in regard to Sioux City.

Preparatory services were held on Saturday P. M. The sermon was preached by Rev. C. A. Santee.

Saturday evening was devoted to the Sunday-school interests. Several addresses were delivered on different topics.

The communion sermon on Sunday morning was preached by Rev. A. Casselman.

A missionary meeting was held on Sunday evening, and a collection taken

amounting to over $41.00 for Home Missions.

The business of the Synod was resumed on Monday morning.

In regard to the Columbian Exposition the following was adopted:

Resolved, That in behalf of the church represented by this Synod, we do enter our most solemn protest against any and all attempts to make the exhibition in any form or manner, an abetter to intemperance or Sabbath descration in any form.

The following on temperance was adopted:

Resolved, That we denounce the traffic in intoxicants as a beverage, as a covenant with the arch enemy of righteousness, and in both open and secret conflict with the church, and admitting of no compromise.

Resolved, That we recognize the great benefit of prohibition in Iowa and Kansas, and hope and pray the time may never come when these laws will be repealed, but that national prohibition will prevail throughout the land.

Resolved, That we regard total abstinence for the individual and total prohibition of the traffic the only safe method.

Resolved, That this Synod recommend pastors to read this action to their congregations and urge upon all the support of the cause of temperance.

A resolution was adopted calling the attention of the several boards of missions to the importance of giving special attention to the large cities.

The Synod was most hospitably entertained by the people of Coneville and vicinity, for which a resolution of most hearty thanks was adopted.

The sessions were pleasant and profitable throughout and after all the business was completed the Synod adjourned to meet one year hence in general convention at Lisbon, Iowa.

The sessions closed with the singing of a hymn, the repetition of the Apostles' Creed, the Lord's Prayer, and benediction by the President.

A. CASSELMAN.

—*Christian World.*

Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

PENNSYLVANIA.

Allentown.—Rev. W. M. Reily, Ph.D., has resigned the Presidency of Allentown Female College.

Summit Hill.—Rev. A. P. Horn has resigned his charge, and if his Classis dissolves the pastoral relation his resignation will take effect on the 30th next.

Hanover.—Rev. J. D. Peters. Wednesday, the 11th inst., a chapter of the Brotherhood of Andrew and Philip was organized in Trinity church, Hanover, Pa. The following officers were elected: President, Charles Bauserman; vice-president, B. R. Shultz; recording secretary, Seneca Bange; corresponding secretary, Rev. Joseph D. Peters; treasurer, George Adams.

Ephrata.—Rev. S. Schweitzer. The Lord's Supper was celebrated at Muddy Creek church, November 2d, to 393 guests, including 18 newly confirmed members. Four sick persons also received the Holy Communion at their homes. Since the pastorate of Rev. S. Schweitzer the number of communicants doubled itself. The collection was devoted for missionary purposes.

The Lord's Supper was also administered this fall at Ephrata to 44 persons. The Reformed people have no church building of their own which is a great drawback. Rev. S. Schweitzer is holding services in the Union chapel, for which the congregation has to pay $1.25 rent for every evening service.

St. Clair.—Rev. T. J. Bower. The fall communions were held in the charge, November 1st, at Frackville, in the morning. Twelve were added to the church by confirmation and several by reprofession. St. Clair in the evening. Seven were added by confirmation. New Castle on the 8th. The collections were liberal and will be used for benevolent purposes. The field looks very promising for an abundant harvest in the future.

Reading.—St. Andrew's, Rev. Stanley L. Krebs. On Sunday evening, 8th inst., three new members were added to this congregation by confirmation, a total of twenty additions since September 1st. A class of catechumens was organized for the winter on Friday, the 6th inst. It starts with an enrolled membership of 51. The reading room is well attended. This is presided over by reception committees every evening, who open and close and receive strangers and guests. The current papers and magazines, illustrated and non-illustrated, national and foreign, are all on file, and all the church papers. Many persons embrace the opportunity and spend pleasant evenings here. The Ladies' Aid is growing in interest and numbers. Local and church benevolence is keeping them busy.

St. Clairsville.—Rev. S. Z. Beam, D.D. The fall communions in the St. Clairsville charge have all been held. There were no additions, excepting to the infant membership. The number of communicants was larger than at any time during the present pastorate. The charge is in a very prosperous condition. The contributions amounted to about $25 in all the congregations for classical apportionment. This seems to be a small sum. The reason for it is that all the Lord's Day contributions are given to benevolent objects.

There are three missionary societies in the charge, all active and progressive. One of them is literally a congregational society, being constituted of all the members, excepting one or two. Two of these societies give all their contributions to objects not included in the classical apportionment, that is they do not help to make up the apportionment, but are given in addition to it.

Chalfont.—Rev. C. B. Alspach. Communion services were held on Sunday, November 1. It was the largest during the present pastorate. Eight new members were added to the church—five by certificate from the Presbyterian church, and three by profession.

A parsonage is being built near the church. The cellar is dug and contract has been let. The work will be pushed as rapidly as the weather will permit. The building will be complete with all modern conveniences.

The finances of the church have been put on the envelope system. The pastor's salary is paid regularly. This is done by the weekly envelope system and works well. The benevolent objects of our church are aided by the monthly system. Last year the congregation failed to raise its apportionment; this year they do it easily and will be able to give liberally to other causes. The average amount given by 124 members, being as far as results are known, is $1.77,—almost 15 cents per month. If this average remains the same for the entire membership, 264, this fund will reach large proportions in comparison to former years, yet this is not to be expected. But it shows how easily the apportionment can be raised with equal support for the foreign work. The people are willing and ready to give if pastors do their part. More system is needed in our finances and especially in our benevolent offerings.

Carlisle.—Rev. A. H. Kremer, D.D. The annual harvest home service was held on Sunday morning, 8th inst., in the Reformed church. The service proved very interesting to all. The decorations were beautiful and appropriate, and the music by the choir was excellent. The sermon for the occasion was preached by the venerable pastor, Rev. Dr. A. H. Kremer. It was an able and eloquent discourse replete with Christian instruction and profound thought, yet expressed with a clearness which called forth the greatest admiration and appreciation of his hearers.

As it was a harvest home service, the decorations consisted of flowers, palms, cereals, fruits and vegetables, and were attractively arranged by Florist Henry Keller. The baptismal font was surrounded by unthreshed oats and a sheaf of bearded wheat stood in front of the reading desk, while ears of corn, to which the husk still hung, formed a novel and attractive decoration for the pulpit. The altar decorations were magnificent and were formed chiefly of chrysanthemums in almost endless variety, fronting a background of palms. A pleasing feature was the large pyramid of fruit, consisting of grapes, apples, etc., and upon this stood a large cross of white immortelles.

The harvest home service in the Reformed church is yearly growing with interest, and yesterday was no exception. Collection for benevolence $70.

A new organ has been placed in the church and several improvements have been made in and about the church itself which will greatly add to the comfort and convenience of the pastor and members. —*Carlisle Herald.*

MARYLAND.

Walkersville.—Glade Charge, Rev. S. M. Hench. Harvest services were held in all the churches of the charge in August. The churches were handsomely decorated with plants, flowers, grains and choice fruits. The congregations were large and the offerings were devoted to classical apportionment for church extension.

The Glade Sunday-school and congregation observed Children's Day on first Sunday in September. On this occasion the church was again tastefully and appropriately decorated and the audience large. The service, "Seed-Time and Harvest," was used and well rendered. The collection was divided between Bethany Orphans' Home and the Maryland Sunday-school Union.

The Holy Communion was celebrated in all the churches except Woodsboro during October. Additions to membership were as follows—by confirmation, at Glade 2, Zion's 4, Utica 13, by certificate 2, Grace 5, total by confirmation 24. The additions since last February were, by confirmation 48, by certificate 6, total 54.

The twelfth year of the present pastorate closed October 20th. The following are the statistics of the twelve years' work, not including sermons preached, addresses delivered, or pastoral visits:—Baptisms 400, confirmed 245, received by certificate or renewal of profession 60, total 305; funerals attended 185, weddings 100, monies contributed to benevolence $3,912, to congregational purposes $21,586, total $25,498. Number of miles travelled in pastoral duties 32,646. Gain in communicant membership over losses by death and dismissals 184.

At a recent meeting of the joint consistories of the charge it was decided to divide the charge, and action was taken requesting Maryland Classis to divide the charge, and constitute two charges out of the one, the same to take effect in April next.

Compound Oxygen

is frail humanity's friend.

It expands
the lungs and gives greater power.

It nourishes
every part through the blood.

It revitalizes
every nerve and gives health.

The whole need no physician—the sick and the weak should read our book of proof—sent free for the asking.

DRS. STARKEY & PALEN,
1529 Arch St., Philadelphia.

COSTIVENESS

If not relieved by judicious and timely treatment, is liable to result in chronic constipation. As an aperient that may be used with perfect safety and satisfaction, **Ayer's Pills** are unsurpassed. Unlike most cathartics, these pills, while they relax and cleanse, exert a tonic influence on the stomach, liver, and bowels, causing these organs to perform their functions with healthy regularity and comfort. Being purely vegetable and free from mineral drug of any kind, **Cured by** their use is not attended with injurious effects. Good for old and young of every climate, Ayer's Pills are everywhere the favorite. G. W. Bowman, 26 East Main street, Carlisle, Pa., says: "Having been subject, for years, to constipation, without being able to find much relief, I at last tried Ayer's Pills, and I deem it both a duty and a pleasure to testify that I have derived great benefit from their use. I would not willingly be without them."

Ayer's Cathartic Pills

Every Dose Effective.

JUST OUT!

Our new season's pamphlet, entitled "**Correct Fashions.**" Free to any address for the asking.

E. O. THOMPSON,
TAILOR, CLOTHIER, IMPORTER,
1338 CHESTNUT ST.,
Philadelphia, Pa.

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SENSIBLE WOMEN all want FERRIS' **GOOD SENSE CORSET WAISTS.**

THOUSANDS NOW IN USE.

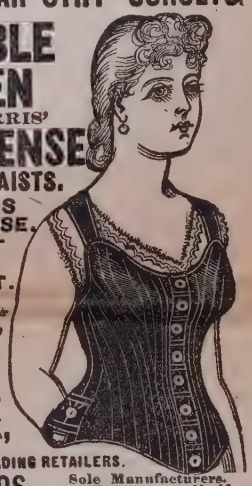
A PERFECT HEALTH CORSET.

SUPERIOR to all others for CHILDREN, MISSES, LADIES.

FIT ALL SHAPES.

Made in FAST BLACK, drab and white.

SOLD BY ALL LEADING RETAILERS.



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700,000 The **largest circulation of any** periodical in the world. "**The Phila. Ladies' Home Journal and Practical Housekeeper.**" Sample copies free. CURTIS PUB. CO., Phila., Pa.

BUCKEYE BELL FOUNDRY
Best quality Pure Copper and Tin
CHIMES, PEALS AND BELLS,
Most favorably known for over 50 yrs.
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West Troy, N.Y., Bells
For Churches, Schools, etc., also Chimes and Peals. For more than half a century noted for superiority over all others.

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Best quality Copper and Tin for Churches, Schools, &c. **BELLS**
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Price and terms free. Name this paper.

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CINCINNATI, O., sole makers of the "Blymyer" **Church, School** and **Fire Alarm Bells.**
Catalogue with over 2200 testimonials.

THE GREAT CHURCH LIGHT
FRINK'S NEW REFLECTORS
AND FIXTURES OF EVERY DESCRIPTION
FOR LIGHTING CHURCHES, HALLS, PUBLIC BUILDINGS, &c. WITH OIL, GAS OR ELECTRICITY
SEND DIMENSIONS AND STATE WANTS FOR ESTIMATE
I. P. FRINK, 551 PEARL ST., N.Y.

BABY CARRIAGES
100 styles. Automatic Brake on all, *free.* Adjustable, Reclining and Invalid **Wheel Chairs.** *Factory prices.* Send stamp for Catalogue. (Name goods desired.)
LUBURG MFG. CO., 321, 323, 325 N. 8th St., Phila.

AGENTS send for **How I Made a House and Lot in One year.** Our copyrighted methods free to all desiring a Home, or business change. $75 to $100 Monthly. Teachers and Ladies find big pay for spare hours. TREASURY PURCHASING AGENCY, 27 4th Ave., New York.

CHURCH, HALL AND LODGE
Furniture. Pulpits, Chairs, Pews, etc
BAXTER C. SWAN, 244 & 246 S. 2d St., Phila. Pa

DEAFNESS & HEAD NOISES CURED by Peck's Invisible Tubular Ear Cushions. Whispers heard. Successful when all remedies fail. Sold only by F. Hiscox, 853 B'way, N.Y. Write for book of proofs. **FREE**

For Reformed Church Messenger.

FIRST ANNIVERSARY.

The Home and Mission Society of Christ Reformed church at Annville, Pa., Rev. J. E. Heister, D.D., pastor, celebrated its first anniversary on Saturday evening, Oct. 31st. The church was tastefully adorned with plants and flowers, and an interesting program, consisting of music, addresses, essays, and recitations was rendered. The collection amounted to $7.32. This amount added to what was realized during the year made the total sum $95.75,—the measure of the success of the society financially.

Twenty-six *Missionary Guardians* are in circulation. The society numbers some forty members.

What is especially worth noticing is that the Sunday-school and church contribution have not been lessened; but on the contrary they have rather increased. Some congregations in Lebanon Classis have not yet organized such societies. From our experience we feel that they are depriving themselves of many blessing and at the same time losing golden opportunities which may never return to them again.

MRS. GEO. W. STEIN.

For Reformed Church Messenger.

BELL DEDICATION.

St. Luke's Reformed Church, corner of Camp Avenue and Fourth St. S. C. Long, pastor. This congregation enjoyed the service looked forward to for some time, of the dedication of the new bell and lecturn on Sunday evening, November 1st. Rev. Albert E. Truxal was present and delivered the address, which was well received. We hope others of our brethren will respond to the card sent out and help with their offering this worthy congregation.

The following have responded since our last acknowlegment: Saegerstown S. S., $1.00; Rev. A. H. Skyles, 1.00; Rev. Simon S. Miller, 1.00; Logan Laughner, 100; J. A. Suter, 1.00; P. J. Hafer, 1.00; David Creelman, 1.00; Katz and Goldsmith, 1.00; McMaster's Fur. Co., 1.00; L. E. Baker, .50.

Thankfully received. More is needed.

S. C. LONG, Pastor.

NOTICE.

There will be a meeting of the Executive Committee of the Woman's Missionary Society of Wyoming Classis at Strawberry Ridge church, Emanuel's charge, on the 10th of December, 2 P.M. Officers and Presidents of all strictly women societies constitute this committee. A good attendance is desired.

S. J. HOUTZ, Pres.

For Reformed Church Messenger.

IN MEMORIAM.

DIED.—At Chambersburg, Pa., on the 27th ult., after a lingering illness, Mr. Wm. Dice, in the 71st year of his age.

The subject of the above notice was a man of many excellent qualities of mind and heart. As a citizen he enjoyed the respect and confidence of the entire community in which he lived. As a member of the church he was zealous and faithful in the discharge of his duties, and he gave abundant evidence of his love for God, and of his faith in Christ Jesus, by a walk and conversation consistent with his profession as a Christian. As an elder of the church he was earnest and efficient in the performance of the important duties of his sacred office. He was frequently chosen as delegate to Classis, to Synod, and to General Synod, and he was justly regarded as a safe counsellor and prudent adviser in regard to many things claiming the attention of these church judicatories. In many respects Elder Dice was indeed an exemplary man. He was ever pure and truthful in speech, and thoroughly honest in his dealings with his fellow-men. He was in full sympathy with every just cause and was ever ready to promote the interests of morality and religion. Yea, he lived the life of faith and he died in the Lord. His estimable wife died seven years ago, and he is survived by seven children—three sons and four daughters. The three sons, Kremer, Calvin, and Franklin, are citizens of the State of Washington; Mrs. Fallon, his eldest daughter, resides in York, Pa.; Mrs. Forney in Waynesboro, Pa., and the Misses Annie and Laura J. M. D., reside in Chambersburg, Pa.

At a special meeting of the Consistory of Zion's Reformed church the following action in reference to the death of Elder Dice was taken:

WHEREAS, Our Heavenly Father, in His wisdom and love, has called from our midst to his eternal rest our esteemed brother, Elder William Dice; and,

WHEREAS, It is fitting and right that we should give some expression to our respect and love for one so highly endowed with all the Christian graces; therefore be it

Resolved, That while bowing in submission to the Divine will, we yet would express our keen sorrow for the loss of one with whom we have so long been associated as an officer in our church, and that we deeply feel the loss of one who in our body was wise in his counsels, just in his judgments and tender in his love; who in all things pertaining to his church was "diligent in business, fervent in spirit, serving the Lord."

Resolved, That his manly virtues and Christian character, reflecting as they did throughout a long life, the example, teachings and love of our Saviour, are worthy of our emulation.

Resolved, That we attend his obsequies in a body; that these resolutions be spread upon our minutes, and that a copy thereof be forwarded the bereaved family of our deceased brother.

The funeral was largely attended, and the pastor was assisted in the services by Revs. J. B. Shontz and C. Cort of the Reformed church, and by Revs. James Kennedy, D.D., and C. Lane, D.D., of the Presbyterian church.

C.

A Sudden Change of Weather.
Will often bring on a cough. The irritation which induces coughing is quickly subdued by BROWN'S BRONCHIAL TROCHES, a simple and effective cure for all throat troubles. Price, 25 cents per box.

Several Cape May county sweet potato growers have lost heavily by shipping produce to Western dealers. In many cases receipts would not pay expenses.

Don't fool with Indigestion. Take BEECHAM'S PILLS.

Half a bushel of sand was found after death in the stomach of a Sherman, Mich., horse.

VAN HOUTEN'S COCOA.—Perfectly pure—instantaneous.

An Oconee, Ga., farmer claims to have a stalk of corn upon which are eight fully developed ears.

The bald man's motto: "There is room at the top." This top may be supplied with a good crop of fine hair by using Hall's Hair Renewer. Try it.

GOOD NEWS
FOR THE MILLIONS OF CONSUMERS OF
Tutt's Pills.
It gives Dr. Tutt pleasure to announce that he is now putting up a
TINY LIVER PILL
which is of exceedingly small size, yet retaining all the virtues of the larger ones. They are guaranteed purely vegetable. Both sizes of these pills are still issued. The exact size of
TUTT'S TINY LIVER PILLS
is shown in the border of this "ad."

An instrument invented at Georgetown College, known as the photochronograph, is said to record, with absolute accuracy and precision, the time occupied by a star in its transit across the meridian.

"THE COLUMBUS OF TO-DAY"

is what John Bright called Cyrus W. Field in the House of Commons. This American had told the world that the Atlantic could be wired and he had just done it. Mr. Field will describe the enormous difficulties of laying the cable in *The Youth's Companion.*

There is a bear roaming the river bottom in the vicinity of Linda that, when it sees a man, rises on its hind legs and begins to dance. It is thought the creature must have escaped from some gypsies who recently passed through the town. Many of the ranchers living near there are so frightened that they sleep in their windmills at night.

FOR OVER FIFTY YEARS.
Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. Sold by druggists in every part of the world. Be sure and ask for "Mrs Winslow's Soothing Syrup," and take no other kind Twenty-five cents a bottle



Man: WHAT 'S THE MATTER, LITTLE BOY? YOU 'RE TOO OLD TO BE WHIMPERING ABOUT TRIFLES.

Boy: TRIFLES!—HE 'S GOT MY "ST. NICHOLAS" OUT ON THAT RAFT, AND I CAN'T SWIM.

This little joke is only intended as a reminder that the time to subscribe to the best young folks' magazine in the world, ST. NICHOLAS, *is NOW.*

8% NET First Gold Mortgages. Payable in gold City and farm loans. One-third valuation. Best of security. Highest safe interest. TACOMA INVESTMENT CO., Tacoma, Wash.

"THE SUBSTITUTION EVIL."

At the late meeting of the National Editorial Association, at St. Paul, a great deal of attention was devoted to what is called the "substitution evil," which is probably a phrase without meaning to most of our readers. Yet it is one in which they are interested. A great deal of money is spent in advertising by inventors and designers of every kind, as well as by dealers in all kinds of articles, dry goods, foods, books, medicines. The advertising extends widely the knowledge of such articles and of their superiority. But this very fact opens a chance for clever knavery.

The reader of the *Weekly*, for instance, finds in its columns an advertisement of the kind and quality of article that he greatly desires. But he will not be sure of getting it unless he takes reasonable care. For, upon hastening to obtain it, the dealer to whom he applies will assure him either that he has it, and—such is the craft of human nature—will then show him a good imitation, or he will assure him, with persuasive blandishment that he has something which is just as good, and in fact a great deal better.

This is the substitution evil. Now the advertiser is entitled to an honest return for his investment, and he can obtain it and the customer can get what he desires only by exercising due care, and refusing to accept in place of what he wishes and has seen advertised something else which is called equally good. To make sure of this, let him follow strictly the directions of the advertisement, and when he buys, he will know that he is buying what he means to buy, and not a "substitute."—*Harper's Weekly*, Nov. 7, 1891.

"DO NOT STAMMER."
John Wanamaker, Postmaster-General, writes: "I never saw worse stammerers than some of those you brought to me, and the cure was very rapid and truly wonderful.
Send for 54-page pamphlet to **E. S. JOHNSTON'S Institute, No. 1033 Spring Garden St, Phila., Pa.**

CARPET BUYERS had better purchase of **J & J. DOBSON, 809 Chestnut Street, Philadelphia,** in order to receive full value for their money. They retail Carpets of their own make, which are reliable in every way.

SAVE YOUR MONEY.
A liberal discount will be made to both *men and women* who insure their lives in **The American Temperance Life Insurance Association,** *before January* 1, 1892. Write for particulars, mentioning the MESSENGER.
GEORGE F. GODWARD,
187 Broadway, New York City, N.Y.



Catalogue and Testimonials, mailed free.

THE OTHER FELLOW'S SISTER
will like you better, or ought to, if you don't forget your own but remember how hard it is for her to sweep up after a big brother who never uses a door mat—unless it will use itself. You can't walk over a "Hartman" Wire Mat without cleaning your feet. Moral—
HARTMAN MFG. CO., Works, Beaver Falls, Pa.
Branches: 102 Chambers St., New York; 508 State St., Chicago; 51 and 53 S. Forsyth St., Atlanta, Ga.
Our Mats have brass tag attached stamped "Hartman."

IT WILL COST YOU NOTHING
LOOK! The Manufacturers of the world-famed **CORNISH ORGANS AND PIANOS** have determined to introduce their matchless instruments in every part of the civilized world where not already sold, and, with that end in view, beg leave to submit the following offer—which is the most liberal ever made—for the consideration of the American Public, who always appreciate a genuine bargain and a good thing whenever they see it.
WHEN YOU SEE THIS ADVERTISEMENT Write to us at once for our new 1891 CATALOGUE, Organ or Piano, say which. JUST PUBLISHED. The Handsomest Catalogue of Musical Instruments in the World. Specially Designed for CORNISH & CO. by a renowned artist. A CHARMING SOUVENIR. Illustrated in fancy colors by a new process.



A WONDERFUL OFFER!
We offer you this first-class, brand new, High Grade, Newly Designed, **$75.00 PARLOR ORGAN** (altered for Church or Chapel use when desired), the very latest in style, and containing our **Newly Invented and Patented Stop Action,** for the astonishingly low price of **$35**
Style No. **16, SWEET HOME ORGAN,** (*exactly same as this cut,* taken from a photograph), Solid Black Walnut Case, 5 Octaves, 10 Effective Solo Stops, 3 Sets Orchestral Toned Reeds, Double Octave Couplers, New Tone Swell, Grand Organ Swell, all known modern improvements, making a **Complete Parlor Organ, specially warranted 10 yrs**

ORGANS and PIANOS upon the INSTALMENT PLAN
TO SUIT ALL PURCHASERS. When not convenient to pay all cash, we are willing to sell on easy monthly instalments. An experience of a **"Quarter of a Century,"** coupled with ample capital, enables us to make better terms than any other house in America. There are many tempting offers made that are never carried out, by irresponsible advertisers, but this **old Established and Reliable CORNISH ORGAN AND PIANO COMPANY** carry out their contracts to the letter. We refer to the **First National Bank** in our city, where we deposit thousands of dollars every day, to any of the Mercantile Agencies, and, what is better, to the thousands of happy purchasers all over the world who are using our Organs and Pianos to their complete satisfaction.

OUR NEW PIANO CATALOGUE is now ready, and is free upon application. Don't buy elsewhere till you have seen it. We can save you **$100.00,** and sell you a first-class piano, at factory price, upon the easiest instalment plan in the world. Prices from **$150.00.**

WRITE TO-DAY FOR CATALOGUE OF ORGANS OR PIANOS. We have one million dollars' worth of instruments ready and in course of construction for our fall and holiday trade. Orders shipped same day as received. No waiting. A Catalogue will cost you nothing, and will save you money. Write at once.

ADDRESS TO-DAY,
CORNISH & CO. Old Established and Reliable. **WASHINGTON,** NEW JERSEY.

THE YOUTH'S COMPANION

The Announcements in this advertisement and those which will follow will enable the friends of THE COMPANION to judge somewhat of the scope and character of the reading that will be given in its columns during 1892 — the sixty-fifth year of its issue.

Nine Illustrated Serial Stories.

The Serial Stories for the coming year will be of rare interest and variety, as well as unusual in number.

Lois Mallet's Dangerous Gift. A New England Quaker Girl's first Contact with "World's People"; by **Mrs. Mary Catherine Lee.**
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How Dickon Came by his Name. A charmingly written Story of the Age of Chivalry; by **Harold Frederic.**
Two "Techs" Abroad. They set off on a Tour of the World in quest of Profitable Enterprises; by **C. A. Stephens.**
A Young Knight of Honor. The Story of a Boy who stood at his Post while Death was all around him; by **Miss Fanny M. Johnson.**
A Boy Lieutenant. A True Narrative; by **Free S. Bowley.**
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Practical Advice.

The Habit of Thrift; by **Andrew Carnegie.**
How to Start a Small Store; by **F. B. Thurber.**
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Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

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IN THE INTERESTS OF THE

REFORMED CHURCH IN THE UNITED STATES

BY THE

REFORMED CHURCH PUBLICATION HOUSE,

CHAS. G. FISHER, Proprietor,

Office: 907 Arch Street, Philadelphia, Pa.

(For Terms, see page 11.)

Editorial Notes.

—BE YE THANKFUL!

—If as a nation and as individuals we ever had a reason to be thankful and observe rightly the Thanksgiving Day as designated by the President of the United States and the Governors of the respective States, we undoubtedly have this year of our Lord. With the fruits of the earth in abundance, the mercies of the Lord abounding, and our country prospering in wealth and numbers, our joy and thankfulness should be full and be expressed in grateful praise on that day in the Lord's House, and ever in our daily life.

—Rev. H. W. Super, D.D. LL. D., has declined the professorship of Exegetical Theology in the Theological Seminary, Tiffin, O., to which he had been elected at the late meeting of the Synod of Ohio.

—The Church Almanac for 1892 should be in the hands of every member of the Church. Reader, if you are not able to get one at home, by remitting the sum of *twelve* cents to the address of our Publication House, 907 Arch Street, one will be sent you.

—We hope our offer to send copies of the MESSENGER free of charge for a short time to such persons as ought to take the church paper, will not be overlooked and that pastors and others will send us names and addresses without delay.

—The Western Almanae for 1892 is upon our table. It contains a number of illustrations and much interesting reading matter. Our Publication House will fill orders for it at rates given in the Publisher's Department of the MESSENGER.

—At the meeting of the Executive Committee of Franklin and Marshall Alumni Association of Philadelphia, Friday, 5 P.M. February 5th, 1892, was the time and Hotel Bellevue, N. W. corner of Broad and Walnut Sts., the place selected for the holding of the Sixth Annual Meeting and Dinner of the Association. Members of the Association should not fail to respond promptly to any communications that may be addressed to them. They can assist the Committee greatly in making the coming meeting a success and of great benefit to our common Alma Mater.

—We received too late for our last issue the sad intelligence of the death of Rev. C. H. Reiter, which occurred at his residence in Markelsburg, Pa., on the 17th inst., at 5 A.M., of apoplexy. He had reached the age of 75 years. His funeral took place on the 19th inst. Rev. Reiter was licensed and ordained in 1855. For over thirty years he labored faithfully in the ministry. During that period he was pastor successively of the following charges: Carrollton, Bristol, Union, of Ohio, Aaronsburg, Augusta, Woodcock Valley and Glencoe, Pa. For several years he lived in retirement, anxious, however, to be engaged in the Master's service, but no field seemed to open to him, his age doubtless being, as is sometimes the case, a debar to giving some field the benefit of his ripe experience. He was a plain, practical and earnest preacher of the Word, officiating in German and English, and a faithful pastor. At length he was suddenly called hence. His departure has brought sorrow to loved ones, who, however, know that he has entered upon his eternal reward, and that they have the sympathies of the Church in their sad bereavement.

—Through the favor of Rev. C. D. Rishel of Shiremanstown, Pa., we are in receipt of the Minutes of the Sixty-second Annual Session of the East Pennsylvania Eldership of the Church of God, held at Altoona, Pa., from October 7th -13th, 1891. They form a pamphlet of 41 pages, neatly printed, and show the commendable progress of the Church of God in that section of the State. The statistics give evidence of increasing membership and liberality in support of the Church and in benevolence. In the statistical table is given the number of subscribers of the church paper and how many new subscribers were secured by each pastor during the last year. This is a commendable feature and it would be well if a pastor's efficiency would to some extent, be indicated by the number of subscribers for the church paper in his congregation were the rule in other Churches.

—The editor of *The Living Church*, the organ of the High Church party in the Protestant Episcopal Church, says: The news of the acquittal of Dr. Briggs brought relief to many of the Episcopal Church, as it was rumored that should he have been found guilty of heresy and dismissed from the Presbyterian Church, he and his friends would likely have sought admission into their Church. Aside from any of Dr. Briggs' views, the editor says, there is a growing feeling in the Church (Episcopal) that it would not redound to its benefit to convert it into a Cave of Adullam.

—The issue of the *Christian World* of the 19th inst., contains a communication taken from other columns, headed, "Plain Talk about the New Hymnal and the Directory of Worship," in which the writer thereof undertakes to point out the omission of certain hymns well known to the Reformed Church, in the new Hymnal, and then proceeds to call to account those who prefer to use the Order of Worship, asserting that virtually by the adoption of the Directory of Worship the former book was put upon a back shelf to be no longer used, and questions the loyalty of those to Church authority who have such preference, and also condemns the publishing of the Order of Worship with the new Hymnal. It is not our purpose to say anything upon what has long ago been considered by all lovers of peace and harmony in the Church, as a dead issue. When, however, the writer calls into question the loyalty of his fellow ministers who wish to exercise a preference different from his own, he should remember the saying, "Those who live in glass houses should not throw stones," for is it the right thing in seeking a medium through which he would call his erring brethren to account, he should first make use of the columns of a paper which we do name, and is published and seeks the patronage of the Church in direct violation of a legal and solemn compact entered into by his own Synod, which says he is not to endorse, or encourage any other paper than that issued under the authority of the Church through its Publication Board? The publisher of the Order of Worship is grateful for the free advertising the writer of P. T. and the *Christian World* thus give the books in question.

—The Joint Committee of the three Eastern English Synods upon the new building for the use of the Theological Seminary held a meeting last week. Much interest was manifested in the important business that called the members of the Committee together. It was stated that the Reformed people of Reading were willing to donate twenty acres of ground and $40,000 toward the erection of the building, if the Institution would be removed to that city, also that Martinsburg, W. Va., would be willing to offer similar inducements. Doubtless, would it be contemplated to remove the Seminary from Lancaster, many other places would make a bid for it, and most likely Mercersburg would put in a strong demand for its return to its former home, since it was removed upon the plea that it should be where the College was. But the action of none of the three Synods suggests its removal. The object aimed at, is the procuring of a site upon which to erect a building for the exclusive use of the Seminary. Rightly are the citizens of Lancaster called upon to come forward and do something, if nothing more than present the Board of Trustees with a site. The city is greatly benefited in more ways than one by the Seminary being located in its midst. Should it be removed it would soon feel the effects of it. Other cities are willing to come forward and make liberal offers if it be removed to them. They do so, knowing that its presence among them would be greatly beneficial to their communities. Can not Lancaster city see this? For what the Seminary and College bring to it annually can it not make a handsome return? A committee, with Rev. J. H. Pannebecker as chairman, was appointed to select a site and report to the Joint Committee. It is to be hoped the citizens of Lancaster will facilitate the labors of the committee by offering the most eligible and desirable site than can be found around their beautiful city. With a site selected it should not be a hard matter for some one in the Church to come forward and lay upon the altar of the Lord a sum sufficient to erect upon it a fine, commodious and suitable building as a perpetual monument to Christian liberality, theological education, and the generous donor, whoever he may be.

Poetry.

THANKSGIVING DAY.

Thanksgiving Day once more comes round,
And hails us with a joyful sound;
The day our fathers loved of yore,
When first the Pilgrims touched our shore,

For what they were, for what they taught,
For what they planted, what they wrought,
For institutions sound and free,
We sing our praises, Lord, to Thee.

For public schools to teach our youth,
For pulpits to maintain the truth,
For presses that contend for right,
We sing Thy praise, O God of might.

For home, and Church and purity,
For all the harvest joys we see,
For plenty in the field and store,
Thy name, O Lord, our souls adore.

For liberty so broad and free,
O'er all the land from sea to sea,
For freedom of the human soul,
We sound Thy praise from pole to pole.

For blood that saves us from all sin,
And grace that helps us heaven to win,
Our homage at Thy feet we lay,
And bless Thee on Thanksgiving Day.

—*Christian Intelligencer.*

Communications.

For the Reformed Church Messenger.

KEEP NEAR THE PEOPLE.

Our Lord Jesus Christ as a man was of the people, with the people, and for the people. Though of the royal line of David his early life, in fact his whole life to the point of beginning his public ministry, was spent at Nazareth, a plain country town. His first miracle was performed at a simple wedding at Cana, a village in Galilee. His disciples He selected from the body of the people. His preaching was to the people, for the people, and in language understood by the people. His whole life was in contact with the masses; only incidentally with the upper classes and with those in authority. He dealt with all men as men, no matter what their station in life might be. He wrought by word and deed at the foundations, and all through the foundations, whether His work be looked at in its physical, its moral, or its spiritual aspects Those points in which all men are brothers, and which are ever abiding, He touched among His people, and in doing that He touched them for all people. No period of His ministry shows a departure from this course, progress which cuts loose from this method and leaves it behind itself. Where there is extension, widening, rising, it is not at the expense of the beginnings, the foundations. It is at the broad basis of humanity where Christ Jesus touched the world, and it is there where He implanted and illustrated the elements and the power of His religion.

The early Christian Church moved along the same line of life and habit. The great body of the membership was made up of the common people. Those of the upper classes either as to education or outward position, who became Christians, became also by that act thoroughly identified with the great body of believers, and consciously interested in the well-being of the masses of mankind. Take Paul for example, and the many others whom we may not enumerate here, both in the Apostolic age and in the century following. Look at the close sympathy with the people at all points, which meets us in the Book of Acts and in all the Apostolic Epistles. So as to government. Take the Council at Jerusalem. Look at the benevolence, the charity of those early days, how it was cultivated and administered. That gave rise to the diaconate in the form in which it exists to this day in Reformed Churches. That the civil forms and gradations of the Roman empire in subsequent times insinuated themselves into the Christian organization makes simply manifest the danger of foreign influence, but does not change the character of Christianity itself or abrogate its fundamental laws and principles.

The Reformation of the 16th century was a mighty effort on the part of Christianity itself to get back to its foundations in doctrine, cultus and life. In the main it was a movement,—and that on the largest scale by far of any movement in Christian history—of the people, among the people, and for the people, strictly in Christian lines. The success of this tendency is the measure of the success of the Reformation itself. Wherever it became a popular movement it spread and became permanent. Wherever it failed in popular character, it had a sickly existence, and lacked the quality of permanence. The marvelous vigor of Protestantism to-day lies in its popular elements and in these again as they stand related to the fundamental constitutions of Christianity, and to the extent in which they so stand related.

Many practical deductions from these general facts suggest themselves.

1. If we wish to influence people we must keep near them, and if we desire to benefit them in a Christian way we must approach them on the broad lines on which Christianity itself stands in contact with them. In fact this latter gives us the law by which we are to go. The great Christian community is wonderfully inspiring to him who lives his life in thorough fellowship with it. If any one means to be a factor of account in it, he must be of it, with it, for it.

2. The government of the Church must spring from the Church itself, and ever continue a living member of it. It must not get outside of it, or above it. The common communion has its place at the meetings of our Synods and Classes, and the open door for the people; and the religious services during the sessions. These things are not accidental; they are thereby right. So the institutions of the Church in the way of charity and education. They must ever rest on the broad bosom of the common brotherhood, and stay in affectionate sympathy and fellowship with it. As they get away from that, they lose their Christian character, and power to do Christ's work in the sphere to which they belong. So also, inasmuch as institutions live and act through the persons who represent and manage them, these persons must stand in close accord with the great beating heart of the Church as a body.

3. In all this there is no ignoring of objective Christianity as it comes to us in the word of God and in the essential divine laws and forces of its being. We canot be true to them separate from the people or regardless of the people. We help to mediate them to the people and the people are instrumental in mediating them to us. The whole process goes forward in "the communion of saints."

We close here, and leave it to the reader to make wider application of the general fact to which we have called attention. WYOMING.

For Reformed Church Messenger.

CREEDS OR NO CREEDS?—II.

Every man, then, has his creed. But, some one will object, are not atheists a living contradiction or exception to this principle? Has Ingersoll a belief? Does he subscribe to a creed? He asserts and revels in the assertion that there *is* no God. He ridicules the idea of a Creator. Seemingly he has no faith or creed. But this is merely the deception of appearance. For, let us look deeper and observe the action of his mind. He says in his heart "I believe that there is no God." His creed is, "No God." Observe, he *believes* that there is no God. For he nor any one else has yet *proved*, logically and conclusively, that there is no God. The weight of argument balances strongly in favor of the theistic or Christian position, and hence throws the burden of proof on the atheistic side. For the Christian *with* his doctrine of God can explain all the phenomena of nature and grace far more satisfactorily than the atheist with his doctrine of "no God." Hence, when we sift matters down to their limits, all the atheist can do is to stand forth and vociferate, "I *believe* there is no God." And the louder he vociferates the less he hears of Christian arguments, and the stronger his lungs and his creed become. Thus his mind formulates what we might appropriately call a *negative* creed, but still a creed, and he has an *inverted* faith, but still a faith.

Behold too, the contradiction! For the atheist, and his kith, in his strongest oaths and most blasphemous curses, when he is *most in earnest* and means what he says, then he uses the name of that *very* God whose existence he elsewhere and at other times so industriously denies. These oaths and curses have been aptly called "Inverted prayers," for they beseech a curse instead of a blessing. But the very act of his thus praying presupposes the *existence* of the *Being prayed to*, and not only so, but presupposes also a profound and intuitive consciousness of the dreadfulness of that Being's condemnations. Else would they pray to a higher God. Moreover the atheist is a rationalist and defies the human reason. They stand the Human Reason (with capitals) on a pedestal and say, "That is my God," and they bow down and worship. Why then, to be consistent, do they not, in their oaths, invoke the Human Reason to witness the truth of their statements, and, in their curses, why do they not implore the Human Reason to blast the object of their hate? If the Human Reason is their God, as they profess, why then do they not treat it *as such* in *all* relations? Why do they abandon it and revert to the Christian's God in moments of deepest seriousness? The answer is, that *down in the profoundest depths of their soul life lurks and lives the God-consciousness which they cannot tear out, and from which they cannot escape by any tricks of thought or act of will.* And although this God-consciousness may be covered up and buried by pleasures, business and philosophy, nevertheless in times of sorest trial, and in moments of deepest sincerity, there is an upheaval, and God *flashes* over the *soul* of His wilful child an *intuitive* and *unmistakable revelation* of His existence and power. And of this deep and strange experience the man cannot help but make some sort of a confession, if not in conscious utterance by day, then in the unconscious utterance of dreams by night. Man, the child of God, must believe, must confess. And although atheists and skeptics may publish and boast to the world their negative creed, I am fully convinced that they will waken up some day and discover, like David Hume's mother, that down in the bottom of their heart exists the positive creed of the Christian. This judgment I base not merely upon the teachings of Christ, but upon the well-known power of heredity; for scholars and scientists alike concede that the constitutional and spiritual forces of generation are absolutely ineradicable.

Again. There are certain sects in the world to-day, "independent" religious societies, whose movements likewise contradict their professions. They are trotting about on the worn out hobby horse of "Religious Freedom," with

the old cry, as their watchword, "Liberty of Conscience," and sweetly imagine they have something new. They profess to be unshackled by any church creed or "dry system of theology," as they say. They express their "pity" for such large numbers of their "narrower-minded" fellow beings who are still "duped" into adherence to the historical creeds. To conservatism in religious matters they declare themselves avowed enemies:—and a great number of similar sentiments they delight to roll under their theological tongues, and tickle their religious palates with. But when you enter their places of worship you are handed a programme which contains on one side the service for the hour, but on the other an *express statement of the principles of their organization and doctrines* containing in substance such cant as has just now been rehearsed. Thus whilst they are sweetly flattering themselves that they alone have at last cut loose from all creeds, (the very name of which they seem to hate), nevertheless, right there in your hand before you can be read the direct and avowed confession of their beliefs, in other words, a *printed creed.* What *is* a creed but the confession of a man's beliefs? The very word speaks for itself, "Credo," "I believe." What is any church's, society's, club's or corporation's creed but an orderly statement of their principles and beliefs?

He who lives must think. He who thinks must believe. He who believes must confess. And he who confesses has a creed.

There is not a man living without a creed, and his creed rules his deed. As a man thinks in his heart, so is he. With his lips he may profess one creed, but in his heart confess quite another. But his heart-creed, whatever it be, rules his deed. NEE.

For Reformed Church Messenger.

THE CHURCH QUESTION.

"My mind has never been fully settled on the Church question. I have tried to believe in the Reformed Church as being a branch of the Holy Catholic Church mentioned in the Creed; but there has always been a doubt that urged me to study and consider the matter more carefully and earnestly. The idea of the Holy Catholic Church as the extension of the incarnation, and, in the words of Dr. Nevin, 'the historical continuation of the life of the Christ in the world,' as the medium of His saving presence among men, seems to imply the idea of a visible kingdom that comes down from the Apostles in unbroken succession. The question that confronted me, and that I cannot answer, is, if for the first fifteen hundred years the Church and the ministry stand together in unbroken succession, what authority had any men, at the end of that time to form a new ministry?"

The above is an extract from a letter which we received some time ago from a young brother in the ministry, with the request that, if possible, we should help him to solve his difficulty, and with the intimation that, if his mind could not be satisfied, his lot would probably have to be cast elsewhere. We do not know how much our help may have been worth to the writer of the letter referred to; but it has occurred to us that a discussion of the subject involved might not be uninteresting or perhaps unprofitable to some of the readers of the MESSENGER; and we propose, accordingly, with the consent of the editor of this paper, to undertake such a discussion, as brief as possible, in a short series of articles.

The difficulty in the mind of our correspondent seems to refer, especially to the conception of the ministry in its relation to the true idea of the Church as a permanent historical constitution in the world. The question which confronts him is whether the order of the ministry as it now holds in the various bodies of Protestantism, the Reformed Church among the rest, is consistent with the idea of the Church as it has found expression in the ancient Christian Creed. The difficulty in his way of believing that the Reformed Church is a branch of the Holy Catholic Church, in the sense of the Creed, is that, as he supposes, her ministry is not continuous with that of the first fifteen hundred years of the Church's existence.

In discussing this subject the first question that arises, then, is, what is the idea of the Church in the sense of the Creed? And the first thought that suggests itself is that, in the sense of the Creed, the Church is primarily an object of faith, and not of sense or of the logical understanding. This is implied in the fact that the article concerning the Church has found a place among the other articles of faith in the Creed. The Creed has to do only with objects of faith, not with objects of sense or science, properly so called. And faith is the conviction of things hoped for and the demonstration of things not seen. Faith gains certitude of its object, not by the indirect process of science, but by an act of immediate intuition. No process of logical reasoning starting from premises furnished by sense-perception or experience, can produce conviction in regard to what is properly an object of faith. The existence of God, for example, can not be demonstrated by a logical process starting from finite premises. The same is true of the incarnation, and of the coming of the Holy Spirit. And the same must be true, also, of the Church. The very fact that the Church stands among the other primary objects of Christian faith in the Creed, implies that, like the Trinity, or like the person of Christ, it is an object whose reality can be apprehended only by an act of faith.

Now this idea of the Church, we hold, directly contradicts that formal or mechanical view which makes the reality of the Church dependent upon the demonstration of an outwardly unbroken succession of the ministry, or of what is usually termed *apostolic succession.* This view assumes that the Church is an historical *institution* or *establishment*, like a bank or a railroad company, complete in all its arrangements from the beginning, and having for its real or constitutive essence the ministry, in its threefold orders of bishop, priest and deacon, of whom the bishop alone has power to perpetuate the organization by the laying on of his hands. In the phrase of Cyprian, the Church is in the bishop; and where the bishop is, there is the Church; and where the Church is, there is Christ; and where Christ is, there is salvation. And the bishop, in order to the reality of his office, must derive his power from the Apostles, whose successor he is, through an unbroken series of episcopal hands, and must moreover stand in organic connection with the total episcopate of the Catholic Church. The reality of the Church, therefore, and its effectiveness for salvation, depend upon the demonstration of episcopal succession; and no man can be sure of his Church-membership and of his Christian faith until he has proved the legitimacy of his bishop.

But as thus conceived the Church ceases to be in any true sense an object of faith, and becomes merely a subject of critical historical inquiry. For the question of the legitimacy of the bishop, in whom the Church stands and from whom she has her being, belongs to historical science. It is not faith, but historical investigation, that must settle the question, whether the ministry in any particular place or community is regular and legitimate or not. This view, then, instead of magnifying the Church as a divine or supernatural reality, and therefore an object of faith, in fact belittles it, and brings it down to the level of a mere human institution, whose credentials must be judged of in the same way in which those of other human institutions are judged. And instead of saying, "I believe in the Holy Catholic Church," one ought to say, from the standpoint of this view, "I hold to the idea of an Apostolic episcopate as a necessary condition of the true Church, and I believe that it is probable that my bishop stands in the line of the legitimate Apostolic succession, and on this probability I pin my faith and hope of salvation."

For more than *probability* is not attainable, in this case, by any process of historical inquiry. To furnish an absolute demonstration of the tactual succession of any particular bishop from the Apostles is a matter of impossibility. Bishop A. may easily prove that he was regularly ordained by Bishop B., and Bishop B. by Bishop C., but to carry such proof up to the time of the Apostles is clearly impossible. This could not be done apodictically, even in the case of the Bishop of Rome; and still less in other cases. It is true, there are lists of the Popes; but they are not by any means complete. There are gaps in the records; and in some cases the records are of doubtful authenticity. And such have been the vicissitudes of history that it can by no means be made certain by any process of historical inquiry, that all the Bishops in any particular place were canonically and properly ordained; and the uncertainty that remains must, upon the theory under consideration, extend also to the salvation of multitudes of souls.

This uncertainty, moreover, is increased by the reflection that, in the earliest times of Christianity, this idea of ordination as the foundation of the Church most likely did not prevail, and that men were then probably not as careful about the formal administration of the rite as they have been in later times; and still more by the reflection that churchmen, both Popes and Bishops, sometimes acted very arbitrarily and disorderly, and that we cannot be sure that they may not have acted disorderly also in the matter of ordaining their successors. Yea, we know positively that such was often the case. We read of *simony* in Church history—of men obtaining ecclesiastical positions by bribery and fraud, and sometimes by sheer violence. We read of schisms, and of mutual excommunications and depositions among Popes and Bishops. Popes and Bishops, by the palms of whose hands we are asked to believe that the life of Christ could be communicated, even when they had none of it in their souls, have excommunicated and cursed Popes and Bishops. And such men would not have been likely to be very careful about the bestowment of ordination, even if we could believe that the power of perpetuating the Church and of extending the life of Christ had been committed exclusively to their hands.

Here, then, are difficulties in the way of the historical student who should undertake to prove the regularity and legitimacy of any line of episcopal succession, in comparison with which there shrinks into insignificance, for example, the famous story of the "Nag's Head Tavern" consecration, by which suspicion has been cast upon the episcopal succession of the Church of England, or the uncertainty that hangs over the Scotch episcopate, and casts its shadow also upon the early period at least, of the Protestant Episcopal Church in the United States. We are told, indeed, by a high Anglican authority, that the descent of the Anglican bishops has been traced up by the honest and accurate Prof. Stubbs, and that it is all right. We may wonder, of course, whether Prof. Stubbs did not sometimes meet with difficulties in his researches, whether his authorities were always clear and consistent, whether he was never forced to assume anything or guess at at anything, whether he had before him the documentary evidence certifying to the canonicalness of every ordination, and so forth. But even conceding that he has proved, or at least made it in a very high degree probable, that the Anglican succession is all right, the

point of our present contention still remains, namely, that upon the theory under consideration, the Church ceases to be an object of faith, and becomes merely a matter of historical research. We doubt whether many plain Anglican Christians even would be willing to rest their faith upon the researches of Prof. Stubbs, or any other like authority.

Nor can those who are committed to this view of the Church answer that any irregularity or any breaks that may have occurred in the transmission of the order of the episcopate, would be made good by the Spirit of Christ, who works where He wills and is not bound to any outward form or ceremony. The theory, in fact, assumes that the Spirit is so bound. And the evil effects of any irregularity or weakness existing anywhere in the line of succession is supposed to be guarded against by multiplying episcopal hands at each ordination, so that what may be lacking in one is likely to be supplied by the others; in consequence of which device the succession of the order resembles not a single chain, but a strand of chains with interlacing links. In regard to this it may be observed that, while the whole chain may thus be made to reach to heaven, the matter of getting there is by no means certain so far as any souls adhering to any broken or defective links are concerned. For where there is no legitimate episcopal ministry, there, according to the theory, there is neither Christ nor the Holy Spirit, neither can there be any Christian grace or piety. In such circumstances all Christian virtues, and all good works go for nothing. No matter how Christ-like a man's character may be, that does not prove that he is a Christian unless he is in union with the episcopate. Even if one should suffer martyrdom for Christ's sake, but should not be in the episcopal fold, he would, according to Cyprian, not be a martyr of Christ, neither would he have any reward. Views like these, it seems to us, must refute themselves. To our mind the absurdity of this position is only equalled by the absurdity of some small Baptistic sects, who claim that no one can be a Christian without having been immersed.

It would seem that a theory like this ought not seriously to disturb any reflecting mind. The idea of supposing the life of Christ to be tied to any formal ceremony, or to be adhering to the hands of a certain order of men, who can by their touch communicate it to whomsoever they will, and outside of whose magic circle the incarnation can exercise no saving influence or power—this idea would seem to be too crude to commend itself to any intelligent Christian at the present time, did we not know that in religion all things are possible to thought. Still we do not think that the theory is any longer widely *believed*. It may still be honestly entertained in the Roman Catholic Church, where all thought is dead, and men simply receive their faith from the past. It may be honestly entertained also by a few in the Episcopal communions of England and America, especially *bishops*, and others not distinguished for much thought, but by the real scholars of these communions, such as Stanley, Alford, and Farrar, it has long since been abandoned, while by the earlier scholars and leaders of the Church, from Cranmer to Hooker, it was never accepted at all. W. R.

(*To be Continued.*)

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?" James 2: 15, 16.

To the ministers. Dear Brethren: About three weeks ago we sent out some 250 Christmas circulars, sample envelopes and self-addresed postal cards. At this date (November 20th), 41 of the postal cards have come back to the Home. Of the 41 cards, 5 state that no envelopes are desired, but usually the fact is mentioned that a collection will be taken at Christmas for the Orphans without using the envelopes. We are glad to receive these statements. To us it is immaterial whether the envelopes are used or not, only so that the work will be supported in the same way; 36 of the 41 cards call for over 8000 envelopes. This is encouraging, indeed. But we are anxious to hear from the remaining 209. Cards were addressed only to those whom we thought would naturally feel inclined to support Bethany Home. If we missed any such, please notify us and you will be supplied. Meanwhile, brethren, please send the cards back which you have received. They are already addressed. Just add a few words even if you do not order envelopes (local reasons may prevent), send the card anyhow, with such encouragement as you may feel able to offer, it will be highly appreciated.

The first lot of bedding received for the new house came from Bath, Pa., in the shape of six nice pads.

How vain a thing is boasting. Last week we made the statement with a flourish that for about three months we had no professional visit from the Home physician. The very next day after the article was written and probably before it was in press we sent for him to attend one of our little girls and since that time he has been here nearly every day. Several of our girls seem to have a severe form of cold which affects the whole system. However they are now nearly all getting better again, for which we are very thankful.

Again, some weeks ago, we pointed with pride to the fact that we did not have any run-aways for a year and a half, at the same time enlarging upon the greater freedom which our children enjoy in comparison with those of most other homes, when our pride also took a sudden tumble in the escapade of two of our boys. The larger one had a short time before made a visit to some relatives, who no doubt immoderately indulged him, and he became possessed with the idea that probably life at any other place was better than at the Orphans' Home. A shiftless older brother also visited him about this time and may have put the notion into his head, at any rate, shortly after that he persuaded quite a small boy to walk with him fifteen miles to Reading where they arrived late at night. The missing boys caused great anxiety at the Home (it having been reported that they had gone for chestnuts) and they were hunted for miles, with lanterns, in the neighborhood and along the mountain until the unpleasant thought that they had run away became a conviction. A sister of the older boy, who cannot care for him and is thankful that he has a home here, sent the boys back the next morning. The question was asked a number of times, what punishment did you give them? None at all. Poor fellows! a walk of 30 miles, going and coming, without refreshments by the way, was punishment enough. That was a touch of actual life not of visiting life, and since that time the boys seem to be perfectly contented. Is it after all so very strange if we occasionly have run-aways? Our boys are *boys*, please remember that, and do not be too harsh in passing judgment. Are you a man, think of your own boyhood. Have you brothers, ask them about it. Are you a boy yourself, then know that it is not safe for people who live in glass houses to throw stones.

For Reformed Church Messenger.

MISSIONARY NOTES.

BY REV. A. C. WHITMER, SUPERINTENDENT OF MISSIONS.

WASHINGTON, D. C.

How one can travel! Not so fast to Baltimore; but from there to Washington, forty-two miles in forty-two minutes, with no stop between, is fast going.

What a lovely place! The streets are wide, straight and level, the houses large and fine, and the parks are many—to say nothing of stately public buildings.

How to find the way? Ask a policeman, not a stranger. "Take this car out Ninth street to S street, and walk two squares to the left." No trouble to get around. The streets in the old part of Boston are like the threads of a spider's web; but not so here.

Our Sunday there, November 8th, was a perfect day, and the services at Grace mission were delightful. First came Sunday-school, not large but a bright-faced body. The pastor's wife has the primary department, and all day presides at the organ. Preparation for Christmas has begun. Class No. 4 is thanked for the flowers on the altar and next Sunday Class No. 5 will provide them. The pastor draws a few pointed lessons from the study of the morning, invites the scholars to remain for another service, tells them to come to the missionary meeting in the evening, and the blessing is spoken.

By this time the members are coming in to morning service. Some of the faces are familiar, while others are new. Many have come long distances, for the city is large and the people are scattered. They are rarely united, and the work now is in good condition. The pastor's salary is paid monthly in advance; and the collection is $7.71 with only eleven *cents* on the plates! The parsonage fund is now $700 in hand, and ground will be broken next spring. The Aid Society is an active body; and the Merry Helpers (a good name for a dozen willing-hearted girls) are doing a good work. How happy missionary Apple must be! The people are slow to leave the church. There is much handshaking, and the stranger is made to feel at home, which is as helpful as it is pleasant.

The evening service is the monthly meeting of the Missionary Society. President Thomas modestly presides, and the juvenile choir sings. At roll call each member answers with a verse from Scripture, either spoken or read. The minutes are adopted, the treasurer reports the income of last month, and the visiting committee tells what they have done. A committee on program for three months is appointed, and the president says: "We will now have a recess of ten minutes for the payment of dues and for social intercourse,"—and everybody sets to talking with somebody else, and we all have a delightful time for twice ten minutes, when all settle down to listen to two addresses, one by Rev. Joseph H. Apple, D.D., and the other by the Superintendent of Missions.

Selected.

ADVENT.

That the Christian year should begin with preparations for the festival of the birth of Christ is fitting, for the most vital and distinctive doctrine of all that make up the system of Christian faith is that of His incarnation. It is fundamental to the doctrine of the vicarious atonement, that other main pillar on which rests the edifice of our hope. In fact if all that is in-

volved in the incarnation of our Saviour is accepted, faith in His mediatorial life and death must logically follow. Let us seek to so meditate upon the glorious theme of the advent, that our thoughts and our teachings may in larger measure than ever apprehend how the light of the knowledge of God is in the face of Jesus Christ. It was this thought, that God was in Christ reconciling the world unto Himself, which in the early days powerfully attracted those who had been groping after the unknown God, until it changed the face of history. And it is the realization of this same truth, which gives hope for the world's regeneration to-day—the outflow of the moral force which reaches men, when they apprehend all that is involved in fellowship with Him who is their redeemer from the guilt and the power of sin, the incarnate Son of God. They who receive of His fullness grace for grace, find that the very infirmity of ours, which required His advent, is mercifully displaced by vital power that is imparted by Him who knows all that was in man, was Himself the ideal man, and means to exalt man to the likeness of His own full completeness.—*The Moravian.*

AMERICA'S FIRST THANKSGIVING.

Landing at Plymouth in bleak December of 1620, the Pilgrims endured a winter of the utmost privations, and half of them were dead and buried by spring. The undaunted survivors then sowed the seed brought from England, and a friendly red man instructed them in the art of raising Indian corn. One of them writes: "All the summer there was no want." When the abundant harvest was gathered in, the Pilgrims doubtless remembered the English harvest-home feast, and perhaps, too, the Hebrew feast of tabernacles, for their thoughts turned to merry-making. Edward Winslow's letter to a friend says: "Our harvest being gotten in, our governor sent four men on fowling, that so we might, after a special manner, rejoice together after we had gathered the fruit of our labors. They four in one day killed as much fowl as, with a little help beside, served the company almost a week." The trustworthy history by Governor Bradford, also enlarges upon the good cheer. "And besids water foule, ther was great store of wild turkies, of which they tooke many, besides venison, &c." The Indian chief, Massasoit and a band of his subjects were entertained for three days; the white men went through their military exercises, and the Indians showed themselves thankful by hunting and bringing in deer. Besides indulging in these creature comforts, the Pilgrims, so piously in earnest, must surely have had some more specially religious giving of thanks. In 1621, therefore, and probably in the month of October, the first thanksgiving was thus celebrated in the New World.

THE CHRISTIAN THANKSGIVING.

A day of national thanksgiving is an invitation to all citizens to render thanks to God. It has certain limitations on account of being addressed to so large a body of various religious convictions and these differences modify the manner of its keeping. On the part of some it is nothing more than a quiet recognition of a general providence holding no intimate relations to men. To many persons who have grown up under religious influences and training there is an actual belief that God is near men and has a direct oversight of human affairs, and they are able to see more or less clearly the hand of God in the past. But Christians generally have a larger faith than this. They believe that God hears and answers prayer; that He is making all things work together for good to them that love Him and do His will. This faith places them in peculiar relations to God. They are bound to Him with such obligations of service as the unbeliever cannot understand.

Now one of the commands of God to His children is that they shall be joyful, and manifest their happiness so that the world shall see it. The theory of the Bible is that God's children have occasion for unceasing gratitude. Only when they have sinned against Him is His favor withdrawn; but even He waits to exercise His mercy on their repentance. Therefore the invitation to them to keep a day of thanksgiving has a peculiar meaning. They add to the general account, which others acknowledge a class of favors of inestimable value. It is well indeed when our fields have been fruitful and our barns are full, when health and civil quiet and commercial prosperity have made the year notable. But what are these material blessings when compared with the spiritual favors from the same hand? If the many are properly called on to express their thankfulness, how much greater are our obligations?

The Christian thanksgiving is built on broader grounds than the common belief in a personal God and a superintending oversight of affairs. The Christian lives and moves and has his being in God in a larger sense than the man of the world. He has been redeemed by Jesus Christ, the only beloved Son. He has become an heir of the world to come with a better claim than He has on this world. It is a surer and more enduring possession, the enjoyment of which has already begun. Christians have such a cause for rejoicing as no others, and should make it known in the general thanksgiving. Theirs is a joy when they are in full fellowship with God "unspeakable and full of glory," but they may make it known in such measure as to give the world an example which shall touch the conscience. Let the national thanksgiving be an outpouring of praise from the depth of the soul, not in words only, but in loving-kindness for our fellow man, in words of cheer for the sorrowing, in tenderness for the afflicted, in the administration of our bounty to the needy.—*Central Advocate.*

Our Serial.

For Reformed Church Messenger.

THE WONDER-DOCTOR OF DELFT.*

FROM THE GERMAN OF BOSBOOM-COUSSAINT.

BY KATHERINE E. HEYSER.

CHAPTER I.—*Continued.*

VANITY OF VANITIES.

Bowing courteously, Julian removed the unsightly hat that partly concealed his face; raven locks fell gracefully over his high forehead, and the wild expression of his eyes changed to one of deep sorrow, which was in harmony with his fine features. At first Mabelia seemed agreeably surprised, then so much attracted that she gave a long, inquiring look, as if striving to discover a resemblance which she could not quite make out; confused and blushing, she stammered: "Pardon, there is something familiar—yet no, no! It cannot be!"

"I am not he of whom you are thinking," said he, quickly and harshly, and blushing deeply, he replaced his hat.

"Tell me your name," said Mabelia softly and eagerly, for at that moment she saw Anthony coming toward them.

"Call me Julian," replied he after a moment's hesitation, adding ironically: "Is the elegant burgher your betrothed, Fraulein Graswinckel?"

"He is a relative," replied she decidedly, and loud enough to be heard by the person in question, who seated himself near her, bitterly bemoaning his delay and the wrongs which he had endured; he seemed particularly vexed at the damage done to his expensive raiment.

"Just look at my lace, Mabelia, see how the bands and loops are torn! I am scarcely fit to be seen; the ragamuffins have done twenty florins damage to my costume."

"What a great fuss you make over that! You had better beg my pardon for having left me so long alone among all these strangers," retorted Mabelia, reproachfully.

"As if you had any reason to complain!" replied he crossly; "You were sitting here in comfort, while the soldiers were knocking me about; I do not think it was tiresome to you; you appear to have engaged in pleasant conversation with this vagabond officer."

"As he was kind enough to come to my assistance when you forsook me, I was pleased to listen to what he said," replied she in a whisper. Evidently, her opinion of the stranger was changed, and she was careful not to wound him.

Anthony made some surly answer, which no one heard, not even Mabelia herself, for the trumpets and drums announced that the long trial of patience was over, and the nobles were coming to the market-place; the first couple were already taking their places.

We must not fail to notice the bridal pair, whose entrance was heralded by the beating of drums and the blowing of trumpets. Escorted by the magistrates of Delft, they took the seats of honor, amid the loud shouts of the people, who seemed dazzled and carried away by the bridegroom's haughty demeanor, and the bride's glittering raiment and magnificent jewels.

The daughter of Egmont considered it a duty, on such an occasion, to follow the custom of her family, which had always been famous for a love of display.

The heavy white satin robe sparkled with silver embroidery, pearls and jewels; from the hem peeped little crimson velvet slippers; in the clear spring air the gems sparkled in all the colors of the rainbow. Her collar was of the finest Flanders lace, held in place by a delicate hoop of pure silver, and, according to the latest fashion, stood up around her neck and shoulders, like a peacock's tail. She wore diamond jewelry, and over her bodice hung a heavy gold chain, with an enameled scent-box. The under dress was of crimson satin damask, as were also the under sleeves, which peeped out from the wide flowing sleeves of the over dress, and were embroidered with the arms of the house of Egmont. She wore only one glove and carried the other in the hand that was adorned by a magnificent ring. Her short, curling hair was confined by a narrow band of black velvet twined with gold and fastened at each side with pearls, and a crimped edge of lace, which did not conceal the superb earrings. As she mounted the steps of the City-hall, her train was carried by two pages.

It would have seemed strange that one known to be no great heiress, should make such a princely display at her wedding, if it had not been known that she was related to the reigning house of France, and to many princes and princesses of Holland, who were in duty bound to see that she properly sustained the honor of her rank; moreover, all that glitters is not gold, and the same may be said of diamonds.

All the princesses and noble ladies present were magnificently dressed, although, according to custom, none surpassed the bride. Everywhere luxury and splendor reigned supreme, and the desire for display was aroused and strength-

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ened in many an unguarded heart. All this glitter was very attractive but—beneath, behind?

Anthony was completely carried away. For some time he gazed at them in silence, then, with a sigh like that of a child waiting for his Christmas-box, he turned to his companion, saying: "How happy they must be! see, Mabelia, at my wedding I will imitate this, of course in a style suitable for a burgher."

"I am satisfied," answered Mabelia, shrugging her shoulders, and smiling disdainfully, "if I am not to be the bride."

"What kind of an answer is that?" cried he pettishly, "you know very well that I will have no wedding unless you are my bride."

"Then be more moderate in your desires. All this splendor hurts my eyes. I am very sure that if I had been in the position of the Countess Von Solms, I would not have gone to such expense."

"What's that?" exclaimed Anthony, "in her situation you would have done exactly the same." By this remark he showed how little he really understood his cousin's nature; for young as she was, she was already distinguished, among maidens of her own rank, for the simplicity of her attire. Unconscious of his error, he took up the words so hastily dropped, saying:

"When will it please you to take that place? When will you consent to be my bride, Mabelia?"

At this eager question, so sudden, so embarassing, a deep color suffused the young girl's face; not the tender blush of maidenly reserve, but the glow of scorn and dislike, as was evident from the tone in which she replied:

"Is this a suitable time for such a question?"

"What time could be more suitable?" answered he, smiling; "is it not an old proverb, that one wedding makes another? We ought to set the time for our wedding at this great festival, if only to verify the proverb."

"Ah! be quiet, Anthony; who makes a mere jest of such important matters? Come, let us look at the tournament."

"You always try to escape me," returned he, crossly.

"I think there can be no question of escape where nothing is settled," said Mabelia, dryly.

"Nothing settled! How can you say so? You know as well as I do, that your guardian and my father have agreed—"

"Not absolutely!" said she, interrupting him, and speaking earnestly and resolutely; for she knew the danger of a mistake too well not to check him immediately. "Do not forget the conditions, Cousin Anthony!"

"Well, but they are only the usual ones, Cousin Mabelia, that we suit one another. I, for my part, did not need more than an instant to decide; true, you must wait a whole year before you can make up your mind."

"Well, the year is not yet over."

"But it will be at Easter, and in fourteen days it will be Palm Sunday."

"Then I have still three weeks, Anthony, and until then, you ought not to hurry and tease me," said she so coldly and decidedly, that no one would consider it a jest.

Anthony saw that for that time he was foiled, and much vexed, again turned his attention to his sleeves and lace ruffles. Mabelia, meanwhile, turned her wilful little head toward Lieutenant Julian to ask him something about the wrestling, which was at its height.

At first she had asked Anthony about this one and that; but as his reply, "I know nothing about them," left her curiosity unsatisfied, she turned to the stranger, who knew even more than she expected.

"Sir Julian, who is that stately old noble in the fur mantle, with the heavy gold chain and medal? Perhaps he is a German Duke?"

"No, Fraulein, that is the Chaplain of Gelderland, the honorable Elbertus Leonius; if the Earl of Leicester had taken his advice, no harm would have been done." Julian's reply sounded solemn, almost mournful, and Mabelia inquired whether he had known the Earl of Leicester.

"Alas! only too well," exclaimed Julian, but he seemed so disturbed that Mabelia considerately refrained from farther questioning. Still the conversation was not broken off, for, shortly after, when she observed: "How magnificently the bride is adorned! she has a ton of gold about her; a crowned queen could not be more splendid;" there was an implied censure in her words, to which he replied, saying, quickly and earnestly:

"Her forefathers have worn the Imperial Crown; she is related to many princes; the widowed Queen of France is her own cousin—and the Counts of Egmont have always appeared as princes."

"I know that very well, Herr Lieutenant, but to the daughter of a burgher of Holland, like myself, it appears—"

"That she might have been somewhat more moderate," interrupted he smiling. "But you would not say that if you had known the household of the old count, her father; all honor to his memory!"

"Have you seen it, Sir Julian?" asked Mabelia in some surprise.

"Lamoral Von Egmont was beheaded on the fifteenth of June, 1568. I was then a boy of thirteen."

"And did you behold that dreadful tragedy?" asked Mabelia, sympathizingly.

"That mournful privilege was accorded to me; for I was in his service."

"In his service!" exclaimed she, astonished, "and only thirteen years of age—"

"As a page," murmured he softly, as if, at this moment, he felt the sharp contrast between his honorable past, and his present miserable condition.

With womanly intuition Mabelia understood this, and questioned him no farther; under the pretext of looking at the tournament, she remained silent.

(To be Continued.)

The Family.

A THANKSGIVING PRAYER.

For toil that is a medicine for woe,
For strength that grows with every lifted cross;
For thorns, since with each thorn a rose did grow,
For gain that I have wrongly reckoned loss;
For ignorance, where it were harm to know,
Teach me to thank Thee, Lord.

For cups of honeyed pleasure Thou didst spill
Before their foam had quenched my purer sense;
For that my soul has to struggle still,
Though panting in the trappings of pretense;
And for mistakes that saved from greater ill,
Teach me to thank Thee, Lord.

That Thou dost ravel out the tinseled thread
Of my poor work I thought so bravely done;
That Thou dost show me every flimsy shred
In the thin cloak of honor I have spun,
And pluck'st the slender garland from my head,
Teach me to thank Thee, Lord.

For ills averted, all unseen by me,
For darkened days that healed my dazzled eyes;
For suffering which brought a company
Of gentle ministers, in stern disguise;
For weariness, which made me lean on Thee,
Teach me to thank Thee, Lord.

For chalices of tears that Thou didst pour,
For unrequited love and wounded pride:
If they but tempt my lonesome heart the more
To seek the faithful shelter of Thy side;
For homesickness, which drives me to Thy door,
Teach me to thank Thee, Lord.

—*By May Riley Smith, in Congregationalist.*

SAUCE FOR THANKSGIVING.

THE BEST IN THE WORLD.

It lacked a week of Thanksgiving. Christie Belden lived in a small suburban village attached to the city of C.; but just now she stood in the beautiful hall of a palatial city mansion watching Uncle Joseph, the owner of the mansion, getting ready to "make sauce." She was wondering *where* he was going—with his heavy overcoat and arctics on—to "make sauce," and *why* he wanted to make it so long ahead, and *what* was the reason *he* had to make sauce at all, when he and Aunt Mary had a houseful of servants to do whatever was wanted.

"What's the trouble, Puss?" Uncle Joe asked, seeing Christie's wondering eyes following him.

Christie's face flushed. "There's no particular trouble," she said, hesitatingly. "I was wondering what kind of sauce you were going to make. I heard you tell Aunt Mary that you intended to begin this morning, and it would take you every minute you had away from business for a week."

Uncle Joe laughed. "And so it will. Did you ever make sauce?"

"No, sir—not alone, but I've helped mamma make sauce for plum-pudding, and I've helped Biddy make sauce for the turkey, but we never made *our* sauce until Thanksgiving morning."

"Would you like to go with me to make sauce, Christie?"

"O, Uncle Joe, can I?"

"Yes, hurry up. Wrap up warm."

In a few minutes Christie was quietly walking by Uncle Joe's side along the pretty avenue. She passed a number of little girls who wore new cloaks as pretty as hers, and just as she was thinking how happy and comfortable people were in this world, Uncle Joe turned off from the beautiful street, crossed over into one less pretentious, and finally she found herself walking along a wretched, narrow street. She had never seen such pinched-faced girls before, nor such forsaken-looking boys. Her heart was filled with a strange, new pity.

"O, Uncle Joe, I did not know there were such children in this great city. How hungry and cold they look!" she said, pityingly.

"Yes, child, they are both hungry and cold. These are some of the little ones of whom Christ spoke when he said, 'Inasmuch as ye have done it unto the least of these, ye have done it unto me.'"

And then Uncle Joe opened the door of a coffee-house on the corner, and told the proprietor—a man whom he knew and trusted—to prepare a good soup and coffee dinner on Thanksgiving for fifty children. Then as they went out of the door, they met a little pale-faced girl who looked up at Uncle Joe with eyes full of feeling.

"And how is your grandma, Janie?" Uncle Joe asked.

"Better, thanks to you, sir. She bought the warm flannel with the money you gave her, and had enough left to pay the rent," the child said, gratefully.

"And how about the food, Janie? Have you enough to eat?"

The little face flushed, and then the weak voice said: "Gran'ma says we must be thankful for our *crusts*, and I think we are, sir; and as you were so good as to send us that coal, we're not cold now."

"And you shall not be hungry, either," said Uncle Joe, a tear shining in his tender eyes. "Here, Janie! take this bunch of tickets and use one every day in buying a pail of soup for you and your grandma;" and then, as Janie said, "Bless you, sir!" Uncle Joe and Christie walked on, Uncle Joe remarking to Christie,

"They're God's own servants, Janie and her aged grandmother; they cannot be forsaken in their extremity."

And then Uncle Joe took Christie out of this street to a little corner store where he bought a little basket of delicious grapes and a bunch of tea-roses; then they went back again to the poverty-stricken street and climbed some rickety stairs to a little box of a room where a weary woman sewed and where a white-faced girl sat in an old cushioned rocker. Uncle Joe introduced her, and the young lady said, "I'm very glad you came to see me, dear;" and to Uncle Joe she said, with a burst of grateful tears as he handed her the grapes and flowers, "God will reward you, sir, for all your goodness to the widow and the fatherless."

Afterward they went from the attic-room to one in a damp cellar, where an injured man lay suffering upon a rude couch, and where noisy children clamored for bread, making the weary mother desperate. Uncle Joe seemed to calm them in a moment. Christie heard his tender words of sympathy, and saw him slip a shining gold piece into the sick man's hand. Again she heard the fervent "God bless you!" and gradually the truth dawned upon her that these attentions to the poor and suffering was the sauce which was to flavor Uncle Joe's Thanksgiving.

A noble resolve took root in her soul. She was going home that evening; she would make some of Uncle Joe's sauce. She could not make it on so grand a scale as Uncle Joe did, but she could give her old coat to poor little Bessie Locke, who had scarcely enough to cover her, and she could make over her warm red dress that she had outgrown, for Bessie's little sister; she could carry some soup to bed-ridden Grandma Deane, and she could give her little pasteboard box with the pretty dog picture on it to little Paul Morris, who could not walk a step, and, what would be nicer still, she could fill the box with nice walnut-pits. Besides this, she had time to finish her scrap-book for a little girl who was gradually fading out of this world. And Christie kept her resolve.—*Exchange.*

A FEW THANKSGIVING DAY THOUGHTS.

There are some families who will sit down together, an unbroken circle, around the table on this Thanksgiving Day. But there are many others who have vacant chairs in the household, and whose hearts will be sad because of the absent ones who once made the home so cheery and happy.

The boy has gone to a distant city to make his first start out in the world, and on this holiday, sacred to family re-unions, the mother finds her heart is traveling after him. She makes the preparations for the dinner with just as much care as she ever did, for those who are still left to her must have a happy Thanksgiving time. But she remembers how the absent boy liked this particular dish seasoned, or that particular dish baked. The Thanksgiving time has lost so much of its old sweetness because the boy cannot share it with her. Or perhaps the daughter, who was the mother's main dependence in these happy family gatherings, has gone to a home of her own since the last Thanksgiving time, and none of the family knew until the feast of the harvest came around again, how much she was missed. These loved ones may come again some time to join the family circle, although absent now. But in many of our homes there are vacant chairs which will never be filled by those who used to sit in them. The dear ones have gone, never to return, and the feeling of loneliness and loss fills the hearts of those whose first waking thoughts on this family holiday are of the loved ones whose voices are forever hushed. And yet, those who are left must be brave, and help each other carry the burden of sorrow. There are some for whose sake the day must be made a happy one. What a blessed thought it is that there are always others depending upon our help and strength for their happiness!

Thanksgiving Days come and go. We are growing older every year. Some of us have turned our faces toward the full shining of the Western sun. We have beautiful memories of the old days in our childhood, and the nearer days of our maturer years. We love to sit in the twilight and think of them. We marvel at God's wondrous grace, which enabled us to travel so safely and with so few toil marks on our garments, when we consider the danger of the shadowy passes through which we have come. We thank Him that He has brought us out upon the beautiful tablelands, from whose heights we can catch glimpses of the Beulah-land which lies about the city of our God.

Then let our hearts be full of thankfulness whatever our condition may be. And especially should we older members of the household join with the younger ones in making Thanksgiving Day a cheery, happy one, full of sweet memories, that in their maturer years will fill many a twilight hour of comfort and joy.—*N. Y. Evangelist.*

Youth's Department.

THANKSGIVING SONG.

A home I have. Who gave it me,
That I should always happy be?
Jesus in heaven.

That other home, up in the sky
Who'll take me to it when I die?
Jesus in heaven.

Then let me kneel and gladly pray,
And to Him speak my thanks each day.
Jesus in heaven.

GRANDMA'S THANKSGIVING STORY.

"We thank Thee, for another token of Thy loving-kindness, bless the food we eat, and forgive our sins for Jesus sake, Amen," said papa.

"For Jesus' sake, Amen," echoed the boys.

Baby sat with her eyes shut, her head down, and her little hands folded, but said nothing.

"Kitty upset the cream this morning, so we will have to do without," said mamma as she put a nice little lump of butter and some sugar on the oatmeal, and handed each boy his bowl.

Paul tasted his, then pushed it away, saying "I don't like it without cream."

"Howald don't like it thout tream either," and Harold sat back in his chair just like his brother.

"But my dear boys, you will have to eat it." replied papa, who knew what would make his boys grow sturdy and strong.

This reminded Grandma of something, so she said: "When I was a little girl we came across the ocean in a sailing vessel, and we were so long on the water, that our oatmeal gave out; of course we could not get any more, so mother made us porridge of cornmeal. We tasted it and that was all. The next meal we had it again, but none of us attempted to eat it. Then father spoke out and said 'Now children, you will have to eat corn meal; what you do not eat to-night, you will have to eat to-morrow; you have said you were thankful, but you are not acting accordingly. Let us all live our thanks.'

"This made us all feel ashamed of ourselves, so we tried to eat the porridge and soon became fond of it."

"Was it Thanksliving Day?" Paul always called it thanksliving instead of thanksgiving.

"No, it was not the Thanksgiving Day you mean, but every day we ought to *give* thanks and *live* thanks, then we won't find fault with what we have." Soon Grandma noticed that both bowls were nearly empty.

"Little chicks have bare feet, are they thankful?" asked Harold, when breakfast was over.

"I think they are," replied mamma, "you may take them some meal and see, but children should be grateful in actions as well as words."—*The Presbyterian Journal.*

WHAT TO GIVE THANKS FOR.

While the grown people are giving thanks at church and at home, why should not the little ones do the same?

What have our little ones received to give thanks for?

1. Because you have a Saviour in heaven, who loves you, who watches over you and takes care of you. He died on the cross to save you.

2. Because you have a good mother who is so kind and loving.

3. Because you have a home, with enough to wear and enough to eat.

4. Because you have good schools and Sunday-schools.

5. Because you have pleasant plays and playmates.

In some other lands children do not have these things. The children of idolaters have no Saviour. It is true that Jesus is ready to save them, but they do not ask Him to do it. So they have no Saviour.

In some lands, they have no playthings. Their parents are too poor to buy them, and too poor to get good food.

In China the children are not taught to sing any songs or hymns. In India and Africa they are so poor as to have no clothes at all to wear. In Africa and in the islands of the Pacific Ocean they have no books, no schools, no training of any kind. And they have cruel parents, so cruel as to sell their children for slaves, or throw them into the river to be drowned, or cast them as babes into the fields to be eaten up by dogs.

But all of our little readers have clothes and plays and schools, and homes, and parents, and a Saviour, and a loving Father in heaven. Oh let us thank God for them all.

MAKING HIM THANKFUL.

When the family came home from service on Thanksgiving morning, they heard Ponto howling dismally from the attic. "However could the dog have got up there?" asked grandma, as she looked up and saw his piteous black face at the window. "I didn't know the attic door had been opened this morning."

"Oh, yes," said little Annie, innocently, "I opened it. I put him there on purpose."

"You did, child! What for?"

"Well, you see," replied Annie, with all the gravity given by nine years of wisdom, "I tried to think of some way to make Thanksgiving different to him from other days. We might give him turkey, but how would he know it wasn't Christmas turkey instead? So I thought I'd shut him up in the dark, where he hates to be, and when he was let out, he'd be thankful enough for Thanksgiving Day."

Her plan was absolutely successful. Once down stairs, having again the run of the house, Ponto frisked and yelped as if he had a great and a special cause for thanksgiving, and needed no governor's proclamation to teach him the uses of the day.

NOTICE.

☞ *Editorial Correspondence address to* THE REFORMED CHURCH MESSENGER, *907 Arch Street, Philadelphia.*

☞ *Letters pertaining to subscriptions and other business, address* REFORMED CHURCH PUBLICATION HOUSE, *907 Arch Street, Philadelphia.*

☞ *No notice taken of anonymous communications.*

For Terms, see page 11.

THE REFORMED CHURCH MESSENGER,
907 Arch Street, Philadelphia, Pa.

THURSDAY, NOVEMBER 26, 1891.

THANKSGIVING.

O give thanks unto the Lord; for he is good;
For his mercy endureth forever.
Enter his gates with thanksgiving and into his courts with praise.
Be thankful unto him, and bless his holy name.
I will give thanks unto the Lord with my whole heart,
In the council of the upright, and in the congregation.

Thou crownest the year with thy goodness,
And thy paths drop fatness.
I will offer to thee the sacrifice of thanksgiving,
And will call upon the name of the Lord;
I will pay my vows unto the Lord;
Yea, in the presence of all his people; in the courts of the Lord's house,
In the midst of thee, O Jerusalem.

Thou shalt eat the labor of thine hands;
Happy shalt thou be, and it shall be well with thee.
Thy wife shall be as a fruitful vine in the innermost parts of thine house;
Thy children like olive plants about thy table.
Thou shalt see the good of Jerusalem all the days of thy life;
Yea, thou shalt see thy children's children.

The eyes of all wait upon Thee;
And Thou givest them their meat in due season.
Thou openest thy hand;
And satisfiest the desire of every living thing.

Praise the Lord, O Jerusalem.
Praise thy God, O Zion.
For he hath strengthened the bars of thy gates.
He hath blessed thy children within thee;
He maketh peace in thy borders;
He filleth thee with the finest of the wheat.

Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared; for this day is holy unto the Lord; neither be ye grieved, for the joy of the Lord is your strength.

Let the people praise thee, O Lord; let all the people praise thee.

LET US GIVE THANKS.

I.

If the virtues have fled in a large measure from men, gratitude is one that still lingers in their minds. We have many illustrations of its existence among the lowest as well as the best specimens of humanity, everywhere counterbalanced, as it may be, by countless examples of heartless, base ingratitude. But if there are those who do not practice this virtue themselves, they always admire it when they see it exercised in the lives of others. After the Thracian robber, according to the old story, had defended himself by saying that he was doing in the mountains only what military conquerors were doing in the world at large, Alexander the Great, into whose presence he had been brought as a captive to receive his punishment, asked him which was the greatest of all the virtues, and his answer was, *gratitude*. The great world conqueror was so well pleased with the reply, that he set him free and removed his chains. The probability is that he at the same time told him that he should perfect himself in that virtue, and it is also not unlikely the rough mountaineer after that did as he was told. A generous, grateful feeling is closely connected with other noble impulses, and shows that the thankful man is not given over entirely to hardness of heart, for which there is no remedy.

Give thanks to God most high;
The universal Lord.

II.

In the proclamations that have gone forth calling upon the nation, and individual States as such, to observe the usual day of Thanksgiving this year, we are told for what particular blessings we should thank the Lord. The one addressed to us by the President seems to be the best, and is an honor to us as a nation. It seems proper, however, that, as the different classes of our people have their own specific reasons to be thankful, their attention ought first to be directed to what Providence has done for them during the past year, and then to look around and rejoice in what the same Hand has done for others and the nation at large. In the first place, the children, our boys and girls, should be taught the duty of gratitude to God, the Giver of every good and perfect gift, and then, to their pareuts, teachers and others who have taken an interest in their welfare. The poet tells us that "it is sharper than a serpent's tooth to have a thankless son;" without any doubt there are some parents who can testify from their own sad experience to the truth of this remark. The life and prosperity of a family depend on the grateful relation of children to their parents; but then in order that it may come to exist, parents must in proper ways cultivate and encourage its growth, otherwise it will wilt away and degenerate into cold indifference. There are times and seasons, like days of thanksgiving, when families may be refreshed in different ways, as well as by their thanksgiving dinners.—If there are no children in the house, then let other children, poor boys and girls, be remembered in such a way as may call forth their gratitude.

The Lord shall increase you more and more,
You and your children.

III.

The history of every individual for a year or longer is *sui generis*, different from that of any one else. As no two faces are exactly alike among many thousands or millions of others in the world, so it is with the history of individual lives and their particular experience. Unknown to a great extent to the world on the outside, every person carries within him, on the tablet of his memory, a record of what he has done, enjoyed or suffered. There are few who have not been sufferers at one time or another in the rough encounters of life, some more so and some less; but for all that, there are very few persons, who upon looking back into the past, cannot recall days or seasons of sunshine, of mercies and blessings multiplied, which appeared to have come to them they know not how—only in fact from a superintending Providence. We have met with not a few sick and afflicted persons who were apparently more thankful to God for His merciful providence, than many others who were more highly favored. Thanksgiving Day, therefore, seems to be just the time, when each individual should call up such reminiscences. He may do so before he goes to church or afterwards, the night before or the night after the family dinner, in conversation or during moments of reflection, and if he does so, he will be only so much the better prepared to count the blessings conferred upon the nation and the State as well as upon himself. If sorrow fill our hearts so that we can scarcely catch a gleam of light anywhere, we may rest assured that it actually exists somewhere—above us if not around us. So it was with the recent eclipse of the moon. To some of us dense clouds covered its surface, so that we could catch only a momentary glimpse of the light beyond. The night was intensely dark, but we all knew that there was light behind the clouds.

The Lord is my strength and song,
And is become my salvatiou.

IV.

As families and individuals have their own separate reasons for observing this day of thanksgiving with joyful, grateful hearts, so it should be with single churches or congregations. There are few, at least there should be few, that have not some reason to be thankful for the blessings they have been enjoying from Sabbath to Sabbath. Some may have been lukewarm—a dangerous position—some divided and distracted, and some with more worldliness than spirituality among their members; but if they still enjoy the preaching of the Gospel they have sufficient reason to be thankful for this privilege and because their candlestick has not been removed out of it; they ought to take courage and try to do better. But many congregations, very many of them we may hope, have been living in peace, have been profiting by the means of grace from week to week, and been growing in grace and knowledge. They certainly ought to thank God on a day like this, also try to do better, and press onwards toward the mark for the prize of the high calling of God in Christ Jesus. The blessings thus enjoyed in connection with the sanctuary during the past year have been incalculable, too often not counted because we are so accustomed to them that we do not always appreciate them as we should. But we feel confident that there are many who upon reflection would be prepared to say that of all the blessings they have enjoyed during the year now drawing to its close, the privileges of the sanctuary have been the greatest and the most precious.

If I forget thee, O Jerusalem,
Let my right hand forget her cunning.

V.

This is a general Thanksgiving Day throughout the length and breadth of the land. It is a pleasant and refreshing thought, therefore, that this great nation with its teeming millions has on this day been professing its faith in God as the author of its prosperity and happy condition. The proclamations refer more particularly to the temporal blessings which have crowned the vanishing year, which are exceeded by those which are moral, intellectual and spiritual, or religious. We take the liberty of presenting a short extract from the President's Proclamation which is so beautiful in thought and expression that we deem it eminently worthy of insertion in this place:

"It is a very glad incident of the marvellous prosperity which has crowned the year now drawing to a close, that its hopeful and reassuring touch has been felt by all our people. It has been as wide as our country, and so special that every home has felt its comforting influence. It is too great to be the work of man's power, and too particular to be the device of his mind. To God, the Beneficent and the all Wise, who makes the labors of men to be fruitful, redeems their losses by His grace and the measure of whose giving is as much beyond the thoughts of man as it is beyond his deserts, the praise and gratitude of the people of this favored nation are justly due."

Praise God from whom all blessings flow.

THE heart grows rich in giving; all its
wealth is living grain;
Seeds which mildew in the garner, scattered,
fill with gold the plain.

Synodical Editors.

(Elected by the Synods.)

Eastern, ... Rev. JONATHAN H. PANNEBECKER.
Pittsburgh, ... " DAVID B. LADY.
Potomac, ... " J. SPANGLER KIEFFER, D. D.

AT WORK.

The Endowment Committee of Pittsburgh Synod was able to make an encouraging report of the work during the last year, and the success of it, at the meeting of Synod at Latrobe in October. The report seemed to be received with great favor. The brethren rejoiced in the progress that had been made towards adding the fifth professor to the teaching force of the Seminary at Lancaster. The brief, but enthusiastic discussion on the subject was all on one side. But one sentiment found expression, and that was, that the committee, with the hearty co-operation of every minister, congregation and member of the Church within the bounds of the Synod, should press the work to completion just as rapidly as possible. The committee left Synod very much elated over the aspect of the endowment business at this meeting. One year before there was apathy and indifference. The majority of the members no doubt had an impression that little or nothing would be accomplished—that there would be no general response to the appeal to the people which it was proposed to inaugurate. A year's work effected a great change. It was found by experience, that wherever the cause was presented it found most hearty endorsement, and that the people in the different sections of the Synod which were visited, were ready to subscribe most generously to its support. The Synod and its committee now feel that the movement has passed the stage of experiment. It has been demonstrated that the people of the Pittsburgh Synod will cheerfully contribute the funds to endow this professorship if they are individually asked to do so. This is a great point gained. It confirms the faith of those who believed from the beginning that they would do so. It has given confidence to those who feared the effort would end in failure. Or if there is still a doubting Thomas or two among us, he is keeping his doubts to himself, or they are rapidly vanishing away.

For the more speedy accomplishment of the work assigned them, the committee has divided itself into a number of working parties, and some of these even before the adjournment of Synod had made appointments with a number of pastors to hold conventions in and canvass certain congregations. Fire was opened in the southern section of the Synod, in Somerset Classis, in one of the congregations of Rev. J. M. Evans, a member of the committee. We have a report of that convention from the pen of "W. R.," under the heading, "A Good Beginning," in a recent number of the MESSENGER. If any one in the Synod has missed that article, it would be well to turn back and read it yet. It conveys the cheering assurance that the Paradise charge is good for $1000 for the Seminary. The second convention was held north of Pittsburgh, in Clarion and Venango counties, in the Emlenton charge, under the pastoral care of Rev. J. J. Wagoner. Returning from that convention a few days ago, a letter from pastor Evans was found on the table, giving the good news that another convention had been held by the Somerset brethren in one of the congregations of Brother A. J. Heller, with abundant success in the way of large subscriptions and many of them. Another letter awaited us from a member of the committee in Westmoreland Classis, enclosing a program of conventions to be held in two congregations of the Pleasant Unity charge, pastor E. H. Dieffenbacher, in the near future, and referring to another to be held in the Harold's congregation, pastor I. N. Burger. Verily the good work seems to be going on at a lively rate. Brother Evans says: "We go to Berlin next." The writer desires to say: "*We* go to the Stone church next." We also submit that this is a good showing. And St. Paul's and Allegheny Classes are still to be heard from.

But this article was begun with the view of making a brief report of the Endowment Convention at Emlenton and Salem—the two congregations of the Emlenton charge. The date of it was Nov. 5th to the 8th. The ministers present were, the pastor, Rev. J. J. Wagoner, Rev. S. T. Wagner, Rev. E. S. Hassler, and Rev. D. B. Lady. Two sessions were held during the latter part of the week in each of the two churches. Revs. Wagner and Lady also remained over Sunday, the latter exchanging pulpits with the pastor, and presented the cause to full congregations both morning and evening. The week-day services were reasonably well attended, whilst the Sunday audiences were large and very attentive. The speakers had, what the old New England divines used to call, great liberty in advocating the cause of the Seminary before the people, and the people in turn became very much interested in the Seminary's work. On Monday morning, brother Hassler having left us on Saturday and Rev. Wagoner having gone to Callensburg and Curllsville, the writer under the guidance of Elder C. B. McCain, canvassed the Emlenton congregation, subscriptions ranging from $100 to $1, the total result being most encouraging. Rev. Wagner, piloted by Elder Whitling, made the rounds in the Salem congregation, and received a generous welcome wherever he went. As usual, several persons in each congregation were missed; but the pastor and the two elders who assisted in the canvass will see that they have an opportunity of adding their subscriptions to the sum secured for this work. The canvass was finished on Tuesday afternoon, results summed up, cards handed over to the pastor and the committee returned home to prepare for the next convention, at the Stone or St. Paul's church, in the charge of Rev. S. T. Wagner, a member of the Synodical Endowment Committee. Those present at this convention were delighted with the kindness with which they were received by the pastor and people of the Emlenton charge, and with the lavish generosity with which they were entertained while sojourning among them. We shall always carry with us the most pleasant recollections of our visit to brother Wagoner and his people.

One remark remains to be made at this time on the general subject. Although the efforts of the committee are meeting with very encouraging success, there is no room for slacking our efforts. We are still a long ways from the end. The tension must be kept up, or we will never reach it. Among the congregations thus far visited are some of the largest, and wealthiest, and most liberal in the Synod. Many of those remaining will not be able to do nearly so well as some have done. In a recent letter from one who has shown himself most earnest in the cause, this sentence occurs: "*I feel that the most strenuous efforts will be necessary to accomplish the result aimed at.*" This brother is certainly right. The Pittsburgh Synod is not a large body numerically. The outlook for success in the endowment movement is most encouraging. It is so because ministers and members have responded nobly and generously as far as we have gone, and we believe they will do so to the end. Should we be disappointed in this latter belief the result will be disappointing. But we must not let the result aimed at be a disappointment. Zeal and energy on the part of ministers and people, and a generous response to the request for subscriptions as the congregations are visited, will prevent failure. The matter seems to be in our hands. Success is in sight. But we must reach forth and lay hold of it.

L.

Extract from the Contract between the Publication Board of the Reformed Church in the U. S., and the Proprietor of the Reformed Church Publication House.

"It being distinctly understood and agreed between the parties that the Synods of the United States, Pittsburgh and Potomac in consideration of the terms of this lease agree that they jointly or any one of them will not establish or themselves conduct or have conducted for them a publishing house or houses, nor publish any books or periodicals, nor endorse any periodicals that may be published by any private party or individuals either within or without their respective bounds."—Minutes of Synod, 1888.

For Reformed Church Messenger.

FOREIGN MISSIONARY NOTES.

We recently had the opportunity of examining the printed minutes of one of our Classes. We naturally turned to the page containing the Benevolent Contributions. And it was with sadness and a sense of disheartening that we noted, that the contributions for Foreign Missions, for last year, as set forth in those minutes, were $45 and for the year preceding the still more humiliating figure of $15. This Classis reports over 5000 members. We certainly think there must have been contributions direct to the Foreign Treasury, which do not appear in the published minutes. But even with this probability, what a sad record that Classis makes. Is it any wonder that our work is embarrassed? That a debt has accumulated? Is it not a sin and a shame, that it is in consequence of such remissness, that our missionaries are worked beyond their strength, while the Board, for want of means, are powerless to relieve them? Certainly such remissness must be attributed to a want of thought on the part of the pastors, and a consequent want of effort.

But happily in contrast with this, there are indications in our home Church, which forbid enervating discouragement. Our finances are improving. But oh, so slowly. The receipts of the Treasury for the year ending Oct. 31, show an increase of over four thousand dollars, over the yearly average for the three years included in the last triennial report. But there were special adverse causes at work then which are happily being surmounted now. Still, with this increase, pace is not kept with the increasing wants and opportunities of our work in Japan.

We recently visited a Sunday-school which numbered some 600 members. It was admirably organized and conducted, and it presented an inspiring sight. Contributions are made weekly.

Hitherto these have been largely devoted to contingent expenses. We spoke to them of Japanese children, and asked the school to support one or two scholars in our Girls' School in Sendai. The Superintendent suggested that one or two Sundays in each month should be set apart as "Missionary Days" for contributions for this purpose. We expect soon to hear of the formal adoption of this plan by that School. We most earnestly call the attention of Sunday-schools throughout the Church to this scheme. In case of the larger schools one half of their contributions would support a Japanese girl. It requires only $60 a year. And there are scores of smaller schools which could easily do so, and thus raise up a heathen girl to be a Christian woman—a Christian Bible woman, or the centre and life of a Christian home. We trust that we may receive many applications to have girls designated as beneficiaries, and we will in due time send the name and photograph to such Schools respectively.

S. N. CALLENDER, Secretary.

Poetry.

THANKSGIVING.

BY MARY LOWE DICKINSON.

Giver of good! one gift o'er all
It wondrous greatness lifts:
Let tides of blessing rise or fall,
Thou art the Gift of gifts.
Having not Thee, I nothing own,
With Thee all things are mine;
For good abides in Thee alone,
And flows from Thee to Thine.

So when I praise for length of days,
For health and peace from strife,
For tender care, that everywhere
Encircles human life;
When thanks go up for fullest cup
Of joy, or love, or grace,—
The glory lies in that mine eyes
In all can see Thy face.

When waiting, trembling, at Thy feet,
Because Thy tender will
Has changed Thy gifts so fair and sweet
To seeming woe and ill;
Then with a peace more full and deep
I make my grateful song;
So wakest Thou my soul from sleep,
So mak'st my weakness strong.

How can we thank Thee, O our God!
When every care or loss
Has lost the sting of chastening rod
Before Thy radiant cross?
Thine ears have heard no grateful word
To show the thankful heart,
Yet every pulse of being stirred
Throbs praises that Thou art.

—*S. S. Times.*

Selections.

Let us be thankful!

Bless the Lord, O my soul.

Thanks be unto God for His unspeakable gift.

That they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him.

Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen.

O Praise the Lord, all ye nations;
Praise Him, all ye people.
For His merciful kindnes is great toward us:
And the truth of the Lord endureth forever.
Praise ye the Lord.

—*Ps. 117.*

Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls. Yet I will rejoice in the Lord, I will joy in the God of my salvation.

It is when we have been unmistakably wronged that we have an opportunity to show a Christian spirit. So long as others treat us with fairness, with kindness, and with courtesy, it is not easy for us to show a spirit of forbearance, of charity, or of commendable gentleness. Even a godless heathen would not be likely to resent an affront which he had not received. A Christian's best opportunity of showing that he is a Christian is when he is under some gross provocation to bear himself in an un-Christian manner.—*S. S. Times.*

Science and Art.

A German engineer, Herr Stechner, has designed an apparatus for automatically tracing the profile of a river bottom from a boat traveling from 3 to 6 miles an hour. It consists of a curved arm, hinged at the upper end, and so long that the lower curved portion trails on the bottom of the stream. By means of a suitable recording mechanism, the variation in the inclination of the arm registers the depth on a revolving drum as the boat progresses. Soundings on the Elbe have been made with this instrument over a distance of 207 miles in 10 days.

With a view of having a series of practical experiments as to the merits and utility of Captain Mahan's plan of giving each light of the lighthouse establishment a numerical distinguishing characteristic, the Lighthouse Board has ordered the manufacture in France of a fourth order flashing lens, No. 23, for trial at Robbins reef, New York harbor. The lens will cost about $6000, and the experiments will demonstrate whether numerical flashing signal lights can be substituted for the present system of lights.

Captain Mahan's plan is to give each light a separate and distinct number, and to have that number communicated to the mariner by a system of short and long flashes. The off shore lights are to be white, and the in-shore lights are to possess an element of red. The main purpose of the system is to make each light tell exactly its location, and to prevent all possibility of its being mistaken for any other light.

Items of Interest.

Bad news comes from Brazil to the effect that Congress has been dissolved, martial law proclaimed, and a dictatorship established.

The Edgmoor Land Syndicate, of Chicago, buys 250,000 acres of land in North Dakota on which to place German farmers to raise barley for malt purposes.

The Indiana Supreme Court affirms the decision of the lower Court that the matter has been properly adjudicated in the ecclesiastical Courts of the United Brethren Church, and that there is no need for the interference of the Civil Courts.

Governor Pattison has issued a proclamation calling upon the citizens of the State without distinction of race, creed, or sex, to prepare for furnishing their full proportion to the interest, value, and financial prosperity of the Columbian Exposition at Chicago.

Mrs. Potter Palmer is to drive the last nail in the woman's World's Fair building. The lady managers of Montana, at the suggestion of Mrs. J. E. Richards, are having the nail made of gold, silver and copper. It will be forwarded to Chicago as soon as completed.

By the breaking of a cable in a shaft of the Anaconda mine, at Butte City, Montana, shortly after midnight last Wednesday morning, a cage containing nineteen miners fell to the bottom of the mine. Seventeen of the men were killed outright, and the other two were fatally injured.

In the corner-stone of an old stone church in ruins forty miles west of Santa Fe, N. M., was found a lot of manuscript and parchment in Latin and Spanish, and several Spanish coins, some dating as far back as the sixteenth century; also a beautiful beretta heavily wrought with gold thread, which on exposure crumbled to pieces.

The business failures occurring throughout the country during the last week shows that there were for the United States 223 and for Canada 43, or a total of 266, as compared with totals of 255 of last week, and 259 the week previous to the last. For the corresponding week of last year the figures were 215, representing 182 failures in the United States and 33 in the Dominion of Canada.

Hints and Recipes.

If a little cornstarch is put in the salt for the table it will keep it from lumping, and the pretty little shakers will not have so hard a scolding in damp weather.

HONEY AS A CURE FOR DIPHTHERIA.—The following has appeared in one or two bee papers, and is without doubt very efficacious in throat troubles: "Make a quart of red pepper tea, and after straining, add a tablespoonful of common salt. Then sweeten with honey to suit the palate (using extracted honey), and gargle as often as possible, always keeping the tea before the fire so as to have it lukewarm. The pepper and salt are the knives that do the cutting, and the honey heals the wounds. In extreme cases, a dose of oil will help much at first."—*Evangelist.*

A PILLOW.—A small traveling pillow is a great comfort to one who must frequently depend upon the hospitality of hotel or boarding-house. Fill a muslin cover with down or selected feathers, and add an over cover of silk or soft satin, with a short strap of the same at the upper side. The monogram or initial in silk in one corner is all the ornamentation needed. This is for use on the journey. A muslin or linen cover is needed if for general use. The recipient will soon have a chance for this little friend, which is easily carried on the arm, takes small room in a valise or trunk, and always insures a soft place for the tired head.

TO BOIL HOMINY.—A half-pint of large hominy is sufficient for a family of average size. It swells to four times its original bulk. Put it on the fire in plenty of cold water as soon after breakfast as possible, in order to allow it plenty of time to become thoroughly cooked before dinner. When the water dries out, add more, but let it be hot. Four hours at least are required for the grains to become thoroughly softened and done, when it is a most wholesome and palatable article of food. When ready to be dished for dinner, add a teaspoonful of butter, and mix it in thoroughly. — *Harper's Bazar.*

HOW TO SELECT A TURKEY.—In this country only is the turkey found in a wild state. It is very fitting, therefore, that in the Thanksgiving dinner it should be the principal dish, writes Maria Parloa in her department in *The Ladies' Home Journal.* The turkey must be wisely chosen, well cooked and properly served. It should be short and plump, the meat white, with some fat, the legs black and smooth; and if there be spurs they should be short. The end of the breast bone should be flexible, more like gristle than bone. A turkey that is long in proportion to its size, and has dark or bluish flesh, may be tender, but certainly will not be finely flavored and juicy. A dry-picked turkey will be found to have a much better flavor than a scalded one. All poultry that is dry-picked costs a few cents a pound more than the scalded, but is well worth the extra price.

MOTHS.—To exterminate carpet moths: Saturate a large cloth with water strongly impregnated with ammonia. After wringing it as dry as possible, spread upon the carpet, and iron until thoroughly dry. It is not advisable to press hard as that flattens the nap of the carpet. Go over the entire carpet in this manner. The hot steam not only kills the little pests and destroys their eggs, but with the addition of the ammonia freshens and brightens the carpet also.

To avoid carpet moths: If you find no appearance of moths in your carpets, use an "ounce of prevention." In other words, after your carpet has been laid, sponge thoroughly in a strong solution of salt and water. It is well, also, to sprinkle salt underneath the carpet, in dark corners, under bookcases, couches, etc., where the carpet is least used. Above all, keep your rooms sufficiently light, remembering that moths should be numbered among those wicked creatures who "prefer darkness rather than light, because their deeds are evil."—*Good Housekeeping.*

Farm and Garden.

If you would like to have the grass on your lawn start out more vigorously than usual next season, and be heavy, rich and green, give it a good top-dressing of manure this fall, just before freezing weather. Close about the house, where manure would be objectionable, wood ashes may be used instead. If you are a farmer and try this, the improved appearance of your lawn next spring may give you a hint of how you can profitably treat your meadows.

Some German scientists have recently furnished information in regard to the age of trees. They assign to the pine tree 500 and 700 years as the *maximum*, 425 years to the silver fir, 275 years to the larch, 245 years to the red beech, 210 to the aspen, 200 to the birch, 170 to the ash, and 145 to the alder, and 130 to the elm. The heart of the oak begins to rot at about the age of 300 years. The holly oak alone escapes this law, it is said; and there is in existence near Aschaffenburg, in Germany, a tree of this kind which has attained the age of 410 years.—*Boston Globe.*

A short time ago a valuable horse, an imported draft stallion, was fed all the hay he would eat, with dire result. It took an experienced horseman months to correct the mischief done by a season's stuffing with hay. Since that severe lesson we have had constantly the care of workhorses, and have found that fully as good results in feeding were had where good bright straw, of which the animals ate little, was used for roughness and variety, but no greater quantity of grain was fed them when hay was a large and constant part of the diet. An opportunity to inspect the feeding of horses in a large stable belonging to a street car company revealed the fact that the horses required to make twenty-four miles per day at a jog trot, in heats of six miles each, were fed almost entirely a grain diet, being given only enough hay to secure good digestion. The common ration was crushed corn and wheat bran mixed by weight, and the whole mixed with coarse cut hay. Of this about half a bushel was fed dry at one mess.—*Omaha Stockman.*

MAP OUT YOUR FARM.—Every farmer should know the exact area of his farm, and the area of every division of it. There is a satisfaction in knowing this, and the plat will be useful in keeping a record of operations during the year. Many farmers can "pace" a field and come "somewhere near" the actual contents, but this is not enough.

A farmer who had depended upon the pacing measurement, found when he came to sell that he was five hundred dollars poorer than he thought he was. As the price was reduced this amount, it was equivalent almost to a loss. It was a disappointment. The plat may be used every year to keep a record of all crops.

Make a copy of the plot every spring by laying tracing paper upon it and tracing the lines. The year's work may then be laid out—corn in this plot, oats in that, and so on. If this be done accurately every year, and the plans be kept, they give a record of all crops and succession or rotation of crops in a small space a kind of one-leaf book-keeping that recommends itself to all farmers.—*American Agriculturist.*

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch St.

THE ANDOVER REVIEW, November, 1891. In this Review we are used to expect a variety of topics with ability of treatment. This expectation is not disappointed by the present number. Dr. Van Der Veen furnishes a well-written and earnest paper on "The Preaching of the Gospel;" Prof. Hyslop bestows much thoughtful attention on the subject of "Shop-Girls and their Wages;" Dr. Barrows writes in a strain not very hopeful of "The Education of the Indians;" Frederick G. Mather sketches the "Recent Progress of Ballot Reform;" and Prof. E. H. Johnson in "Conservative Apologetics" defends certain old positions against those taken by representative modern apologists. The editorial notes are of unusual interest, as might be inferred from the subjects handled, viz., "The New York Presbytery and Professor Briggs," "The Limits of Liberty: A Bishop's Charge to his Clergy," and "President Patton's Recovered Address on Future Probation—with Brief Annotations."

Houghton, Mifflin & Co., Boston. Yearly subscription, $4.00; single numbers, 35 cents.

THE LEISURE HOUR, from the Fleming H. Revell Company, New York and Chicago, contains—Romance of Ancient Literature, Catholic Socialism, Second Thoughts, The Horse World of London, The Nebulæ, Sea Captain's Yarn. The subscription price is $2 per year.

THE BOYS' OWN PAPER, from the Fleming H. Revell Company, New York and Chicago, contains two colored plates, also a Russian story and "Diocletian Persecution." Many other features, which enhance the usefulness of this boy's paper, and costing but $2 a year, is a good investment for their money.

The December number of THE QUIVER has a colored frontispiece called "Their Evening Hymn." The contents are—November Sunshine, Pictura Mathesis, Through Devious Ways, On Entering the New Home, About Church Bells, The Easy Yoke and the Light Burden, The Two Miss Torringtons, The Blocks of Marble, Seeking the Face of God, The Tabernacle in Utrecht, Give a Dog a Bad Name, Spiritual Failures, On the Top of Mount Vesuvius, The Heiress of Aberstone, For a Little While, Their Evening Hymn, The Privilege of Sanctuary, and Short Arrows.

Cassell Publishing Co., New York, 15 cents a number, $1.50 a year in advance.

LITTELL'S LIVING AGE. The number of The Living Age for November 21 contains—Woman's Life in Old Italy, National Review; The Story of an Oak Tree, Macmillan's Magazine; Diamond-Digging in South Africa, Blackwood's Magazine; Henri Pestalozzi, Macmillan's Magazine; His First Attempt, Argosy; Eton Montem: A Memory of the Past, Blackwood's Magazine; The Plague of Locusts, Cornhill Magazine; Sir Walter Raleigh's Birthplace, Chambers' Journal; Children's Dreams, Argosy; Poetry.

$8.00 per year. Littell & Co., Boston, are the publishers.

LITERARY NOTE.

LITTELL'S LIVING AGE FOR 1892. *The Living Age* has had a remarkably successful career of nearly fifty years. There could be no stronger proof that it meets a decided and continued want of the reading public. It grows in value as its years increase, and as periodicals of all sorts multiply. It is unrivalled in its field, and easily enables its readers to keep abreast with the best thought and literature of the day. Its prospectus for 1892 is well worth attention in selecting one's reading-matter for the new year. Reduced clubbing-rates with other periodicals are given, and to new subscribers remitting now for the year 1892 the intervening numbers are sent *gratis*. Littell & Co., Boston, are the publishers.

Marriages.

In the Reformed church, Woodsboro, Md., on October 7th, 1891, by Rev. S. M. Hench, Dr. Robert T. Hammond to Miss Fannie O. Gilbert, both of Woodsboro, Frederick county, Md.

At the Glade Parsonage, Walkersville, Md., October 20th, 1891, by the same, Mr. Joseph D. Green, of Lewistown, Md., to Miss Sarah I. Geisbert, of Utica Mills, Frederick county, Md.

Deaths.

Obituaries to be inserted free of charge must contain only *two hundred* words, and all words above that number, verses of poetry and resolutions, will be charged for at the rate of *one cent* a word. Money must accompany obituary to insure insertion. Memoirs of ministers, their wives, and of prominent laymen are exempt from this rule.

DIED.—November 3rd, 1891, Charles Malvin, son of Isaac and Rebecca Hartzel, of West Millville, Clarion county, Pa., aged 12 years, 1 month and 6 days.

DIED.—At her home, in Camden, N. J., on Tuesday, November 10th, in the 32d year of her age, after an illness of four days, of Bright's disease and enlargement of the heart, Mrs. Maggie E. Hetzel, wife of Absalom S. Hetzel.

The funeral took place from the home of her mother, Mrs. Mary A. Roush, near Camden, Kent county, Delaware, on Friday, the 13th inst., at 2 o'clock, P. M., the Rev. A. W. Ravlins, of the Methodist Episcopal church, officiating. Interment in the Odd Fellows Cemetery, Camden, Delaware.

The deceased was an earnest and consistent member of the Christian Church, having in early life taken upon herself, by the solemn rite of confirmation, the vows of her parents for her in her infancy through baptism, thus reared in the faith of the Reformed church. She has earnestly and zealously labored for the extension of the Master's kingdom, taking special interest in the work of the Sunday-school. She lived in the faith of Jesus and died in the assurance of His blessed resurrection. A husband and two children are left to mourn her early death. *

DIED.—In Carlisle, Mrs. Susan Keller, widow of the late Mr. John Keller, of blessed memory.

Mrs. Keller, soon after her marriage, united with the Reformed church, Carlisle, by certificate from the M. E. church, who adorned her membership by a devoted Christian life, and ever held in high esteem by all who knew her noble qualities of heart and life. Her devotion to the church was strong and ardent, attested by her generous aid in all that related to its growth and usefulness. After the death of her husband she continued the REFORMED CHURCH MESSENGER, which she held in high appreciation as a truly excellent and well conducted Christian journal. ***

DIED.—In Vernon township, Crawford county, Pa., November 4th, 1891, Mrs. Mary A. Curry, aged 40 years.

Born in Lebanon, Pa., and brought by her parents to Greenville, Pa., while an infant, baptized in infancy, confirmed at the age of 16, and continued faithful and true to her training and vows to the end. Mary A. Curry (formerly Harnevious) was one of a large and worthy Reformed family of near Greenville. She was a woman of fine character, possessed of a meek and peaceable disposition, and was much devoted to her church and religion, and those who knew her all her life said, "She was always so."

Her last days were as calm and full of peaceful hope as any she ever lived. She must indeed have realized that "to die is gain." To sorrow for such a life, when it goes out from earth, is not to sorrow without an unspeakable comfort. *

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Miscellaneous.

For Reformed Church Messenger.

A VISIT TO NAZARETH.

There is often something very suggestive in names. Thus no student of the Bible can repeat the name of Nazareth without being reminded that it was the place where the Saviour lived and spent the early period of His life. We confess we had a desire to visit the Nazareth we here speak of located in Eastern Pennsylvania, on account of the associations which cluster around the name.

We never had the pleasure of visiting Nazareth in the land of Judea. We have no doubt we would have had the same delight others had, if it had been our good fortune to have visited it. But we can say our visit on the 15th inst. to the Nazareth that lies in the beautiful valley in which it is located in Northampton county, Pa., was a source of pleasure to us and our only regret is that our time did not allow us to visit all the places of interest that were spoken of. As it is we could write a long article did we not fear we would tire the patience of the reader.

The town has a population of about 1500 inhabitants, mostly Germans. The ground was originally purchased—about 5000 acres we were told—by the distinguished and eloquent preacher, George Whitefield, intending to locate an asylum here for negro orphan children from the South. But as the project did not commend itself to the public, the funds could not be raised so that it had to be abandoned, whereupon the Moravians became the purchasers, intending to make it a home for their brethren of like faith, and strictly adhered to their original purpose, allowing no one of a different creed to purchase ground until 1850, when this narrow notion was abandoned and the town opened to all who might desire to settle here.

The result of this change had a happy effect upon the growth of the town, as many families belonging to the Reformed and Lutheran churches at once bought lots and built comfortable houses. The Moravians are probably still in the ascendency, as they have schools of various grades, which are highly appreciated and patronized, and other things which give them a strong hold upon the people. The three principal churches of the town are the Moravian, Reformed and Lutheran, all of which are strong and influential.

We visited the building Whitefield had begun, but had to abandon on account of the opposition of the Indians and for want of funds. This building was subsequently finished by the Moravians and is now filled with relics of the olden time, and are shown strangers as great curiosities, which they really are.

We also visited the Moravian Cemetery, which is a place of great resort, and is laid out in four parts, in one of which all married men are buried, in another the wives and mothers, in another the boys, and in another the girls, all in the order of their death. They do not bury according to families, regarding the dead as all of one family. The gravestones are laid flat on the graves, and not set up as in most of our cemeteries.

They had also a school for girls who were well educated, so that whenever a minister, in their early history wanted a wife, all he had to do was to draw a lot and be supplied, and was most generally satisfied with the result, being rather an easy and quick way to get a wife.

The fall meeting of the Lehigh Valley Union Young People's Society of Christian Endeavor being in session on Saturday, the 14th inst., we were glad to attend and witness their zeal and enthusiasm in the Lord's work. One hundred and twenty-six delegates from societies outside of Nazareth were in attendance at the roll call, representing the Moravians, Presbyterians, Baptists, and Methodist churches; but none from any Reformed congregation. This seemed very strange to us, as we know there are many such societies in other parts of our territory.

Our Moravian brethren are very catholic and Christian in their feeling, and as it was the time for their communion and love feast they kindly sent tickets for Bro. Wotring and myself to unite with them in these services. The pastor also cordially urged us to be present which made us feel at home, and look forward to the blessed time when all denominational distinctions shall be done away and there shall be one fold as there is one Shepherd.

As the special object of our visit was to assist and preach for our young Brother Wotring, who had left Ursinus College last spring and accepted a call to this charge, we must not forget to speak of this congregation which greeted us and the cordiality with which we were received. This we found to be a strong centre of the Reformed church and is the home of three ministers, Revs. Daniel, Wolbach, and Wotring, two others, Dr. Reinike and Rev. M. A. Smith, having only recently died. The church is owned jointly by the Reformed and Lutherans, each one occupying it on alternate Sundays. The Sunday-school is union, and the collections thrown together and divided equally at certain times. As far as we heard the two congregations get along pleasantly. A class of twenty-eight catechumens was recently confirmed by Rev. Wotring, showing that the Reformed congregation is in quite a flourishing condition. We greatly enjoyed our visit, and trust that a bright future is before the Reformed congregation of Nazareth, and that our young brother may have a long and successful pastorate.

G. W. W.

THE FAREWELL SERVICES OF REVS. C. F. McCAULEY, D.D., AND RUFUS W. MILLER,

As Pastors of Second Reformed Church, Reading, Pa.

Last Sunday, 15th, Rev. Dr. C. F. McCauley closed his pastorate of thirty-six years in the Second Reformed church, Reading, Pa. In the morning he preached a sermon appropriate to the occasion from the text John xix. 20, "When Jesus therefore had received the vinegar, He said, It is finished, and He bowed His head, and gave up the ghost." After dwelling upon the points suggested by the text, he closed with the following:

My mind turns back to the spring of 1843, nearly 49 years ago. I labored 2 years and 7 months in Mercersburg. In Middletown, Md., 10 years, 1 month and a half. Then in December, 1855, began my pastorate here. It has continued 36 years less one month. In this time I confirmed 896, received by certificate 435, baptized 1,160, buried 662, married 338 couples. The character of my ministry delineated a year ago, need not be repeated now. Sorrow and joy has been my lot. Three times death entered my own household. God has given me His repeated benediction and many favors have I received from you. I thank God for having counted me worthy to be put into the ministry. Although more lucrative pursuits and inducements were held out to me when I began.

But to me this is a sad day, for it strains ties which bind my heart strongly to you. It is entwined around the cradles of your nurseries, and the coffins which bore away the remains of your dear ones; ties which take hold of your sick beds and bind me to your social hearth blazing with the fire of kindness.

I bespeak a welcome for my successor, but I ask that for the pastor, who has been permitted to pilot you for thirty-six of the best years of his life, you keep the sacred spot in the chimney which the old Scotch reserved for worn-out parents.

Why do I retire when so socially bound to you and against your protestations? Failing strength reminds me of my inability to do what must be done in our enlarged work. I would retire gracefully when our work is most flourishing and in a condition to be still further advanced. This day I hand over to you the charge and care of the congregation. With my assistant, I stand ready to aid you and counsel in what may be desired. "Ye are my crown and rejoicing."

In the evening Rev. Rufus W. Miller, his assistant, occupied the pulpit and preached a sermon from the words, "And when Paul's sister's son heard of their lying in wait, he went and entered into the castle and told Paul," which he concluded as follows:

God has wonderfully blessed us the past five years. The Sunday-school, in addition to its new home department of more than 150, has grown; the various church societies have doubled and prospered. Faith mission has now a beautiful and commodious building with an increasing membership. The congregation, including individual gifts to Christian education and the Orphans' Home, etc., has raised $24,093 for benevolence in the last five years, and more than $18,000 for congregational expenses. 301 members have been added to the church. A bright future is before you if you will be united and work together. I exalt you as I did in my inaugural sermon, Sept. 1, 1886, to be animated by the master-motive of Christian service. For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead, and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again.

SPECIAL MEETING OF SCHUYLKILL CLASSIS.

A special meeting of the Schuylkill Classis of the Reformed church was held in the Second Reformed church, of this city, for the purpose of taking action upon the resignation of Rev. Dr. C. F. McCaulay as pastor of that church.

After the roll had been called two communications in reference to the retirement of Rev. Dr. McCauley from the active ministry were received and acted upon. Rev. McCauley's letter of resignation was as follows:

Beloved brethren and fellow laborers in the Lord—

In the spring of the present year I consulted the elders as my spiritual advisors, in regard to the propriety of tendering my resignation as pastor, and on the 11th of June received a reply requesting me to allow the present relations to continue for the time being. One of them kindly urged me privately, to go forward, the Lord permitting, until the spring of '93, when I would have completed the fiftieth year of my ministry. Regarding his suggestion as holding out an object of laudable Christian ambition, whilst at the same time a compliance would continue me a comfortable support, I determined to acquiesce in the judgment of the elders. But after a vacation of six weeks so generously given me, I find my strength inadequate to the responsibilities and duties of the position I occupy. The Rev. R. W. Miller has shown special ability, self-denial and cheerful diligence, with great tact for organizing and magnetic power for attracting the young, but the increased obligations added by the erection of Faith chapel will require all the energy of two men in vigorous health, and hence the necessity of my withdrawal. As I entered upon the pastorate of the Second church nearly 36 years ago, in the spirit of self-denial to seek its advancement, so now, though the most painful step of my life, which I take reluctantly, I feel it a duty to retire, that the interest may be carried forward with the greatest success. And be assured that whatever I can do to promote the welfare of those over whom

Continued on Page 13.

Vile cod-liver oil has lost its vileness in Scott's Emulsion and gained a good deal in efficiency.

It is broken up into tiny drops which are covered with glycerine, just as quinine in pills is coated with sugar or gelatine. You do not get the taste at all.

The hypophosphites of lime and soda add their tonic effect to that of the half-digested cod-liver oil.

Let us send you a book on CAREFUL LIVING—free.

SCOTT & BOWNE, Chemists, 132 South 5th Avenue, New York.
Your druggist keeps Scott's Emulsion of cod-liver oil—all druggists everywhere do. $1.

"WORTH A GUINEA A BOX."



A box of BEECHAM'S PILLS constitutes a family medicine chest.

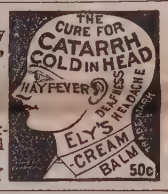
Sick Headache, Weak Stomach, Loss of Appetite, Wind and Pain in the Stomach, Giddiness, Fulness, Swelling after meals, Dizziness, Drowsiness, Cold Chills, Flushings of Heat, Shortness of Breath, Costiveness, Blotches on the Skin, Disturbed Sleep, and all nervous and trembling sensations are relieved by using these Pills.

Of all druggists. Price 25 cents a box.
New York Depot, 365 Canal St.

ELY'S CREAM BALM
Applied into Nostrils is Quickly Absorbed, Cleanses the Head, Heals the Sores and Cures

CATARRH

Restores Taste and Smell, quickly Relieves Cold in Head and Headache. 50c. at Druggists. ELY BROS., 56 Warren St. N. Y



FILL YOUR PURSE and improve your prospects. Why not? You can do so honorably, surely. Have you read our illustrated advertisement in the first number of this paper, this month? Better do so, if you haven't. We can and will, if you please, teach you quickly and without PAY, how to earn from $5 to $10 a day at the start, and more as you go on. You can commence at home, in any part of America. We start you. Both sexes. All ages. Easy to learn and manage. All particulars FREE. Better write at once, if you haven't already. Address Stinson & Co., Box 1501, Portland, Maine.



DR. SELLERS COUGH SYRUP
ALWAYS CURES COLDS
COUGHS CROUP AND
ALL LUNG TROUBLES
GIVES PROMT RELIEF
ALL DRUGGISTS SELL IT

HOOD'S COMPOUND EXTRACT SARSAPARILLA — TRADE MARK —

Hood's Sarsaparilla has by its peculiar merit and its wonderful cures won the confidence of the people, and is to-day the most popular blood purifier and strengthening medicine. It cures scrofula, salt rheum, dyspepsia, headache, kidney and liver complaint, catarrh, rheumatism, etc. Be sure to get Hood's Sarsaparilla, which is peculiar to itself.

Hood's Sarsaparilla sold by druggists. $1; six for $5. Prepared by C. I. Hood & Co., Lowell, Mass.

100 Doses One Dollar

PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes good. Use in time. Sold by druggists.
CONSUMPTION
25 CTS. 25 CTS.

BEDFORD Mineral Water

THE GREAT REMEDY for STOMACH, LIVER and KIDNEYS.

Prescribed by physicians everywhere.
Sold by GROCERS AND DRUGGISTS,
—OR—
Bedford Mineral Springs Co., Bedford, Pa.
Send for Catalogue and Testimonials.

10 CENTS (silver) pays for your address in the "Agents' Directory" for One Year. Thousands of firms want addresses of persons to whom they can mail papers, magazines, pictures, cards, &c. FREE as samples, and our patrons receive bushels of mail. Try it; you will be WELL PLEASED with the small investment. Address T. D. CAMPBELL, D.659, Boylston, Indiana.

BLATCHLEY WOOD FORCE PUMP.
Cheap, efficient. Just the thing in case of fire. Pump to Tank or Bath, or for Milk Coolers. Write for descriptive circular. CHAS. G. BLATCHLEY, Philadelphia.

God has made you overseers, will be gladly done, while He may spare my life. My resignation shall take effect as soon as you can make arrangements to relieve me, and when that shall have been done, according to the compact between Rev. Miller and myself, and the understanding of the consistory at the time I extended him a call, his relations to the congregation will be dissolved and his work at an end. * * * * And now, brethren, I commend you, and those over whom you are overseers, to God and to the word of His grace, which is able to build you up and to give you an inheritance among all them that are sanctified. Thanking you and the congregation for all past and present kindness, I am your fellow servant in the Lord, C. F. McCAULEY.

During Rev. McCauley's pastorate at the Second Reformed church he confirmed 896; received by certificate, 435; baptized, 1,160; buried, 662; and married, 357.

The resolution of the consistory of the church upon the resignation, which was as follows, was also read:

WHEREAS, The Rev. Dr. C. F. McCauley, who for nearly 36 years has served this congregation so faithfully and acceptably, by reason of increasing years and declining strength, asks to be relieved of the responsibtlity and duties of pastor, therefore,

Resolved, That, in view of all the circumstances, we reluctantly commend to the congregation the acceptance of Dr. McCauley's resignation as pastor, so as to relieve him from further responsibility, and that he be elected pastor emeritus during life at a salary of $300 per annum.

Resolved, That in relieving Dr. McCauley from active duties, the consistory desires to express their great appreciation of his unselfish labors for and untiring devotion to the spiritual and temporal welfare of the congregation during his long ministry; and their emphatic recognition of the great good, the comfort and peace his ministrations have brought to the congregation, the church and the community, and they fervently pray the good Lord to vouchsafe to him a comfortable and restful old age.

The resignation of Rev. Dr. McCauley was accepted.

Although the resignation is to take effect on November 13th, it is the wish of the congregation that Revs. McCauley and Miller fill the pulpit while the vacancy exists in the pastorate, which will probably not be filled before January 1st.

For Reformed Church Messenger.

OUR NEW BOOK.

THE YOUNG PROPHETESS: A Tale of the Children's Crusade. By Rev. R. L. Gerhart. Reformed Church Publication House, Philadelphia. $1.50 postpaid.

In mediæval days the courage and hardihood of the Knights, and more especially of those who joined the Holy Crusades, was the theme of every tongue. Their deeds have been preserved in song and story exciting the admiration and sympathy of each passing generation.

It has been reserved for Rev. R. Leighton Gerhart, in his book: "The Young Prophetess, or a Story of the Children's Crusade," to weave from the gathered strands and shreds of history, a story so real and glowing that it will be read with rare pleasure not only by the young, for whom it was mainly intended, but also by those of riper years and maturer judgment.

The time of the story is the twelfth century and the uprising of the children was brought about by the eloquence of a young lad who was thought by many to be inspired. Their object is to rescue the holy sepulchre from the infidel, but it is to be done by the power of God and not by force of arms.

The scene opens in the beautiful mountainous country of southern Germany and the progress of the children carried them over the Alps on to Geusa.

It is a story full of interest and at times intensely pathetic, while here and there a flash of mirthful humor lightens up its pages. The picture of life in those times is most faithfully drawn, here is a touch of oriental splendor, and there the semi-barbarism of a prisonlike castle. The quaint language, dress and manners, each detail shows the result of careful study and research.

The Young Prophetess Lady Serena, is a strange mixture of child and woman; fitful and capricious at one moment, the next winning and lovable, a striking contrast to the sweet humility and steadfast faith of Madeleine.

The situations are effective and at times dramatic. The movement of the story is sufficiently rapid to keep one thoroughly aroused. The final chapters transfer the scene to Arabia where the fortunes of Otho are breathlessly followed, until reunited to his father—the wanderers,

"Singing from Palestine,
Hither I come,"

return to their native land. The book should be accorded a hearty welcome, and we trust it is only a foretaste of good things to come from the pen of the author.

M. H. S.

Philadelphia, Pa., Nov. 13, 1891.

DEATH OF REV. P. JOERRIS.

October 26th was a sad day for Poland, Indiana, especially for the members of Zion's congregation. At half past four o'clock in the morning the news was borne from mouth to mouth that Rev. Peter Joerris had died. He was a consistent member and faithful minister of the Reformed church in the United States, and at the time of his death was President of Indiana Classis.

Brother Joerris was born at Baed, Moers county, Prussia, May 2, 1824. He was baptized on the 6th of the same month and received into full membership with the church by the rite of confirmation at the age of sixteen. He landed with his parents in New York on August 9, 1847. On March 11, 1850, he was married to Miss Aletta Mermann, of Merbeck, in the same county in which he was born. His partner in life, together with seven sons and three daughters, survive him. One son and one daughter preceded their father to the other world. In 1857 after studying in Heidelberg Seminary at Tiffin, Ohio, the deceased entered the ministry. His fields of labor were as follows: Upper Sandusky, Ohio; Watertown, Wis.; Sturgis, Mich.; Poland, Ind.; Olney, Ill. Eighteen years of his ministerial life were spent at Poland; and it was to this place that he returned when age and infirmity compelled him to resign his charge at Olney. Living in retirement he gained strength, but never again became able to assume the labors of a pastoral charge. Yet he was desirous of working for the upbuilding of the Master's kingdom. He was governed by the Spirit of Christ, and was willing to do his fellowmen even the most humble service. When prostrated on the 6th of October so that he could work no more, he bore his sufferings with Christian patience and resignation. He practiced what he preached. He let his light so shine before men, that they saw his good works and had reason to glorify his Father in heaven.

The death angel calls him hence at the age of 67 years, 5 months and 24 days. In the afternoon of October 27th his remains were carried to their last earthly resting place in our cemetery. On this occasion the undersigned was assisted by Revs. W. Wittenwyler, of Clay City; M. G. I. Stern and J. G. Steiner, of Indianapolis; F. R. Schwedes, Terre Haute; and I. Schlundt, of Asheville.

Rev. Stern preached the German funeral sermon on John 12: 26; Rev. Wittenwyler the English one on Psalm 42: 5–11. Their sermons were full of instruction, admonition and consolation.

After the benediction had been pronounced we returned to our homes, many of us saying, though perhaps not in so many words: "Let me die the death of the righteous, and let my last end be like his."

WM. GRETHER.

—*Christian World.*

For Reformed Church Messenger.

TO ALL WHOM IT MAY CONCERN.

Greeting: It may not be known by all that last spring a new mission was started and named Tower City Mission, including three points—Tower City, Lykens and Johnstown. This latter point was supplied during the summer by Mr. A. H. Smith, of the Theological Seminary, who did a commendable work in gathering the people and inspiring hope.

At Johnstown we are joint owners with the Lutherans of a church property, where we worship every alternate Lord's Day. At Tower City we have no church building, but we have the right to ground willed for school and church purposes. My occupancy of the field has been of short duration, about one month, therefore I cannot yet speak with absolute definiteness as to the exact number of members we have there. We may safely say however forty. We have also a class of catechumens under instruction which is quite respectable as to numbers, which we expect to confirm about the holidays. We have also, by the way, a class at Johnstown. At Lykens we may say we have from sixty to seventy members. Here also we have no church property. We worship in an Odd Fellows' Hall.

Both at Tower City and at Lykens we have organized Aid Societies to work in the direction of gathering means for building churches. These societies seem to manifest zeal and activity in the work for which they have enlisted, and will no doubt do all they can to accomplish this purpose. The spirit of the membership of these congregations, as well as the environments, causes the outlook to be hopeful.

It can, however, easily be seen that a heavy task lies before this people to procure for themselves suitable houses of worship. I deem it therefore a duty to appeal to all, especially to such who have experienced the luxury of helping the weak, to come to our assistance, by sending in contributions for the purpose of building churches.

All monies sent to me undesignated I will divide equally between Tower City and Lykens. Those designated shall go to the places specified.

We would like very much to be able to begin to build at both these places by spring.

I will, from time to time, make known through the church papers what we can do ourselves. Just now we are trying to get into shape to raise means so that we may be able, if possible, to begin to build in the spring. Our principal purpose just now is to lay our burden upon the consciousness of the church, so that the Lord may incline sympathetic hearts to come to our assistance. Lastly, let me say, that I will be glad to receive any donations for these purposes at any time, and devote them to the objects specified.

Yours in the bonds of grace,

L. D. STECKEL.

Lykens, Pa.

Church News.

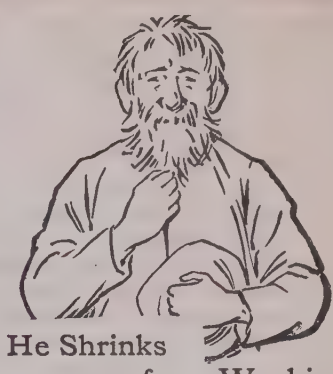
☞Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

PENNSYLVANIA.

Maytown.—Rev. M. M. Noacher. The Holy Communion was celebrated in this charge as follows: At Maytown, November 1st, at 10 A.M. Two were added to the membership, one by certificate from the Methodist church, and one by baptism and confirmation. Offerings $5.25, devoted to classical apportionment. At Conestoga, November 7th, at 10 o'clock, A.M. The interest there is small, but is deserving of congratulations for faithful performance of duty, as well as for her liberal contributions. Offerings $5, devoted to classical apportionment.

Everett.—Trinity. Rev. F. M. Line and wife were agreeably surprised upon their return from their wedding tour. They were met at the depot, and brought to the church, where a number of the members had gathered together to wel-

Continued on Page 14



He Shrinks from Washing

So do woolens and flannels, if they're not washed properly. Try the right way. Get a package of **Pearline**, and do as directed. Your things won't shrink, and they'll be softer, brighter and better, than ever before. That's the beauty of **Pearline**—washing is not only easier, but better and safer. Things that you wouldn't dare to trust to the wear of the washboard are washed perfectly with **Pearline**.

Beware Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, do the honest thing—*send it back.* 313 JAMES PYLE, New York.



He: WHAT DO YOU LIKE TO TAKE BEST?
She: "ST. NICHOLAS."
He: OH,—I MEAN—

If you will buy a Christmas "ST. NICHOLAS," *now for sale everywhere, you will agree with her.*

BAILEY'S COMPOUND light-spreading Silver-plated Corrugated Glass **REFLECTORS,** A wonderful invention for lighting **CHURCHES,** Halls, etc. Handsome designs. **Satisfaction guaranteed.** Catalogue and price list free. **A. J. WEIDENER, 36 South 2d St. Philada.**

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"DO NOT STAMMER."

John Wanamaker, Postmaster-General, writes: "I never saw worse stammerers than some of those you brought to me, and the cure was very rapid and truly wonderful.

Send for 54-page pamphlet to **E. S. JOHNSTON'S Institute, No. 1033 Spring Garden St., Phila., Pa.**

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Insurance Company issues all approved forms of contracts adapted to every legitimate need, for protection, for investment, and for both; for long or short periods, at the lowest, *sure* rates

Its policies are squarely reciprocal, free from ambiguity and objectionable features, absolutely NON-FORFEITABLE and INCONTESTABLE. Send for rates, etc. Home Office, 921 Chestnut St., Phila

DO YOU CROCHET ?

The GLASGO LACE THREAD CO., Glasgo, Conn., will distribute in Premiums $2,000, Gold Coin, for the best specimens of fancy work, to be made only from the *Glasgo Twilled Lace Thread.* Open to all residents of the U. S.

$2000.00 GOLD COIN in Premiums.

Ask your dealer for circulars giving full information. If not to be had of him, write us. DO NOT DELAY. Thoroughly satisfactory proofs of our reliability furnished. GLASGO LACE THREAD CO., GLASGO, CONN.

Send 10c. for Sample Spool Twilled Lace Thread. 500 Yards.

Send 10c. each for Illus. Crochet Books, No. 1 and No. 2.

come them home. As they entered the church the organist played an appropriate selection on the organ. At its conclusion Rev. Line and wife were then welcomed home in an appropriate address by W. C. Smith, Esq., editor of the Everett *Press and Leader*, who, in behalf of the congregation, presented him with a purse as a token of the high appreciation and esteem they held for him. The pastor feelingly responded. The well wishes of the writer and the host of friends they have won to themselves attend them in their journey through life, with the prayer that it be a long, happy and prosperous one.

AN ELDER.

Altoona.—Rev. J. F. Moyer has received a unanimous call from Christ church, Altoona, Pa., to succeed Rev. D. S. Dieffenbacher. He will accept the same and remove to his new field of labor at an early date.

Reamstown.—Rev. L. J. Mayer. The fall communions of this charge, four in number, closed on last Sunday, November 15th. These all were largely attended and were seasons of real refreshment. A goodly number were added to the membership, some by confirmation and others by certificate, which augurs well for the future of these congregations. The collections were encouraging and were applied to the annual apportionment for missions and other purposes sent down by Classis. Still more encouraging developments are looked for in the near future.

East Vincent.—Pikeland Charge. Rev. I. Calvin Fisher and bride upon their return home from their wedding tour were given a reception by the members of the charge. Thursday, November 12th, at 9.15 A.M., the parsonage was filled with people waiting to welcome back their pastor and his young wife. At 12.30 o'clock the friends were ushered into the dining room to do justice to a table laden with the most delightful products of the culinary art. The East Vincent congregation presented the pastor and his wife with a handsome and costly tea set, and the Pikeland congregation with a most beautiful clock and quilt. At 3 o'clock all gathered in the large and spacious parlor to listen to a brief address by the pastor, at the conclusion of which, in behalf of himself and bride, he thanked the people for their expression of kindness manifested in the presentation of the valuable gifts aforenamed. After a prayer by the pastor the people left for their respective homes wishing the pastor and his wife many happy days. There were about seventy of the members present.

Lower Tinicum—Rev. T. C. Strock. The fall communion was held November 8th. There were nine additions by confirmation. The collection amounted to $14.50, and was devoted to classical purposes. The largest communion during the present pastorate.

Farmersville.—Rev. D. F. Brendle, D.D. Additions, at Arndts, 12 by confirmation; at Farmersville, 18 by confirmation, total 30.

Reading.—St. Thomas', Rev. A. S. Leinbach, D.D. Communion services in St. Thomas' church, 11th and Windsor, were well attended. Twenty seven new members were received, seven by confirmation and twenty by certificate and reprofession.

—St. Andrew's, Rev. S. L. Krebs. Postmaster-General Wanamaker presented St. Andrew's Reading-room with a handsome dictionary and stand. This fills a long felt need in the working apparatus of the room. Pastor and congregation are very grateful to Mr. W. for his kindness.

—Second. Sunday, November 15, closed the pastorate of Rev. C. F. McCauley, D.D., and Rev. Rufus W. Miller, in the Second church. Rev. Miller began his labors September, 1886. The work of the congregation has prospered greatly these five years. During this time 301 members were received (186 by confirmation, 115 by certificate and renewal), 53 were dismissed.

There was expended for benevolence by the congregation and individual gifts, $24,093; for congregational purposes some $18,000.

The Sunday-school, in addition to the increase in the new home department of more than 150, has grown, and Faith mission has now a beautiful and well appointed building, costing some $12,000, and whose Sunday-school is rapidly growing. The enlarged work will require the services of two men. The congregation deserve most honorable mention for inaugurating a most fitting custom in the Reformed church, viz., making its aged pastor, the pastor emeritus, with a small salary.

Rev. Miller has declined to remain in the Second church for personal reasons. His address will continue to be Reading, Pa., until he is located elsewhere.

Waynesboro.—St. Paul's, Rev. S. E. Stofflet. On Sunday, 14th inst., in the presence of a large, attentive and happy congregation, the new and convenient Sunday-school room of St. Paul's church was solemnly set apart for the special use of the children. This effort forms a new epoch in the history of the congregation. The addition of a new building to the handsome edifice is the best evidence of a live church and a progressive pastor. Since Mr. Stofflet's pastorate, St. Paul's church has made many forward strides and the erection of the Sunday-school room is the happy climax of its outward prosperity. He enjoys the love, esteem, and confidence of the entire community and his successful efforts during his short stay is an omen of what his members and friends may expect in the future.

At the special services Rev. A. R. Bartholomew, pastor of Trinity Reformed church, Pottsville, Pa., assisted, preaching both morning and evening, Rev. Stofflet was formerly associated with Rev. Bartholomew, and his presence was very enjoyable. Both sermons were plain, simple, direct statements of Christian truth, and they will be long remembered for their power and eloquence. A small amount was still necessary to be raised in order to dedicate the new building free of debt. It didn't take long for Mr. Bartholomew, who is an adept at collecting funds for church purposes, to raise all the money needed.

The act of dedication was performed by the pastor. In the afternoon about fifty children were taken from the main audience room into their new home, and it was a great satisfaction to see their expressions of delight. We bespeak for this congregation still greater prosperity in view of this needful improvement.—*Keystone Gazette.*

KANSAS.

Fairview.—Rev. G. W. Remagen was installed as pastor of this congregation on Thursday evening, November 12th. The installation service, solemn and impressive as it is, made a deep impression upon the large audience present. Rev. C. A. Santee, of Kansas City, Mo., conducted the services.

OHIO.

Wooster.—Rev. E. M. Beck At the communion services held in October in this place five were added to the church.

Shelby.—Rev. W. C. B. Shulenberger. At the communion services held in this place, November 1st, four were added to the church. Rev. N. H. Loose, a former pastor, assisted in the services.

Malvern.—A church was dedicated at this place on Sunday, 1st ult. It cost about $3000 and was dedicated free of debt. Rev. I. S. Hahn and Rev. A. Gonser officiated on the occasion.

Navarre.—Rev. I. A. Sites has accepted a call at Navarre, O. His P. O. address is therefore changed from Fostoria to the above named place.

PERSONAL.

Thomas C. Sangree, M.D., third son of Rev. M. H. Sangree of Steelton, Pa., has been appointed surgeon of the ship Belgenland, and sailed with the vessel from this port on Wednesday, 18th inst. Dr. Sangree is to be congratulated upon this appointment as there were many applicants for it. His friends will wish him a successful career in his chosen profession.

Fred, the only son of Rev. R. C. Bowling of Kittanning, was badly scalded whilst at the home of his grandparents. He is improving and the prospects are that he will soon be about again. The parents have the sympathy of many friends under the circumstances.

There are many who will learn with regret of the death of Captain William H. Sheibley, which took place week before last at his late residence, Landisburg, Pa. Bright, witty, genial and brave, he won to himself many friends, at college, in the service of his country and in the common walks of life. In 1850 he graduated at Franklin and Marshall College, and who of his college and classmates does not remember "Chip" Sheibley? When the late Civil War broke out he entered the army and came out of it wounded and in impaired health with the rank of Captain. He subsequently was appointed to a position in the Custom House in this city. Whilst in the discharge of his duties there he received a stroke of paralysis, resulting from his injury in the war, which eventually disabled him from all work. He then returned to his old home in Perry county, there to pass the days yet allotted him in patience and contentment. Surrounded by his wife and their children he passed out of this world. Sweet be his rest after the toils and sufferings in this life. The writer would lay this humble garland of love upon the new made grave of one he had learned in years gone by to admire and esteem. The Lord comfort and sustain the widow and the fatherless!

Public Speakers and Singers

Can use "BROWN'S BRONCHIAL TROCHES" freely, without fear of injury, as they contain nothing injurious. They are invaluable for allaying the hoarseness and irritation incident to vocal exertion, effectually clearing and strengthening the voice. "Have used them through all my ministerial life."—REV. C. S. VEDDER, Charleston, S. C. Ask for and obtain only "Brown's Bronchial Troches." 25 cents a box.

DON'T DELAY TO

Stop that cough Else the bronchial tubes will be enlaged and the delicate tissues of the lung exposed to injury. No other medicine is so speedily operative in throat and lung troubles as **Ayer's Cherry Pecoral.** A few doses have been known to break up an obstinate and distressing cough. Sufferers from asthma, bronchitis, croup, consumption, sore throat, and whooping cough find a sure relief in the use of this preparation. It soothes the inflamed membrane, promotes expectoration, and induces repose. Try Don't be without it in the house. Sallie E. Stone, Hurt's store, Va., writes: "I have found, in my family, that Ayer's Cherry Pectoral was always a certain cure for colds and coughs."

"Five years ago I had a constant cough, night sweats, was greatly reduced in flesh, and had been given up by my physicians. I began to take Ayer's Cherry Pectoral and was completely cured."—Anga A. Lewis, Ricard, N. Y.

Ayer's Cherry Pectoral

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For Reformed Church Messenger.

MISSIONARY ENTERTAINMENT.

The third quarterly missionary entertainment given under the auspices of the Ladies' Society of the Pleasantville Reformed church, was held Sabbath evening, November 8th. The subject for the meeting was India. After devotional exercises, conducted by the president, the following program was rendered. Esssay—Characteristics of the People of India; Vocal Solo; Letter from a Worker in India; Chorus, Lift up the Banner; Brief History and Present Status of Mission work in India; Recitation—Why Give to Missions? Address, Pastor; Solo—"Help Just a Little;" offering, etc."

A large and appreciative audience had gathered to listen to this interesting program. All went away enlightened, and with resolves to do more for mission work. We find these quarterly entertainments very helpful to us as a society, both in creating and sustaining interest in our work, and in the collection of funds. The more the people are enlightened on this great work, the more they will give.

MRS. C. B. ALSPACH, Pres.

For Reformed Church Messenger.

WILLIAMSON CHURCH FUND.

Since making the last report other contributions have been received for the building of the Reformed church at Williamson, Pa. We hereby gratefully acknowledge them and assure the kind donors that their help in this good work is appreciated.

Revs. T. Derr, S. L. Whitmore, and T. N. Reber. Dr. Peter C. Shive, Mrs. Dr. E. J. Deshler, Fred Moyer, Casper Wicke, Adam Schellhase, J. Howard Gerhart, Mrs. Dr. Sweisford, Emanuel H. Haslett, Wm. P. Casper, Mrs. Michael Kleckner, Misses Libbie and Alice Kleckner, Elder John P. Smith, Prof. P. L. Dieffenbacher, Miss Emma Hoot, Mrs. Anna M. Kamp, David Moyer, Mrs. Rev. T. S. Land, Misses Mary E. Kieffer and Martha Oellig, A. F. Kriner, H. K. Baker and G. W. Ludwig, each contribute 50 cents.

A friend from New Berlin gives 75 cents.

Daniel Eisenhart, Esq., Miss Carrie E. Yearick, David Kinsey, J. B. Brumbaugh, and T. M. Smith, each $1.

The Missionary Society of the Reformed church, Easton, Pa., Rev. H. M. Kieffer, D.D., pastor, $10.

The chapel of the church is undergoing plastering, and when finished will be dedicated to the service of God. The other part of the building will remain unfinished for the present.

Z. A. YEARICK.

THANKSGIVING.

"Praise the Lord." Not alone on Thanksgiving day. Are His mercies confined to that day? Does He not reveal His goodness in the springtime as well as in the season of the ripened sheaf? Is not His mercy "new every moment?" Every day ought to be a day of thanksgiving, and it will be to every one who recognizes the continual presence and grace of God. Still, it inspires our souls to unite, every now and then, with all who love the Lord in one great outburst of praise; and if we do not mistake the teaching of the divine word, God is pleased with such united service. National thanksgiving ought to be as profitable now, as it was in the days of David.

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Acknowledgments.

Foreign Missions.

Received from Mrs Rev Dr J G Wiehle, Philadelphia (C G F), $30 00

JOS. L. LEMBERGER, Treasurer.

NOTICE.

Harbor Missions at New York: 30 State Street.

All those who may expect relatives or friends from Europe to arrive at the port of New York, and those departing from here to Europe should communicate with our Harbor Missionary, Mr. Paul Somerlatte, No. 30 State Street, New York City, and he will gladly give them all the advice and assistance possible without any charge. The names of the parties expected from Europe and the name of the ship they will arrive in, should be given to the missionary in time, and steerage passengers should be advised to carry the name of the missionary in sight while landing at New York, because the missionary is always present upon the arrival of steerage passengers in the Barge Office, and will take care of those directed to him.

Convenient lodging, good transportation, railroad and steamship tickets, passes, etc., can also be secured through the aid of our missionary. Address,

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Mr. W. D. HOWELLS will contribute a new novel, **A World of Chance,** characteristically American. Especial prominence will be given to **Short Stories,** which will be contributed by T. B. ALDRICH, R. H. DAVIS, A. CONAN DOYLE, MARGARET DELAND, Miss WOOLSON, Miss WILKINS, and other popular writers.

Among the literary features will be **Personal Reminiscences of Nathaniel Hawthorne,** by his college classmate and life-long friend HORATIO BRIDGE, and a **Personal Memoir of the Brownings** by ANNE THACKERAY RITCHIE.

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HARPER'S WEEKLY for the coming year will contain more attractive features, more and finer illustrations, and a greater number of articles of live, intense interest than will be found in any other similar periodical. Among these latter will be a series of articles on the **Twenty-five Greatest Cities of the World,** including five hundred illustrations. The **Columbian Exposition, the Army and Navy, Great Public Events, Disasters on Land and Seas,** and the **Doings of Celebrated People of the Day** will be described and illustrated in an appropriate and timely manner. The Department of **Amateur Sport** will continue under the direction of CASPAR W. WHITNEY. The best of modern writers will contribute short stories, and the most distinguished artists will supply illustrations. The editorials by Mr. GEORGE WILLIAM CURTIS will continue an attractive feature of the paper.

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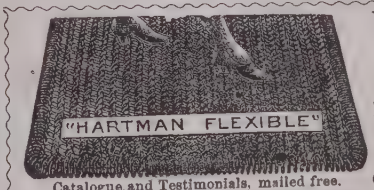
HARPER'S BAZAR is a journal for the home. It gives the latest information with regard to the Fashions, and its numerous illustrations, **Paris Designs,** and **Pattern-sheet Supplements** are indispensable alike to the home dress-maker and professional modiste. No expense is spared to make its artistic attractiveness of the highest order. Its bright stories, amusing comedies, and thoughtful essays satisfy all tastes, and its last page is famous as a budget of wit and humor. In its weekly issues everything is included which is of interest to women. The Serials for 1892 will be written by WALTER BESANT and WILLIAM BLACK. Mrs. OLIPHANT will become a contributor. MARION HARLAND'S Timely Talks, **Day In and Day Out,** are intended for matrons, and HELEN MARSHALL NORTH will specially address girls. T. W. HIGGINSON, in **Women and Men,** will please a cultivated audience.

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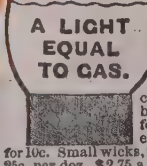
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Reformed Church Messenger.

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VOL. LIX.—No. 49. PHILADELPHIA, THURSDAY, DECEMBER 3, 1891. WHOLE No. 2969.

Entered at the Post-Office, Philadelphia, as second-class matter.

The Reformed Church Messenger.

ISSUED WEEKLY

IN THE INTERESTS OF THE

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BY THE

REFORMED CHURCH PUBLICATION HOUSE,

CHAS. G. FISHER, Proprietor,

Office: 907 Arch Street, Philadelphia, Pa.

(For Terms, see page 11.)

Editorial Notes.

—Rev. J. N. Bauman, pastor at Delmont, Westmoreland county, Pa., and Miss Elizabeth Barnhart, of Mt. Pleasant, same county, made Thanksgiving Day, 1891, a happy day to them in uniting their fortunes in holy wedlock. The MESSENGER extends congratulations.

—Orders for Sunday-school Helps for the new year should be sent in by December 15th, so that the schools may receive them in good time.

—During the past week the Third Annual Convention of the University and College Association of the Middle States and Maryland, met in Ithaca, New York. Prof. Dr. John B. Kieffer represented Franklin and Marshall College. He was re-elected treasurer of the Association. Prof. Seth Low of Columbia College, N. Y., is President.

—The officers of the Eastern Synod have accepted the invitation of Rev. J. W. Meminger and his congregation to hold the next annual session of that Synod in St. Paul's church, Lancaster, Pa., Wednesday, October 19th, 1892, 7.30 P.M. For the first time in its history, the mother Synod had to adjourn last fall without selecting a place for its next meeting. This was owing to the fact that no one present saw his way clear to invite the Synod, and under the circumstances it was deemed best to adjourn and delegate the officers of Synod to designate the place. This afforded pastors an opportunity to consult their congregations, and then if convenient, extend the invitation. We are sure the Synod will be well taken care of, since the hospitality of St. Paul's congregation and of the citizens of Lancaster is known to be kind and generous.

—It is to be regretted that the Synod had to adjourn without designating the place of its next meeting. And yet there is reason for it, in that the Synod being so large in numbers it is difficult to find a place where its members can be entertained. The time seems to be drawing near, for one of two things to be done: either to divide the Synod or the Synod provide for its own entertainment, by paying the expense from its own treasury, the amount necessary being obtained from the churches through apportionments under contingent expenses. Other denominations have adopted the latter course and find that it works well, and one of the classes of our own Church, the Allegheny, Synod of Pittsburgh, has adopted it. Things are not as they once were, and it is, in many cases, now less convenient for congregations to entertain synods or even classes.

—No doubt some of our subscribers who have received notice from our attorney to remit their subscriptions, will not be well pleased. But what else could the publisher do? He has sent bills besides the reminder on the paper received weekly, to all, and those in arrears for more than two years, a special notice to pay up within sixty days or their accounts would be placed into the hands of an attorney. A number remitted promptly, but the great majority paid no heed to the last notice. Surely such cannot expect that the publisher could afford to send them year after year the paper and receive no pay for it. He has only asked for his own and what he needs to pay the expense of publishing it. Is there, then, any excuse for such delinquents to complain and find fault with the publisher because he wishes to collect what is his due? No! they can blame no one but themselves. The publisher has been patient and indulgent, is it his reward to be censured or delinquents to pay up and then order the paper to be discontinued? He may lose a subscriber, but the loss to the one discontinuing the paper and depriving himself and family of its weekly visits is by far the greater loser. Is it not so?

—The editor and publisher of the Almanac for 1892 has received a number of congratulations from pastors and laymen upon the superior character of the Almanac, which he highly appreciates and for which he is extremely grateful. It shows that our people know what is good in the way of a publication and will encourage by word and deed any effort to elevate the standard of our Church literature in contents and appearance. The day has gone by when our Church will be satisfied with cheap literature, upon cheap paper, illustrated with cheap and old cuts. It has been the aim of the publisher to make each issue of the Almanac better than the last one, and in doing so, the cost of bringing it out is correspondingly increased, leaving little or no profit to him for his time and trouble, and though costing almost double that of any other issued, yet it is sold at the same price asked for the cheaper ones. Attention is called to what J. M. S. kindly says elsewhere about it, which is only in another form what many others have said. Those who have not yet ordered supplies of it, should do so, in order that their people may have an opportunity of seeing it for themselves and receive benefit from reading it.

—The Committee appointed by the Synod of the Potomac to visit North Carolina and examine into the advisability of establishing a theological professorship in connection with Catawba College, Newton, N. C., met with the Classis of North Carolina in special session on the 17th ult. A number of the members, ministerial and lay, of the Classis were present. The Committee: Rev. J. S. Kieffer, D.D., J. T. Rossiter, and Elder Heyser, had a very pleasant interchange of views with the classis, and whilst nothing definite was accomplished, yet the prospects for the wish of the brethren in North Carolina to be some day gratified, are regarded as very favorable. The whole matter was referred to the Classis at its next regular meeting. Upon the whole, it may be said, progress has been made towards the solution of the great question of the future of the Reformed Church in North Carolina. We have felt all along that some attention should be paid to the wants of the brethren there, and for this reason we have been persistent in presenting their cause in these columns. With the brethren there we now see daylight ahead for them, and it only remains for all things to be done in a proper way to accomplish what is so much needed. Let the brethren in North Carolina do their part well, and we are quite sure the Synod of the Potomac will see that they are cared for in due time. Rev. J. S. Kieffer, D.D., one of the Committee and Synodical Editor of the Synod, promises to give particulars of what was done. His account of the journey and reception there in this issue will be read with interest.

—Wyoming deals this week with a subject that concerns our department of church work. Our Church has a good selection of literature, as much as her regular publishing houses are warranted in publishing because of the slowness or indifference of the Church at large to purchase it. Of a truth she could have more through her publishing houses if there were a more liberal sale of it. It is evident our people are not a reading people. Did they read more they would be better informed of the Church of which they are members, and would be more ready and willing to help forward her work by their influence and means. There are only two ways by which the literature of the Church can be gotten into their hands: through agents or through the pastors. It is difficult to secure efficient agents, such as would engage in the work chiefly for the love of the work itself and the good that may be accomplished through its circulation. As much good can be done for the Master and the people through the circulation of the literature of the Church as perhaps by the preaching of the Word from the sacred desk. Pastors can, however, do much towards getting their people to read more than they do by constantly bringing the subject to their attention, and by either themselves or through some active persons of their selection, seeing they have the opportunity of reading the books and periodicals of the Church. This can be done by a thorough canvass of the congregation and securing subscribers for either. Our Publishing House offers publications at such rates that those ordering them for this purpose may be reasonably paid for their time and trouble. It is too true that pastors are at fault in a great measure, if their people are little acquainted with the history, doctrines and work of the Church. A different course would make a wonderful change in the Church and our men of learning would be encouraged to write and publishers to print books. Think on these things, brethren.

Poetry.

MY SACRIFICE.

Laid on Thine altar, O my Lord Divine,
Accept this gift to-day, for Jesus' sake.
I have no jewels to adorn Thy shrine,
Nor any world famed sacrifice to make;
But here I bring within my trembling hand
This *will* of mine—a thing that seemeth *small*;
And Thou *alone*, O Lord, canst understand
How when I yield Thee this I yield mine *all*.

Hidden therein Thy searching gaze can see
Struggles of passion, visions of delight,
All that I have, or am, or fain would be—
Deep loves, fond hopes, and longings infinite.
It hath been wet with tears, and dimmed with sighs,
Clenched in my grasp till beauty hath it *none!*
Now from Thy footstool, where it vanquished lies,
The prayer ascendeth—may *Thy* will be done!

Take it, O Father, ere my courage fail!
And merge it so in Thine own will, that e'en
If in some desperate hour my cries prevail,
And Thou give back my gift, it may have been
So changed, so purified, so fair have grown,
So one with Thee, so filled with peace divine,
I may not know or feel it as my *own*,
But, gaining back my will, may find it *Thine!*

—*Selected.*

Communications.

For the Reformed Church Messenger.

BOOK AGENTS.

Some day, probably, we shall have a well organized department, connected with some publishing house of ours, for selling the literature of the Reformed Church to our people. Our facilities for doing that work are at present quite limited, and there seems to be no system about it. Book, after book, valuable and interesting, is published, a few hundred copies of each are sold, the most of them to the same purchasers, and that is the last one hears of it. The first edition is limited to about five hundred copies, for fear that it would prove itself a dead stock on hand; something like that number are disposed of, and then the book goes out of print. The author becomes discouraged, and others who might do good work in that line learn a lesson of caution from his experience. Meanwhile our people buy books, many of them, and read them too, but they buy such mainly as are brought to them and are pressed upon their attention. So it has been in the past, so it is now, and so it will continue to be until a radical reform in our methods in this respect comes to be inaugurated, and is vigorously pushed forward.

In the Methodist Episcopal Church, South, they have a system which has many valuable features to it. They have a superintendent of the department for the sale of their literature, which includes books and periodicals. He is the manager of this department. He has the whole territory blocked out into sub-divisions, and appoints agents for them severally. Selection of books is made with reference to the locality and the kind of people with whom the agent will have to deal. The same care is exercised with respect to the periodicals. If mistakes are made the experience gathered will lead to their correction. They manage to find agents, and successful ones, too. If some do not answer they drop them and get others in their place, but the work goes on. In this way nearly all their families are supplied, to a greater or less extent, with a church literature, general knowledge is advanced, and the denomination reaps great spiritual and material benefit. There is of course such a thing as overdoing this matter, but it takes a long time and much work to reach that point. In our own Church it would take us several years to get fairly on the way, and a generation afterward to cover the field. Can anything of the kind be done by us? Why not? Should we not give it attention?

The country is full of book agents. Hardly a house but gets visited by them every year; some families and localities frequently. They are not Reformed agents, however, and they have no Reformed books for sale. The literature offered is, in some cases, good, in others, of very little intrinsic value; the most of it much more showy to the eye than useful to mind or heart. A large quantity of literary trash gets into families through agents. Our people are benefited a little, and suffer much, along with their neighbors.

Personally we have been much annoyed by the persistence of book agents desiring our recommendation of their wares. "You certainly can recommend the book," they will say, "as useful and instructive." They want us to sign our name to such a recommendation, and then go to our people and say, "You see here what your minister thinks of this book." They must find such recommendations do them good service, or they would not press the favor of getting them so earnestly. We do not like to give our indirect support to a work in this way unless we are very sure that it is desirable to circulate it, and that among our own people.

A few weeks ago an agent, gentlemanly in manner and appearance, came to us and offered to sell us a work of "Biblical Readings," consisting of questions with answers of Scripture verses. We told him we had no special use for the book. Would we not recommend it as a good book, the answers being all in Scripture language, was the next request. Well no, we told him, as we had not examined the book and had no time then for examining it. Could we do it by next evening, if he would bring us a copy to look through. We agreed to do that. When we had leisure the next day we opened the book and turned to the subject of baptism as a possible test. Sure enough, it was a radical Baptist work; right enough for Baptist people but not for ours. Turning to the subject of the Lord's day, it was of the Seventh-day Baptist order, teaching that Saturday should be kept instead of Sunday, as the day of rest and worship. It also taught that feet-washing is a sacrament and ought to be so observed. The doctrine of the Adventists with regard to the second coming of the Lord was another point advocated.

When the agent returned we told him that we had no objection for his class of people to read that book, but that we could not see how he could expect us church people to recommend it, and that we could not do it.

Not many days afterward a second agent came along with the same book. We repeated what we had said to the former agent, and he gave us credit for consistency and frankness. In answer to a question, he told us also that there were three of them assigned to a certain territory in northeastern Pennsylvania, and that in a similar way the whole country was being canvassed.

"Why not sell your book to your own people and let others alone?" His reply was that they desired to make converts.

These people know that books are a great power, and we concluded anew that recommending books was risky.

WYOMING.

For Reformed Church Messenger.

CREEDS OR NO CREEDS?—III.

Pardon a personal confession. When studying the history of doctrine I was surprised to discover a fact which, on first view, was certainly a startling one, and well calculated to stagger one's faith even in the divine origin of the Church. That discovery was, that the number of creeds almost equalled the number of thinkers; that the orderly confessions of faith were as distinct and numerous as the various periods of Church history. The discovery of this fact was a blow, and doubts as to the orthodoxy and authority of all creeds in general, flooded in over the mind.

But upon closer study all these doubts were dispelled; for then the glorious truth stood fully revealed, that all different Church creeds in *essence* and *substance* harmonized and blended into a perfect unity. In all of them there is one binding and essential fact, viz: the *divine-human person of Jesus Christ.* At the bottom of all Church creeds lie the words, "Thou art the Christ, the Son of the living God." St. Peter's simple and short creed is the *seed-creed* from which all others have sprung. They are simply more or less extended developments of it. St. Peter's creed is the rock on which the subjective faith of the entire Church is founded. Christ Himself said, when Peter made this confession, "On this rock will I build my church," and all Church history and creed development is but a commentary and literal fulfillment of Christ's prediction and promise. For the Rock of ages, the divine-human person of Christ, is the solid and eternal *foundation* on which all creeds are built, the *superstructures differing* only in unimportant details.

How monotonous would, be that city in which all the houses are built exactly alike in every detail! In the variety of the architecture lies the beauty of the city and the contentment and pleasure of the property owners. But the safety of the city and its permanence lie in the firm foundation of the dwellings. So in the great and recognized creeds of the Church there is a variety of structure which lends beauty to the whole series, and suits and satisfies the peculiar soul-needs of all believers; and yet, for the safety and perpetuity of the Church, God has so ordered it that they all rest on one firm and immovable foundation. Trace all the creeds back to their source, and that source you will discover to be St. Peter's creed. Thus, in the good Providence of God, by His will and according to His purpose, we find in the Church creeds *unity* and *variety*, the two elements and requisites of power and perfection. Unity in variety and variety in unity. In this point we see the harmony of the universe, and a strong hint that One and the Same Hand created heaven, earth and all things. For this law is regnant in nature and in grace, in the natural and the spiritual realms. In the tree there is a variety of branches and unity of life; in the family variety of members and unity of life; in heaven variety of places and principalities and powers, and unity of love and life; in short, all life starts from one and becomes many, from unity and becomes variety. This *is* so, because God *made* it so.

Let us not be alarmed then by the *variety* of creeds which have developed with the unfolding life of the Church. Such variety is both natural and necessary. The truth of the matter is, if this variety did *not* evolve, it would be the symptom of an abnormal and unhealthy condition of things. It would show a stagnant, sleepy, or dead Church. *Creeds and changes in creeds develope with the life of the Church.* The very movement indicates progress and a healthy growth. For healthy growth, whether in chick, child or Church, casts off matter that becomes superfluous, and this makes room for the accretion of essentials. Variety is a sign of health.

But now, let us beware that we do not centre our gaze and rivet our attention only and solely on the *variety*, and neglect or ignore the underlying *unity*. To forget either is one-sided and unbalanced. But if we *must* be one-sided and lean in either direction, let us by all means lean *towards the centre*, and not away from it. If we must needs emphasize either truth, let us emphasize the unity of creeds, the oneness of faith.

Hence I rejoice to hail the present tendency of nearly all denominations to turn towards the centre. Let the Presbyterians revise their creed. They had put too much blue, too much indigo into their doctrine of predestination, much more than the Scripture artists ever dreamed of. They see it now, and they are going to wash it paler, thank God! Let the Baptists continue to plunge into the waters of salvation. Oh, that more people would do so! Let the Methodists continue to strengthen their lungs in shouts of Hosanna. Would that the choir would increase! Let the Episcopalians continue to believe that they are the sole successors of the Apostles. A similar belief will not harm any body, which our English brethren, it seems, are now willing to admit. Let the Lutherans continue to consubstantiate and the Reformers to regenerate. Let them continue to do these things; for after all, the Church's various denominations are all planets revolving around *one common centre*. And now, after having spent centuries in studying their own little selves and orbits, now at last they are turning the telescope of thought towards that giant Central Orb, the Sun of righteousness, from whom they have all along received their life and light. Like our astronomers to-day, the churches are studying the constitution of this Sun of theirs as never before. The light is blinding, and so they shade their eyes with *different colored glasses*. But they are all *turning towards the centre*. All the recognized and historical denominations accept and love the Nicene Creed. But the basis of the Nicene Creed is the Apostles' Creed; and the basis of the Apostles' Creed is St. Peter's Creed; and the basis of St. Peter's Creed is Jesus Christ Himself. We are all turning towards the centre. And when at last the various flocks shall come from all directions and arrive at the centre around the Great Shepherd, they will meet each other *there, and there only*. Christ is the one sole rallying and resting point. "And *there* shall be one fold, one Shepherd."

It is said that in McKean Co., this State, there is a barn located just on the crest or top of a natural water-shed. The rain-drops that fall on the north side of the barn roof, trickle down and enter a stream which empties into the Allegheny River. This carries them to the Ohio, this to the Mississippi, this to the Gulf, and finally they are lost in the ocean. The rain-drops that fall on the south side of the barn roof trickle down and enter a stream which carries them to the Susquehanna River, this to the Chesapeake Bay, and finally they too are lost in the ocean. Thus they start from the same source, the rain cloud, and a mere line, the top of the barn roof, sends them in widely different courses, but at last they all meet again in the ocean.

As the rain-drops fall from above, so the great historical creeds descend from heaven. For they all flow from St. Peter's famous confession, and that Christ Himself told Peter, "Was not revealed to him by flesh and blood, but by his *Father in heaven*." As the rain-drops are sent on widely different courses by a *mere line*, so mere trifling differences have sent the creeds on distant and circuitous routes across the fields of history and the progress of the Church. As the rain-drops gather and bless the lands through which they flow with refreshment and beauty; so the grand creeds of the Church, wherever they have gone in their strength and purity have brought spiritual refreshment and new strength. As the falling drops *in bands* reflect the light of the sun in the seven-colored rainbow which spans the sky and speaks of the good promise of God; so the creeds of the Church, when *viewed as a whole*, each standing beside and supplementing the other, reflect the effulgence of the glory of the Son of God, and hold up the bow of promise to a dying world. As the rain-drops that lodge in the gulf or bay, though widely separated, are all composed of the same interior chemical substance, so all the great creeds in essence and substance, in centre and core, are identically the same, and divinely simple. And finally, as the rain-drops fall from the skies to bless mankind, and after long and circuitous routes all flow together again and lodge in the ocean's depths, so the creeds of the church descending from heaven to bless mankind, after long and circuitous routes, will come together again, when the ransomed of all ages and climes, who have been molded and purified by them, shall meet in a blissful eternity and mingle their glad voices in the exultant acclaim as they surround their Saviour and Lord, "Thou art the Christ, the Son of the Living God."

NEE.

For Reformed Church Messenger.

THE CHURCH QUESTION.—II.

We have seen that the conception of the Church as a formal institution or establishment, whose constitutive essence is the office of the ministry, artificially arranged and fixed from the beginning, is inconsistent with the idea of the Church as an object of faith. He who can reach his conception of the Church only through the notion of Apostolic succession, has ceased properly to *believe* in the Church. Let us see now how this mechanical conception agrees with the essential predicates of the Church, as they are expressed in the Creed.

For this purpose we propose to view it here merely in relation to the idea of *unity*, with which the notion of a united and continuous ministry is believed to be especially concerned. The Church, in the sense of the Creed, is one. It is the Church, not *churches*, that we believe. And so it is also in the sense of the New Testament. Except in those passages in which the word is used in the sense of local congregations, the New Testament always speaks of the Church as one. Christ says, "Upon this rock I will build my Church." St. Paul says that the Church is the body of Christ, which, of course, can be but one. There is one body, and one Spirit—one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all.

What sort of unity is this, and how does it find expression in the actual history of the Church? Is it an inward unity of life and spirit, of faith, and hope, and love, allowing freedom of outward development, and diversity of manifestation, or is it oneness of outward organization? Is it unity of aim and purpose, or is it unity of polity? Does the oneness of the Church mean the corporate oneness of the ministry, as a hierarchy? The latter is the explanation of the Roman Catholic Church, and in part also of the Episcopal Church of England and of the United States. The unity of the Church, in the view of the latter, consists in the institution of the episcopate, coming down in unbroken succession from the Apostles; while, in the view of the former, it consists in the episcopate, having its centre of unity and authority in the papacy. The episcopate plus the papacy is the one and indivisible substance of the Church, according to the teaching of Roman Catholicism.

Now the consequence of accepting this view, whether in the Roman or Episcopal form, we hold, must be either the denial of the *reality* of the attribute of unity altogether, or the unchurching of more than two-thirds of Christendom. For, in the sense of a corporate unity of the ministry, the Christian world, or the Christian Church, supposing now, for the sake of the argument, Christianity and the Church to be coextensive and inseparable, never was one, from the day of Pentecost on to the present moment. It is a mere empty dream that for fifteen hundred years the ministry stood together as one body, and that the bond of unity was broken only in the time of the Reformation, when a new ministry was formed. For, not to speak now of the numerous smaller Christian bodies, existing during all the preceding centuries independently of the two great branches of Christendom, the Greek and the Latin, and yet not at all coming behind them in respect of Christian life and piety, there is the fact of the separation of these branches themselves. For centuries before the Reformation the Greek and Latin Churches were separate organizations, having no fellowship with, and no love for, each other; the pope of Rome excommunicating and cursing the patriarch of Constantinople, and the patriarch in his turn excommunicating and cursing the pope.

In our own day we have the spectacle of three Episcopal bodies, each one of which claims its ministry to have been derived in unbroken succession from the Apostles, and yet being as separate from each other, as they are from the non-Episcopal bodies themselves. They may have started from one fountain; but they are three streams now as much as if they had never had any common origin—a most striking proof that the possession of an Apostolic episcopate is not sufficient to keep in the bonds of unity and peace all who profess and call themselves Christians. In view of this fact, does not the proposition, to make the acceptance of "the historic episcopate" a condition of the reunion of Christendom, look like dotage? But the point now is that, while they may claim severally, each one, to represent the whole and undivided body of Christ, it would be an absurdity to claim that they represent it collectively by means of their outward formal organizations. If *this* were the unity of the Church, and if this were all there is of it, then most certainly Christ would be divided.

But to go back to the time of the Apostles, what evidence is there in the New Testament of any thing like an organic or corporate unity of the ministry during that time? There is none whatever. Doubtless there was a deeper, spiritual union, which made Christians everywhere one in life, and hope, and love—all being encompassed by the life and Spirit of Christ, but there is no evidence at all of anything like "organic union," in the modern sense, among the Christian communities of Apostolic times. We sometimes speak of the meeting of the Apostles and elders at Jerusalem, mentioned Acts 15, as a Synod; but there is scarcely a single feature in which that meeting resembled any organized Church assembly in modern times. It was neither a Congregational Council, a Presbyterian Assembly, or an Episcopal Convention. In the Apostolic age the churches of Jerusalem, of Antioch, of Thessalonica, of Rome, were as independent of each other as the churches of Wittenberg, Geneva, and Canterbury are now; except that, when not provoked by the conflict between Jewish and Gentile Christianity then raging, they acknowledged each other as Christian brethren, and members, therefore, of the same mystical body of Christ. Moreover from all that is said of the ministry in the New Testament we are led to infer that its constitution was then very different from what it came to be in later ages. But to this point we shall have to recur again in a future article, and will therefore not pursue it now.

It follows then, on the supposition here under consideration, namely, that the unity of the Church is dependent upon the corporate oneness of a divinely established ministry, either that the unity of the Church has never been realized at all, or that this unity must be sought in some one particular section of the Christian world, while the predicate *Christian* must be

denied to all other sections, which, as far as life and character are concerned, may seem to be as well entitled to it. If the former of these alternatives be accepted, then it will follow that the conception of the Church, in the sense of the Creed, has never been realized; which is in direct contradiction with the notion of a formal establishment complete in all its parts from the beginning. From another standpoint, indeed, it is possible to say that the attribute of unity is an *ideal* quality, belonging especially to the *invisible* side of the Church's constitution, and only to be realized progressively and gradually in her outward empirical development. But this involves a conception of the Church which they, who lay all stress upon the notion of an outward establishment and deny everything like the idea of an *invisible* Church, can by no means admit.

The latter horn of the dilemma above referred to, as is well known, is the one accepted by the Roman Catholic Church. This Church maintains that she alone is the true fold of Christ and the mother of saints. She alone has the true Apostolic ministry, derived from St. Peter upon whom Christ said that He would build His Church. And whoever, therefore, is not in fellowship with this Church, whatever else he may be, he is not a Christian, and has not the true faith. The Anglican Church, indeed, claims that she too has her bishops, who have received their ordination through an unbroken line of succession from the Apostles, according to the testimony of the learned Dr. Stubbs, himself a bishop; and says that she too would like to be regarded, not indeed as the *whole*, but as a *branch* only, of the Holy Catholic Church, while she is willing to admit that Presbyterians and Dissenters of every name are outside of the kingdom. But to this humble plea the Romanist will ever answer: "There is nothing in your succession. You are separated from the one episcopate, because you are separated from the chair of St. Peter, which is the origin and centre of unity; and, therefore, you are separated from the body of Christ. 'The episcopate,' as St. Cyprian tells you, 'is *one*, each part of which is held by each for the whole.' The episcopate must be one and undivided. Separate a ray of light from the sun, and it becomes darkness; sever a branch from the tree, and it is dead; cut off a stream from its fountain, and it dries up. So your episcopate, separated from the universal episcopate centred in the chain of Peter, is dead, and there is no virtue in it. You are not a *branch* of the true church; for the true Church can have no *branches* at all; she is *one* and *whole* wherever she exists. You say that your bishops were properly and canonically ordained. That may be. But remember, Cyprian says, and you take some stock in ancient authors, that 'they cannot hold the episcopate, who, although they may have been made bishops before, have cut themselves off from the body of their fellow bishops, and the unity of the Church.'"

On the theory on which both the Anglican and the Romanist build, this reasoning of the Romanist is consistent and logical. On the supposition that the unity of the Church consists in the outward corporate unity of the ministry, or priesthood, only one of the bodies claiming to be the Church, can be such. The *branch-theory* will not hold. The Church is the mother of the saints; and a mother cannot consist of branches.

But the Anglican may plead with the Romanist for recognition, not only on the ground of having the Apostolic succession, but also on the ground that his system produces as good Christian results as does the Romanist system—that it produces as much faith and piety, and as sweet and Christ-like saintliness. To this, however, the Romanist would probably reply that the same is true also of other, non-episcopal, bodies. The Lutheran, the Reformed, the Presbyterian, and the Methodist, and other churches, though they make no pretense to "Apostolic succession," and though they are beyond question heretics and schismatics upon whom rests the curse of heaven, nevertheless have their saints too, and even their martyrs who have labored and suffered much, for example, in the cause of missions, very sweet and Christ-like characters, many of them. "If once you begin to reason in that way," the Romanist may say to the Anglican, "then the fences are thrown down, and you are compelled to recognize all who profess and call themselves Christians as belonging to Holy Mother Church, at least so long as their lives do not contradict their professions. But this cannot be. The theory demands that there should be but one Church organization; and, therefore, there can be but one; and that, of course, is the Roman Catholic, which is built upon St. Peter; while all the rest, Anglo-Catholics and Protestants alike, are without the pale of Christ."

To our mind this necessity of the theory is at once a conclusive proof of its falseness. A theory that demands the unchurching of at least two-thirds of Christendom cannot be true. But if it is untrue as it respects Rome, it is untrue also as it respects the Greek and Anglican communions. And Christians of other communions, if they are wise and self-respecting, will not be greatly perturbed by the episcopal presumption and arrogance of which they are sometimes witnesses. Unless we part with all common sense and reason, we cannot do otherwise than treat with contempt the exclusive and blind bigotry of the assumption that Christianity is confined to any one of the Church organizations of modern times. This bigotry is not a whit more respectable in the person of the Episcopalian or Roman Catholic, than it is in the person of the Baptist or Dunkard. What a tremendous failure the incarnation would be, if the life of Christ were now confined to the limits of one single sect! The life of Christ is wherever there is the Spirit of Christ, and wherever there is Christian character. And wherever the life of Christ is, there is Christ; and where Christ is, there, to use the words of Ignatius, is the Catholic Church. The unity of the Church must, then, be something different from sameness or oneness of polity, or from the corporate unity of the priesthood, so called. And the theory which assumes this view must be in radical contradiction with the true idea of the Church. W. R.

(*To be Continued.*)

For Reformed Church Messenger.

IN MEMORIAM.

REV. C. H. REITER.

The deceased was stricken down by apoplexy about a fortnight before he died. For a man of his age he enjoyed comparatively good health. His decease has verified to us that in the midst of life we are in death. He was born on the 17th of October, 1816, and died on the 17th of November, 1881, aged 75 years and 1 month. He leaves behind him to mourn his departure, a faithful and devoted wife and four children—one son and three daughters. The deceased graduated in the theological seminary at Tiffin, Ohio, in the year 1855. His first charge was at Carrollton, Carroll Co., Ohio. He labored in this field for four years. From here he went to Smithville, Bain Co., Ohio, where he labored successfully for nine years. Then he was called to Aaronsburg, Center Co., Pa. His pastorate here lasted for seven years. He served the Augusta, the Woodcock Valley, and the Orbisonia charges each respectively for three years. His last field of labor was at Glencoe, Somerset Co., Pa. From there he moved, with his family to Marklesburg, Pa., where he spent the last few years of his life. Although retired from active service, he yet labored, as he had occasion, within the bounds of Juniata Classis supplying vacant charges. For thirty-six years he preached the unsearchable riches of grace. He fought a good fight; he kept the faith; he finished his course; he run his race. The funeral took place on the 19th inst. The following ministers were present, viz, of the Reformed Church: Revs. Dr. F. A. Rupley, Dr. W. C. Schaeffer, C. U. Heilman, John W. Pontius and H. F. Long. From the Lutheran Church, Revs. Boyer and Focht and from the Methodist Church, Rev.——. The services were held in the Reformed Church at Marklesburg, Pa., and were conducted by the President of Classis, the Rev. C. U. Heilman. All the ministers present took some part in the services. The principal address was made by Rev. Dr. F. A. Rupley. He was followed by Revs. Heilman and Pontius. The services at the grave were conducted by the President of Classis and the benediction was pronounced by Rev. Dr. Rupley.

"Blessed are the dead which die in the Lord from henceforth; yea saith the Spirit, that they may rest from their labors; and their work do follow them."

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

"When my father and my mother forsake me, then the Lord will take me up." Ps. 27: 10.

Daily routine of life at the Home. The family rises at half past five in the morning. After making their toilet, some of the larger children attending to the smaller ones, the boys and girls at once begin the day's work. Some of the boys go to the barn to attend to the horses, mules and cows, four boys milk, four work the bake machine, kneading the dough for the day's baking, one attends to the fire, etc. The girls at once air the bed rooms and do such preliminary work as can be done before breakfast, others set the tables, pare potatoes, assist the cook in the kitchen, etc. At half past six the bell rings for morning worship. The boys and girls assemble in their respective play-rooms, and from there they march two by two to the chapel. Morning service consists of a hymn and prayer. After this, while the assistant matron, the cook and two of the larger girls put breakfast on the table the rest of the family remain in the chapel improving the time in reciting catechism, committing Scripture or in other ways receiving instruction from the Superintendent. At the ringing of the breakfast bell the children proceed to the dining-room, and before meals always offer the following prayer in concert. "Heavenly Father, bless this food now before us, may it strengthen us to do Thy will for Christ's sake, Amen." After breakfast the girls are kept busy with such work as we have for them until half past 8 o'clock, when the school bell rings. We have school six hours in the day, as the rule also is in public schools. Our children however go to school only three-fourths of the day, the classes being so arranged that in each period a certain number can stay out to work. Dinner at a quarter of twelve. Supper at half past five. At noon and in the evening the boys and girls again do work to which they are regularly appointed, and all our boys and girls, with the exception of a few of the smaller ones, have regular work every day. After the chores are done we always have extra work varying with the seasons as was indicated in the "column" some time ago. At 7 o'clock the bell rings for evening worship. This consists of a hymn, reading of

Scripture, prayer, recitation of some committed psalm, a prayer in concert, all kneeling, and the benediction. Immediately after chapel the smaller children retire for the night, while the larger ones go to the school-rooms to prepare their lessons for the following day. Study hour being over the middle-sized children go to bed, while the larger ones spend the rest of the evening doing preliminary work for the following day, or in reading, games, etc., and at 9 o'clock the house is closed and the rest of the family retire. So runs the ordinary life at the Orphans' Home. But to this routine there are many exceptions and variations, suggested by the times and required to break the monotony of life in such an institution.

For instance, *an evening of song*, usually on a Saturday night. Not a stiffly regulated concert, not a mechanical striving after the unattainable or an aping after the professional, but just a whole-souled outpouring of familiar songs by our larger boys and girls in the music room, one of the girls accompanying on the piano. It is wonderful how boys *can* sing (when the big folks are not present). No amount of coaxing, scolding, admonishing, imploring, affects the vocal chords of our boys as a simple "yes" will do in answer to the question "may the boys and girls sing to-night." And we enjoy it all the more for not being present. The music swells through the whole house and affects the hearts of the inmates as with a joyful benediction.

Thanksgiving. In the morning a service in chapel appropriate to the occasion. Dinner consisted of chickens and ducks (19 in all) with celery and side dishes. In the afternoon a holiday, in the evening charades and other games in the dining room.

Missions.

For Reformed Church Messenger.

SUNDAY-SCHOOLS AND MISSIONS.

In not a small number of our Sunday-schools, the contributions which the scholars are taught to make, are in part or in whole devoted to the contingent expenses of the school. We submit that this is wrong in its educational effect upon the children, and it is wrong in principle. It is wrong in principle, in that it makes ourselves the beneficiaries of our offerings to the Lord, and is thus fatal to a spirit of benevolence, while at the same time, inculcating a spirit of selfishness; the children learn no lessons of benevolence to our fellow-beings.

We all know that these selfish hearts of ours need to be taught to give for the help of others. Benevolence is educational. Its lessons are hard to be learned. And they are to be carefully taught in the impressible days of childhood. If now we teach our children that our religious offerings may rightfully be expended upon ourselves, are we not perverting their minds and hearts, and turning our Sunday-schools into instruments for teaching selfishness instead of benevolence?

To teach effectively, lessons of true benevolence, let some specific object be placed and kept before the child's mind—some object in which it takes an interest, and to which it knows its gifts will be devoted.

If it is asked, "How then would you provide for the contingent expenses of the School," we would say, rather by subscription or in some other way, than to lose the educational effect of direct benevolent giving by the School. Parents and members of the congregation ought to be willing to supply the means for the religious instruction of the children, without withholding the pennies they give them, to train them in the duty and habit of contributing to the spiritual welfare of others.

But some may imagine that their School really needs these contributions for its own use. Well then, designate certain Sundays when the gifts will be set apart as alms, in the true sense. Tell the children that what they give on those days will be devoted to the rescue of heathen children from their degradation, and to save their souls. Then will they understand what they are giving for, and they will learn lessons of Christian benevolence.

We often hear the complaint that our people have not been educated to liberal alms-giving. The Sunday-school is the place to teach these lessons. It is hard to teach people new lessons when they have grown to adult years.

S. N. CALLENDER, Secretary.

For Reformed Church Messenger.

MISSIONARY NOTES.

BY REV. A. C. WHITMER, SUPERINTENDENT OF MISSIONS.

SEND HIM SOME.

Rev. D. P. Lefever, our missionary at Burlington, N. C., in a late letter says:

"We have just opened a Sunday-school in one of the buildings on the county fair-grounds, with about 150 persons present, old and young. I want to ask for Sunday-school papers, cards, tickets, books, pictures—anything that can be used in the work. We have all ages and all classes, and can use anything from a picture upward."

In many Sunday-schools rooms, in the library case, on the window sills, in corners, in boxes and on shelves, are scattered just what this missionary needs. In some cases you had a surplus, and these are now lying around in your way. In other cases you have used these things, and they are now not needed. Please put them up in packages, pay the postage (one cent for every two ounces) and send them in answer to this call. Pick out ten or twenty Sunday-school books and mail them to him.

Our Serial.

For Reformed Church Messenger.

THE WONDER-DOCTOR OF DELFT.*

FROM THE GERMAN OF BOSBOOM-COUSSAINT.

BY KATHERINE E. HEYSER.

CHAPTER I.—*Continued.*

VANITY OF VANITIES.

Although Julian did not speak, he paid but little attention to the sport; the result seemed to be a matter of indifference to him. His attention was centered upon the noble guests, and as he gazed, his countenance by degrees, lost the expression of bravado, under which he was accustomed to conceal his misery. Sorrowful memories changed his expression to that of deep melancholy.

He felt as if he were lifted, suddenly, from the mire into which he had wantonly strayed, by the presence of an honorable maiden, who, by her purity, wrung respect from him; reminded, by the circumstances, of the happy days of his youth, the burden of guilt and shame, which he was wont to bear so lightly and boldly, pressed heavily upon him. His mental conflict might have been seen in his changing expression, his flushing and paling cheeks, and firmly compressed lips. His hands no longer grasped the sword, his arms hung listlessly, but, now and then, he involuntarily clenched his fists.

His unusual conduct was naturally, observed by those around him; a shop-keeper smilingly remarked to his neighbor:

"I believe the ragamuffin would like to try it himself if he had a horse."

The latter, a tall, lean man, almost buried in a fur mantle, with a fur cap pulled down over his eyes, made no reply, but watched the lieutenant so closely, although furtively, that he forgot to look at the tournament.

Julian started like one waking from a dream, when Mabelia, turning to him, asked whether he knew the lady on the left of the bride in a robe of blue damask trimmed with silver. In an instant he recovered himself, answering quickly: "That is the Countess Frances von Egmont, the elder sister of the Countess Sabina; she is still unmarried, and is likely to remain so."

"You seem to know the Countess von Egmont very well," observed Mabelia.

"I thought I had told you that I was a page at their father's court until he was imprisoned; then a different course was marked out for me;"—and the young man stopped, with a deep sigh, as if he suddenly remembered that he dared say no more.

At last the tournament began; the champions, on richly caparisoned horses, in gleaming armor, their swords emblazoned with their respective coats-of-arms, attracted Mabelia's attention. She had never witnessed such a spectacle, she was quite absorbed and the conversation ceased,—but yes, she must ask Julian one more question; he knew everything, and could tell her the names of the two knights who had ridden so quietly through the ring before the battle began. Turning toward him with a gracious smile, Mabelia was astonished to see him push hastily through the crowd, and amid shouts of laughter, spring over the railing, and disappear among the throng. His sudden and violent exit roused astonishment and fear, shouts and curses followed him, but Julian neither stopped nor replied. His hat drawn over his face and his lips firmly compressed, he silently but violently pursued his way.

The man who had watched Julian so closely, immediately followed, pressing close behind him. He persuaded the guard to open the gate, and went his way as became an honest burgher. No one but himself had observed that, when one of the knights rode into the ring, Julian had pressed his hands to his breast and sighed like one in pain, while a dull fire gleamed in his eyes; no one but he understood the disconnected words which he muttered in his hasty exit, for all the rest were interested in the tournament only.

Anthony joined in the laugh at Julian's disappearance, and overjoyed, exclaimed to Mabelia: "So we are rid of him."

Mabelia made no reply; she was looking straight before her.

"Dear cousin," resumed he, touching her, "now you see how your lordly cavalier took to his heels, just as if he were a thief on whom the bailiff was abont to lay hands," and as Mabelia, by her continued silence, showed how little she noticed his remarks, he continued, teasingly: "Perhaps he is nothing better; who knows whether he has not been practising his fine trade. Look in your pocket-book, Mabelia; I will look at your earrings; I shouldn't wonder if he had removed them during the delightful conversation with which he beguiled you."

"For shame, Anthony," interrupted Mabelia, while vexation and chagrin dyed her cheeks; "is it noble and Christ-like to think evil of any one simply because he is strangely dressed?"

"Can I help it when he himself excites suspicion? The proverb says, 'Whoever runs is guilty,'" replied Anthony, laughing; before he

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had finished, the feather which he wore in his hat, slipped from the band and fell into his lap.

"How is that!" cried he, interrupting himself, and taking off his hat to see; then showing it to Mabelia, he added, triumphantly: "What do you say now? See how just my suspicion was?"

The feather had been held in place by a silk band the ends of which were secured by a diamond clasp, which was gone.

"It has been stolen, and he has done it!" exclaimed Anthony, almost aloud; Mabelia turned pale as death and had recourse to her smelling-bottle to keep from fainting.

"What do you say now? who knew best?" continued he, in a self satisfied tone, regarding the amazed girl with triumph; she cast down her eyes, struggling vainly with tears of shame and annoyance.

"Now, Mabelia, you must praise my prudence," continued Anthony, paying no attention to her distress, "I do not lose much, nor has the thief gained a fortune, for, this morning, I replaced the buckle with an imitation; I knew we would be among so many common people to-day and I would not offer my real diamonds as a prize. See how carefully I have guarded against just such a misfortune."

At this moment, however, Mabelia was very little inclined to praise this good quality, and he might have said much more of himself without any interruption from her. Silent, struggling for composure, she gazed steadily at the tournament, but without giving it the least attention. She, at length recovered sufficiently to appear interested, but her glance was cold and fixed, while she really saw nothing. The knights rode hither and thither before her eyes, but she took no notice. The shrill military music irritated her nerves without rousing her. She could not understand why it should disturb her so much that the stranger had committed such an offense; she supposed that his past was dark, but she had not thought him capable of this; no! it could not be, it was impossible for her to share Anthony's suspicion!

The sport was not over, yet the curiosity of many of the spectators seemed satisfied, for by degrees they withdrew, and Anthony who, as he expressed it, "had had enough of it," proposed to Mabelia to follow their example. Although she seemed glad to go she walked silently and moodily beside him, till at length he returned to the affair with which the thoughts of both were busy.

"My dear, when I have taken you safe home to uncle Graswinckel's I will go immediately to the magistrate."

"What takes you there in such haste?" asked she in an apparently indifferent tone.

"Can't you guess? I want to take the quickest and surest way to get my property from that vagabond."

"You will—you will accuse Herr Julian?" interrupted Mabelia, in a trembling voice.

"A fine Herr! Do you really think that I will allow him to plunder me and then laugh over it?"

"Anthony, listen," said Mabelia, pale with fear, for it was well known that the deputy sheriff and his servants were accustomed to treat prisoners very harshly and capriciously.

"Anthony," said she decidedly, releasing his arm, "if you carry out this plan, if you bring this unfortunate young man into such distress for this trifle, I declare, as sure as my name is Mabelia Graswinckel, that I will never give my hand to a man who is so merciless; especially when I have requested his forbearance."

"Why Mabelia! How seriously you take it," said Anthony, astonished at her emotion and the solemn tone in which she uttered her threat; "The cavalier seems to lie very near your heart!"

"I am most anxious that no injustice shall be done any one."

"Who says that I want any thing but my own property?"

"If you will do this thing, I warn you that you will set every one talking about us; the whole city will laugh at us!"

"I really can't understand you."

"You forget that, if the poor fellow wants a witness, I am the only one upon whom he can call, for he talked courteously with me, before all this crowd!"

"That is your own fault; there was no necessity for conversation!"

"But it is done; if I did wrong, I am punished for it. Is it kind in you, my cousin, who say that you love me, to cause me such unpleasantness, for a trifle? I might even be summoned to court."

"You would make a splendid lawyer, Mabelia," said he laughing. "It shall be as you wish, I want to please you; I will, at least, promise not to do any thing in the matter before this evening. But then I expect you to keep your promise to me."

"What have I promised you, Anthony?"

"You said that you would never give your hand to a man who was so merciless as to accuse a thief who had stolen something of value from him. Very well; if I refrain from that, and display to you all the goodness of my heart, then it follows, as it seems to me, of itself, that you will give me your hand."

"Not at all, Anthony! That is quite a different affair, on that point there is still time for reflection."

"If you will not consent now, three weeks will not change you."

"You are too eager, too hasty,—Anthony—"

"And, usually, you complain that I am too slow—I can never suit you!"

That was certainly true, and a wiser man would never have urged a maiden as Anthony had done. He had so little delicacy, and was so absorbed in himself, that he did not even perceive the decided aversion of the heart that he desired to win.

"Anthony, I will tell you how you can please me this time. For the present, do nothing in this matter; in the evening, when you come to our house, we will talk about it; I am quite exhausted, I must rest."

"Well! I will do as you wish, but at least, give me a farewell kiss!"

In those days a farewell kiss, at the door, was something that a maiden could not refuse, even to a stranger who had given her his escort. Anthony was her cousin, and suitor, with the consent of the whole family. Mabelia was obliged to consent, and did so at once, that she might be free sooner. She neither faltered nor blushed, but coldly turned her little head to him. The kiss was taken, not given; or rather it was merely endured. Still Anthony Hagenhoeck did not perceive that he could not win her heart.

(*To be Continued.*)

LIFE AFTER FORTY.

The best half of life is in front of the man of forty, if he be anything of a man. The work he will do will be done with the hand of a master, and not of a new apprentice. The trained intellect does not see "men as trees walking," but sees everything clearly and in just measure. The trained temper does not rush at work, but advances with the calm and ordered pace of conscious power and deliberate determination. To no man is the world so new and the future so fresh as to him who has spent the early years of his manhood in striving to understand the deeper problems of science and life, and who has made some headway toward comprehending them.

The Family.

BEDTIME TALES.

It used to be, long time ago,
In days of boyhood sweet,
When you were my big brother Joe
And I was little Pete,
That when you took me up the stair
And stowed me into bed,
I turned, when I had "said my prayer,"
And "Tell a 'tory," said.

And you, old boy, what wondrous things
You told, of talking bears,
And ponies that flew by on wings,
And djinns with golden wares,
And princesses in silken gowns,
And Robin Hood's bold scamps,
And poor young men who built great towns
By rubbing magic lamps!

And soon that darkened room of ours
Became a fairy hall,
And everywhere were gorgeous flowers
And diamonds over all,
And glittering lights from stone to stone
E'er seemed to dart and leap,
And strains of music floated on,
And then—I was asleep.

Ah, dear old boy, I can not hear
Those tales you told again.
That time is past now many a year,
And both of us are men;
But memory comes and dwells with me,
And visions rise to view,
And there are times I think I see
Those fairy scenes with you.

For there is one, a little tyke,
Who, when the night is new,
Commands that fairy army like
His papa used to do;
And there beside his crib I greet
Those scenes of long ago.
When I, you know, was little Pete
And you were brother Joe.

—*Carl Smith, in Harper's Weekly.*

THE FAMILY HEARTH-STONE.

No room in the home so perfectly typifies the communism of a family, the true uniting in diversity of the individuals, as the sitting-room. It is the centre of the social life of the household. It is "mother's room." There she is oftenest found in her moments of leisure, ready to hear, to sympathize, to console, and to advise. Here the father frolics with his children, here they listen to song and story read aloud, here the troubles of the day dwindle and disappear, or are softened and lessened by united sympathizing and soothing surroundings; here nuts and mild jokes are cracked, and rosy apples and fragrant oranges lend their flavor and juicy richness to the homely scene, while without the wind blows, the rain falls, or the snow flies.

To make this room the ideal hearth-stone, its furnishings should contain elements that appeal to the tastes and pursuits of each of the members of the household. There should be room, if possible, for favorite chairs and for shelves or book-cases, and tables for each one's choice of books and papers, and for undisturbed corners and cozy nooks, if each has only a chair and footstool, or portion of a drawer, or a curtained shelf. Places where the studious, the ambitious or the thoughtful can work out their pet projects, or keep safely their treasured plans and possessions, ready for the sudden inspiration or the industrious mood, which quite as often seizes one amid the family chatter as in the solitude of one's own room. To secure all this will require considerable outlay as well as much unselfish thought on the part of the home-maker. The outlay, however, can usually be modified, adding purchases from time to time as family growth and taste may show them to be desirable. Indeed, the true furnishing of such a room, after

a certain point, must be a matter of growth. Given the bare bones of chairs, carpets, tables, and curtains, the rounded form and vigorous expression of the sitting-room must grow out of the mental and moral life of the family, grow out of that social, intellectual, and spiritual food on which the family feeds. Of course furnishing selected with this aim in view will be as varied as families are, for what expresses comfort and gives help and solace to one family would be tiresome, inane, or comfortless in others. Each home writes its own history sooner or later in its furnishings and arrangements. Even straitened means—that oft-berated foe of family luxury—cannot prevent the telling of the tale. Year by year slips by, purchase after purchase is made, chapter after chapter is written. What we most desire we bend our circumstances to secure, and therefore the home does express in the long-run what we are and what we feel. This being true, let us not be impatient; let us proceed thoughtfully, unselfishly, and carefully, that our home centre may not express sordid lives, ungenerous natures, or narrow minds.

The home is for the family and not for the world, and there should never be a moment's hesitancy if narrow means compel the furnishing of but one room—a parlor or a sitting-room. Let the sitting-room come first. It should never, on the other hand, be the receptable of broken-down or useless drawing-room furnishings. Good plain articles which are yet honorable in their strength and usefulness can frequently be put into the sitting-room when the state of the family finances has allowed something handsomer to be bought for the drawing-room. Too often the sitting-room receives but rickety tables, cracked ornaments, spotted upholstery, and chairs whose springs are warped out of any comfort-giving properties they may once have possessed. So, in bringing any furniture from the parlor to the sitting-room, let the housewife see to it first that it is restored to strength and rendered clean and inviting in all ways. "The best is good enough for my own," should be her watchword, not, "Anything for us, and our finest for our callers."—*Harper's Bazar.*

TRUST THE CHILDREN.

"My! look at the raisins! Let's have some."

"I'll ask mamma," replied the young host.

"Pooh! she won't let you. Let's help ourselves; that's the way I do at home, only mamma hides her raisins."

"Hides the raisins!"

"Yes, and the cake and jam; locks 'em up."

"What for?"

"Oh, so I can't get 'em, I s'pose."

"Why, are you a burglar or a thief?"

"No, indeed, I guess not; but I love raisins, and mamma knows it."

"So do I, and my mamma knows it. She'll give you all you want; but I don't meddle with her things, for she trusts me."

There was the keynote—one boy was brought up to be trusted, and the other was not.

For once he had all the raisins he wanted, was advised to eat them slowly, and chew them fine before swallowing.

Being an inquisitive boy, he asked the why of this, as well as how the mother dared to leave her sweets exposed, adding that his mother hid all her nice things.

"Well, my boy," answered the wise woman, "that is your fault. She finds she cannot trust you. We lock our doors against thieves; but it's pretty hard if we can't trust our dear boys. Show your mother that you are worthy of confidence, and your goodies will not be hidden. Ask for them, and if she can spare them she will not refuse you; or if for any special reason she can not spare them, you should be the last one to wish for them."

"Don't you ever hide your money or anything?"

"Not from my children. My boys and girls are honest and obedient. I thought you were so, likewise."

"So did I; but I guess mamma don't. I wish she did," he added, with a pathetic look.

"Let me tell you what to do. You have probably troubled mamma without thinking that you were doing wrong, and she has taken this way of keeping you from temptation and herself from annoyance. Now, try my boy's way. Have a faithful talk with mamma; tell her just how you feel—that you'd like to be worthy of trust, and would certainly ask her for all you want. Then be careful not to tease every day, and *never, never* put your fingers on anything you ought not to touch. Mamma will see that her boy is honest and manly. It will make her very happy."—*S. S. Evangelist.*

Youth's Department.

THE COMING MAN.

A pair of very chubby legs,
  Encased in scarlet hose;
A pair of little chubby boots,
  With rather doubtful toes;
A little kilt, a little coat,
  Cut as a mother can—
And lo! before us stands in state
  The future's coming man.

His eyes, perchance, will read the stars,
  And search their unknown ways;
Perchance the human heart and soul
  Will open to their gaze;
Perchance their keen and flashing glance
  Will be a nation's light—
Those eyes that now are wistful bent
  On some big fellow's kite.

Those hands—those little busy hands—
  So sticky, small and brown;
Those hands whose only mission seems
  To pull all order down—
Who knows what hidden strength may be
  Hidden within their clasp,
Though now 'tis but a taffy stick
  In sturdy hold they grasp.

Ah, blessings on those little hands,
  Whose work is yet undone!
And blessings on those little feet
  Whose race is yet unrun!
And blessings on the little brain
  That has not learned to plan!
Whate'er the future holds in store
  God bless the coming man!

—*Somerville Journal.*

JACK.

Jack was cross, and nothing pleased him. After giving him the choicest morsels for his breakfast and providing for all his wants with tender care, while he did nothing but fret and complain, his mother finally said:

"Jack, I want you now to go right up to your room, and put on every garment wrong side out."

Jack stared. He thought his mother must be out of her wits.

"I mean it, Jack," she repeated. And she did mean it. Jack had to mind. He had to turn his stockings, even; and when his mother came to him, there he stood—a forlorn and funny-looking boy, all linings, and seams and ravelings—before the glass, wondering what his mother meant, but not quite clear in his conscience.

"Now this," said his mother, turning him around, "is what you have been doing all day; you have been determined to make the worst of everything. In other words you would turn everything wrong side. Do you really like your things this way so much, Jack?"

"No, mamma," answered Jack, shamefaced. "Cannot I turn them right?"

"You may, if you will remember this: there is a right and wrong side to whatever happens—I mean a pleasant part and a part you do not like as well; and you must do as you prefer to with your clothes; wear them right side out. Do not be so foolish any more, little man, as to persist in turning things wrong side out."

"I SHALL TELL THE TRUTH."

Little James was one day sent with a pitcher for some water. He accidentally dropped the pitcher and broke it. And as it was a very valuable one, he felt very badly about it. As he stood looking sadly at the broken pieces, another boy came along and inquired what was the matter. James told him, and he said: "Well, go home and tell your mother that a boy threw a stone at you, and broke it."

"No, I shall go home and tell mother that I dropped it and broke it."

"But you will surely get whipped if you do. She will think that you were careless."

"I don't care if I do get whipped. I shall tell the truth. I would rather take a thousand whippings than tell a lie to my mother."

Boys who tell the truth are not the ones who get the most whippings. It is the lying, deceiving, sneaking cowards who hide things, and lie about them, who come to be suspected, distrusted, and finally punished.

Put away lying. "All liars," white, black, or any other color, "shall have their part in the lake that burneth with fire and brimstone."

THE FAITHFUL MOTHER.

Tabby was the proud mother of five beautiful kittens. Such darling kittens were never seen before, the Watson children thought. There were five children, too. They used to go many times a day to look at Tabby's treasures.

One day there was a great stir at Watson's, and the children forgot to look at the kittens. Furniture and carpets were carted off. Were the family going to move and leave her and her kittens? thought poor Tabby. She ran back and forth to see what it meant. At last she caught hold of Mrs. Watson's gown and tried to drag her towards the shed where her kittens were. Mrs. Watson was very busy and only said "Scat."

Then Tabby in despair took one of her kittens by the neck and laid it at Mrs. Watson's feet, said, "Meow!" and looked as if to say, "Are you going to forget us?"

"Poor Tabby, don't fret," said she. "I'll send you and the children to the new house by the next load."

Tabby seemed to understand, went back to her kittens purring, and was soon quite as much at home in the new house as her friends were.

Pleasantries.

One day Bell had been visiting one of her playmates, and was given some Siberian crab-apples. On her return home she said, "Mamma, Mr. Stevens has some of the nicest Presbyterian crabs you ever saw."

The children mentally protest against long prayers. A bright little fellow who attends the infant class in Sunday-school received last Sunday morning a card on which were the words, "Pray without ceasing." After his mother had expalined the text, he said, "I guess I won't show this to the superintendent, *he prays long enough now.*"

NOTICE.

☞ *Editorial Correspondence address to* THE REFORMED CHURCH MESSENGER, *907 Arch Street, Philadelphia.*

☞ *Letters pertaining to subscriptions and other business, address* REFORMED CHURCH PUBLICATION HOUSE, *907 Arch Street, Philadelphia.*

☞ *No notice taken of anonymous communications.*

For Terms, see page 11.

THE REFORMED CHURCH MESSENGER,

907 Arch Street, Philadelphia, Pa.

THURSDAY, DECEMBER 3, 1891.

TABITHA OR DORCAS.

Her restoration to life through the fervent and effectual prayer of St. Peter, was one out of many other miracles performed by the Apostle, but not recorded, and we therefore cannot be too thankful that this one was put on record by the sacred writer. It has been instructive to the Church in all ages, and is full of inspiration, especially so at the present day, when women are encouraged to come forward and engage in good works. Dorcas probably belonged to the Hellenistic Jews, as she had two names, the one Hebrew and the other Greek, both meaning the same thing, a fawn or a young deer. Her parents may have given her that name for something sprightly about her appearance or in her eyes. Her mental eyesight certainly must have been very clear and distinct, more so than that of others around her, as she soon became a leader among the disciples, a pillar, a prop, in the church at Joppa, in consequence of her activity and industry in works of practical benevolence. She belonged to that class of persons of whom it is sometimes said that they never want to die. The disciples at Joppa no doubt thought she had died too soon, and therefore, learning that Peter was in the neighboring city of Lydda, they sent two of the brethren up to bring him down, to comfort them in their bereavement, and most likely under a presentiment or some faint hope that he might restore Dorcas again to life. She was needed in the company of believers, in the city, and especially among the poor. Many persons did not know what a blessing she had been in the place, until she was called away. Then her good works became known and everybody felt that her death was a great loss to the community. Peter under a divine impulse soon saw into the situation and through the power of his faith called her spirit back again to the Church on earth. She understood why it was so, and therefore no doubt abounded more and more in good works, a burning and a shining light, an example for men as well as women in all ages. Her temporary loss of the bliss of Paradise had its compensation in the company of St. Peter during "the many days" he spent with Simon, the tanner, in his home by the sea. See Acts 9 : 36–43.

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WE were very forcibly reminded of Tabitha, the good woman at Joppa, during a recent visit to one in the interior. There was another Dorcas living in the place, and as she was in feeble health we inquired about her, when we learned for the first time that she had taken her flight a few weeks previous to mansions in the skies. We had known her well, played with her in our school-boy days, saw her always in the Sunday-school, at the Friday evening prayer meeting, and in the church on Sundays. She had a good Christian mother who was much interested in religion herself, and likewise in the prosperity of the congregation. She walked in her footsteps, and after her death took her place and became a pillar in the Church. She was in good circumstances, and gave freely of her means to the poor and to benevolent objects. She gave it in her own quiet, unostentatious way, not wishing her name or her deeds to be published abroad She, however, could not conceal her good works and she became well known in the Church at large. Many of her kind acts came out only after death, and it was truly refreshing to hear the people speak of them. She lived to be over seventy years old, and had spent her whole life in the service of her Master. She was a good woman as many poor widows, orphans and others can now testify.

How blest the righteous when she dies,
When sinks the weary soul to rest!

TENDENCIES IN ENGLAND.

HIGH CHURCH.

About one half of the religious people of England belong to the Established Church, which is Episcopalian or Anglican; the other half are found on the outside among what are called the Dissenters. The Methodists claim 600,000 communicants, the Congregationalists, 400,000, and the Baptists about as many as the Congregationalists. The Presbyterians consist for the most part of importations from Scotland and the Roman Catholics from Ireland. There are not a few sceptics, unbelievers, deists or downright infidels, especially among authors or literary men on English soil, but their number is trifling compared with the bulk of the population, which is decidedly religious, Christian and Protestant —Protestant, as Newman once said, to the backbone. There are three tendencies actively at work in the life of the nation, confined for the most part to single denominations or bodies of Christians, although not always exclusively so, as they sometimes spring up and establish for themselves a nidus or starting point in places where they seem to be uncongenial intruders. The High Church principle, confined almost exclusively to Episcopalians, or as they like to be called, Anglicans, profess to make much account of the Church, of the Sacraments, of an established order of worship, of episcopacy, of history and antiquity. Although denounced by outsiders as a set of formalists, they have shown themselves to be active and fruitful in their own way in good works, in charity, and in missionary zeal, quite as much so as their critics. This remark, it appears, is true of the extreme ritualists also, whose zeal for ritualistic practices some people might suppose would leave them no room in their form of Christianity to display interest in anything else. As a whole the tendency here described is churchly and therefore scriptural; but in England it shows a tendency to become narrow and one-sided. Too often it has apparently identified the Anglican Church with the Holy Catholic Church of the Creed; and many earnest, thoughtful persons feeling how insecure it is for them to rest their faith on a mere Anglican basis have crossed over to the continent, and in their confusion of mind imagined that they had found something better in Rome.

BROAD CHURCH.

The Tractarian movement at Oxford, some fifty years ago, gave an impulse to the Church of England which has been active and alive ever since. It is entitled to the credit of all the good which it has effected and at the same time responsible for the mischief it has done. It certainly did a good thing when it called forth in the way of reaction or opposition, the Broad Church theologians. Such a school was needed to break the force of old petrified traditions, and thus open the way for the progress of theological thought in England. Broad Churchmen make free use of reason, exercise their freedom in thinking, are anti-dogmatic, and bent on bringing out a new theology more suitable to the wants of the present day. They lay stress on the human nature of Christ, on His humanity, and give it a degree of prominence almost unknown before in England, and in most other Christian countries, Roman Catholic as well as Protestant, for which they are rendering an invaluable service to the cause of Christian truth. By and by we will see that the Bible and the Church, as well as Christ Himself, have both a human as well as a divine side, and when that time comes and each side is allowed its rights, the unity of all true believers will follow as a necessary consequence. But as the High Church is too high at times, so the Broad, which is somewhat rationalistically inclined, is sometimes too broad, some of its prominent advocates fellowshiping with Universalism and other forms of rationalism.

EVANGELICAL OR LOW CHURCH.

The third tendency in the religious thought of England is what is called the Evangelical, with which as a continuation and growth of the old Puritanism of the times of Cromwell, we are all familiar. Its adherents, of course, are found mostly on the outside of the Establishment, but it has a considerable following in the inside of the pale, and is represented by at least five out of forty bishops in England. It has appropriated to itself the name of Evangelical, which it still retains, but not in the sense in which it is used on the continent, where it is employed to distinguish the Lutherans and Reformed from the Roman Catholics. Many of the best men and women in England have been in full sympathy with the Evangelical party. Its central point of view is the presence of Christ at the right hand of God in heaven, where believers can approach Him in the exercise of faith and hold direct communion with Him, each one for himself. Whilst this system is active, restless, abundant in good works, it lacks faith in the Church as a divine agency, as being the body of Christ, and in the presence of His humanity with His people here on earth. To have faith in Christ simply as the Son of God, and not to make proper account of Him as the Son of man, is an old error or heresy and one of a very serious character, which sooner or later is sure to bear evil fruit.

Synodical Editors.

(Elected by the Synods.)

Eastern, ... REV. JONATHAN H. PANNEBECKER.
Pittsburgh, ... " DAVID B. LADY.
Potomac, ... " J. SPANGLER KIEFFER, D. D.

DOWN TO NORTH CAROLINA.

We are on our way to North Carolina, in obedience to the instructions of the Potomac Synod. Just at this particular moment, we are waiting for a train at the W. Junction, for Washington, D. C., where we are to meet the other two members of the committee. The train from the West is behind time; we were to wait here for thirteen minutes—in fact, we wait for an hour. The short November day came to an end more than an hour ago. It is quite dark outside, and the light is very imperfect inside this comfortable and well-furnished passenger-room. The several coal-oil lamps throw around us a light which, if not "religious," is at least "dim." In this dim light let us look about and observe what takes place. Notice these men, six or eight of them, as they alight from a passing train, and come in to unite with us in our waiting. They are workmen coming home from their work, each one carrying his dinner-basket or pail. They are in good humor and seem to be great and good friends one of another. One brings forward a large apple, and, cutting it in two,

shares it with his companions. Another, going out, returned with a bag of crackers, which he passes around repeatedly to the others. They, being painters (as I learn from their conversation, a few sentences of which I unavoidably overhear), they discuss the day's work and their affairs in general. One of them is the centre and the chief spokesman of the group; the rest gather around him, look up to him, listen to him. Notwithstanding it is the middle of November, he still wears a straw hat, liberally ornamented with dashes of paint, underneath which you catch glimpses of a bearded, honest, intelligent face. It is an interesting group; consider the attitudes of these men, each one a study in itself; particularly, the attitude of that young man, leaning forward toward the master, his elbows on his knees, his chin on his hands, his hat pushed back, one tuft of his black hair falling over his pale forehead, his good face lit up with a look of thoughtfulness and intelligence. It is an appreciative audience that this man has, as he talks and "lays down the law" in regard to painting, gesticulating with his right hand. He himself is absorbed in his subject; so much so that he forgets his pipe (which he lit soon after coming in) allowing it to go out after every fifth whiff. Now he is generously praising the capabilities and exploits, as a painter, of some man whom he knows. "If I could grain a door like that man," we overhear him say, "I'd lay down a hundred dollars. Yes," he added, after a pause, and feeling in his vest pocket after a match with which to re-light his pipe, "I'd lay down a hundred dollars tomorrow morning." Then he strikes his match; and now, every time he lights that short pipe of his, we are all eyes to watch the momentary illumination of his face, for it is a picture worthy of the pencil of any artist. Altogether, we very much like these men and are almost sorry when the arrival of the train breaks up the group we have been so furtively but attentively observing.

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The other members of the committee, Rev. J. T. Rossiter and Elder Jacob Heyser, were waiting for the writer at Washington, D. C., and not long before midnight we departed together on our Southward journey. There is something very fine in a long and heavily-laden railway train, as it leaves the station and goes thundering out into the midnight darkness. There is something very noble in the position and character of the engineer to whom is committed the safety of so many sleeping men, women and children. Well may he say to himself, solemnly, as he carries his train steadily onward through the night, "A charge to keep I have." What fine men there are among these railroad engineers! It is, in large measure, because of the responsibility resting upon them. We can sleep but little; but the rest of this luxurious couch is almost perfect; and, amid the silence which prevails in the car during the night, the sound of the rain on the roof has something soothing in it; and so, being mentally at rest as to the other two members of the committee, concerning whom we have auricular demonstration that they are doing well, we can, as we lie here, think of many things. Reader, did any song ever persist in singing itself in your mind, cleaving to you through the day or night, and refusing to be shaken off? Just now, it is the song of "Dixie Land" that is tormenting us. It seemed to start up as the train rolled out of Washington; and now, in the watches of the night, everything seems to hum it, the motion of the cars, the sound of the wheels, the rain on the roof. "Away down South in the fields of cotton"—didn't you hear it? We say, "Begone, vain song! Let us think of serious matters; let us reflect upon the grave and responsible errand upon which we have been sent by the Potomac Synod." And so we compose ourselves and bring ourselves to a suitable frame of mind. But it is very precarious; a lurch of the car, the opening of a door,—and there the song is again, as loud as ever,—"Look away, look away, look away to Dixie Land!" There is no escape from it.

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Thus, all night long, we go speeding through the territory of old Virginia, and, when morning comes, have our breakfast at Danville, very near the North Carolina line; a breakfast somewhat slow in coming (there were so many hungry passengers to be waited on within the twenty minutes), but when it did come, plentiful and of excellent quality. Then came stretches of country which could hardly be called an agricultural paradise. But it was, at least, a very interesting country, and certainly the journey through it of these three committee-men was as bright and interesting as could well be. Let me sound aloud the praises of my traveling-companions; with such company one could wish to travel indefinitely far. Reader, there were wise things said there; and likewise things brilliant. The conversation sparkled with wit, flashed with fun, and beamed with good-nature and kindness. How much depends upon one's traveling companions! Thanks to those who made this long journey seem so short. Thus we come, in high spirits, to Salisbury, where, changing cars, we find ourselves in company with Revs. Dr. P. M. Trexler, C. B. Heller and A. R. Holshouser, on their way to the special meeting of the N. C. Classis, with whom we finally reach Newton about 2 o'clock, P.M. (the very hour appointed for the meeting of the Classis), and are received and taken in charge of by Col. W. H. Williams and George McCorkle, Esq.

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Once more at Newton. It is no strange place to us; we were here eight years ago, when the Potomac Synod met here, and here there are friends who are very dear. We have the good fortune to be the guest of Col. and Mrs. M. L. McCorkle, whose hospitable home and charming family many ministers and elders of our Synod have good reason to remember. Col. McCorkle was absent, at the time of our arrival, at Raleigh, having two cases before the Supreme Court; he returned at 2 o'clock at night, having gained both his cases. Eight years seem to have wrought no change in him; his friends will be glad to learn that his eye is not dimmed, nor his natural force abated. We could write a separate letter (and, reader, we venture to say it would be a very interesting letter) on our impressions of North Carolina life received from our intercourse with this delightful family, together with the families of Col. Forney, Col. Williams, Dr. Clapp and Dr. Foil. Certainly the members of the Committee have reason to hold in greatful remembrance the reception accorded them by their brethren in North Carolina.

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We say nothing of the meeting of the North Carolina Classis and of our conferences with the members of the Classis and the authorities of the College in regard to the business on which we had been sent. On this subject we shall probably speak in a subsequent article. At present, we are simply writing of our trip, in space all too brief to do it justice. Let us attend to our business, which we try to do conscientiously and faithfully. But let us also enjoy these two or three delicious days of North Carolina air and North Carolina life. It is well to be, for a while, where things are "different." We would like to tell of the delicious air of this place, which is not far from the celebrated Asheville; and of the glorious hickory fire in the open chimney-

Extract from the Contract between the Publication Board of the Reformed Church in the U. S., and the Proprietor of the Reformed Church Publication House.

"It being distinctly understood and agreed between the parties that the Synods of the United States, Pittsburgh and Potomac in consideration of the terms of this lease agree that they jointly or any one of them will not establish or themselves conduct or have conducted for them a publishing house or houses, nor publish any books or periodicals, nor endorse any periodicals that may be published by any private party or individuals either within or without their respective bounds."—Minutes of Synod, 1888.

place, around which we sat at Dr. Clapp's; and of the conversations we held about matters religious and secular; and of the fig-tree in Col. Forney's yard, which yielded bushels of figs this year; and of the gold mine on Col. McCorkle's farm, which (let us hope) is going to yield bushels of gold; and of Col. Williams's cotton-field in which we gathered bolls of cotton; and of Catawba College; and of the new church recently erected at Newton; and of the mystic and poetic mistletoe (a stranger to our northern eyes) growing on the trees; and of the little colored boy who climbed the trees and cut for us the magnificent branches of mistletoe we carried when we came away.

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It was 8 o'clock at night when Col. Williams and Mr. George McCorkle saw us off at the Newton station. We entered a sleeper bound for New York, and so had no change of cars to make. Once more, a ride through the night, with breakfast at Charlottesville, Va., where an old colored man points out to us the locality of Monticello, the residence of Thomas Jefferson. The Synod of the Potomac will probably be as scandalized as the writer and his companions were by what befel its committee in passing through Virginia, not far from this classic spot. We had fallen in with a delightful young man, who had come from New Orleans, where he had been attending the National Convention of Bankers; he was the son of the Rev. Dr. F——, of Philadelphia. And so there were four; and the company was congenial; and, the tonic effect of the North Carolina air still continuing, the conversation was very animated (not to say brilliant); and the sparks of wit and wisdom flew as thick as the sparks of fire from the splendid fire of hickory wood in the fire-place I saw at Newton. Then appeared the news-boy, who wished to sell us books. We thanked him politely; no, we did not wish to be reading just then. Presently he appeared again, and said, holding a mysterious package in his hand, "Wouldn't you gentlemen like to buy some playin' cards, to amuse yourselves with?" It was a moment before the writer's unaccustomed mind could take in the astounding idea. This to a committee of the Potomac Synod! This to a company consisting of two ministers, one son of a Covenanter minister, and one Elder of the Reformed Church! Playin' cards? O foolish and inopportune young man, know that this particular company needs no 'playin' cards' to amuse itself with. It is amusing itself with its own high spirits and superabundant intellectual resources!

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We part at Washington, where, in street-car and passenger station, our splendid bunches of mistletoe are the admiration of all who behold them. And so ends this hurried trip to North Carolina; and so ends, likewise, here, this hurried and unsatisfactory account thereof.

J. S. K.

Poetry.

MEMORIES.

On a Winter's night, when the stars shone dim,
And the stately trees were bowed
By the winds, which chanted a funeral hymn
O'er the earth in her snowy shroud,
I sat and thought of the summer-time—
Of blossom and bird and bee;
And dear ones came from a distant clime
With a song and a smile for me.

O thou, who sittest with grief's dark wings
Close folded around thy heart,
Let the minstrel, Memory, touch its strings,
And the shadows will all depart.
Thou shalt listen again, with strange delight,
To the music of "long ago,"
And find all true treasures hidden from sight
Beneath the grass, or the snow.

But thy dreams must be short, like Jesus' sleep,
On the storm tossed Galilee;
For wherever His children watch and weep,
He comes with a call to thee.
So Past and Present may ever bring
A joy which no storm can shake,
And thy soul shall move on uplifted wing
Till the heavenly dawn shall break.

—*New York Observer.*

Selections.

We are to ourselves like a closed book.—*Faber.*

"Temptations are a file that rubs off the rust of self-confidence,"—*Fenelon.*

'Tis an ill cure
For life's worst ills, to have no time to feel them.

The poorest education that teaches self-control is better than the best that neglects it.—*Sterling.*

O faithful unto death!
A crown of life is ready for the brow,
And joys thou hast no power to picture now
Await thy passing breath.
—*Mrs. M. S. Corning.*

Happy is he who speaks little, for words beget accidents, gloom, and interior trouble.—*B. Henry Suso.*

He that lives by faith shall never die of fear. The more you trust God, the less you will torment yourself.—*Flavel.*

And if, in love and wisdom, He
Should take the things most dear to me,
Yet I, resigned unto His will,
Would praise His name rejoicing still.
—*Joseph A. Torrrey.*

How much trouble he avoids who does not look to see what his neighbor says or does or thinks, but only to what he does himself, that it may be just and pure!—*Marcus Aurelius.*

Surely nobody can always know what is right? Yes, you always can for to-day; and if you do what you see of it to-day, you will see more of it, and more clearly, to-morrow.—*John Ruskin.*

How often you come to the house of God and hear the minister preaching of eternal things, but your heart is full of cares and plans and pleasures. One thing is plain, that thorns and wheat cannot grow on the same spot of ground; so that, if you will keep to your thorns, you must burn withthem.—*M. Cheyne.*

Nothing more forcibly marks the weakness of a bad cause than persecution. Satan, who has no truth to propose to men, comes with axe and sword to make way for his errors. Christ's method is wisely different. He teaches the truth, and says: "If any man will come after me and be my disciple;" when He comes to the heart He uses no violence, but says, "Open to me, my sister, my spouse." If we open He comes in; if we will not open He retires; for the truth is not preached with swords and spears, not by bands of soldiers, but by counsel and persuasion.—*Athanasius.*

Science and Art.

Some very interesting facts appear upon a chart recently issued to exhibit the drift of bottles thrown into the North Atlantic Ocean at different points for the purpose of determining the direction and velocity of the surface currents of the sea. The average distance travelled by one hundred and thirteen bottles, in a mean period of one hundred and fifty days, was eight hundred and sixty-nine miles, and the average rate of drift was five and eight tenths miles a day.

Investigations in Germany show that the frequency of thunder storms had no relation to the danger from lightning. The number of destructive lightnings depended in large part on the way in which the houses were roofed. The number was considerably greater in the case of soft than of hard roofs. In the case of churches the danger from lightning was thirty-nine times, in the case of windmills, fifty-two times, as great as in the gard to the cause of the different degrees of danger from lightning in the different districts, investigation indicated two points as determinative: first, the way in which the ground was built upon, and second, the geological nature of the ground. Whilst in the west, which was very liable to destructive strokes of lightning, the farmsteads were detached and scattered over the whole land, in the east and south they were grouped together into villages, and the danger from lightning was always considerably less for larger collections of houses than for scattered houses forming the only prominent objects throughout wide spaces. In point of fact, the danger from lightning was everywhere considerably less for towns than for rural districts. With reference to the geological bearings of the question, the danger from lightning was least for calcareous sand and greatest for clay.

Items of Interest.

The shoes worn by Luther at the Diet of Worms are preserved with reverent care in the Historical Museum of Dresden.

The Smithsonian Institution recently paid $1,500 for a single butterfly. The species has long been believed to be extinct. The one now in the Smithsonian was caught in the Sierras.

The water of Lake Michigan has been falling, and reached a point fifteen inches below the lowest previous record. No explanation of this phenomenon can be given. Are important geological changes taking place around the large lakes?

It is a well known fact, based upon the most careful collation of statistics, that as a State, Kansas lost, in the last two years, almost ninety two thousand of her population, or about six per cent. Still, in wealth, Kansas has advanced.

At Chicago receipts of wheat are about three times last year's, and the same is true of rye. The receipts of dressed beef are double those of 1890. Oats, hides and wool receipts are a third heavier, while a decrease of a third appears in corn.

Under what is known as the Enabling Act there is appropriated to the State of South Dakota 720,000 acres of public lands for the support of educational and charitable institutions. Of this amount 168,000 acres have been filed on and 125,000 acres selected.

It has been ascertained by actual measurements that Niagara Falls since 1842 have receded 7 68 100 inches annually, while there has been an average yearly recession of the Canadian or Horse Shoe Fall of two feet 16-100 inches, or in forty years the American Fall has receded 30 75-100 feet and the Canadian Fall in the same time 104 51-100 feet. From this it is inferred that the Falls will eventually disappear.

Philadelphia and Boston have school ships, and New York City has made temporary provision for one. Mayor Grant of the last named city recently objected to appropriating $10,000 for the school ship St. Mary's, on the ground that it was not a part of the city's educational system. It was finally agreed that the ship should be cared for until January, after which the Legislature will be called on to provide for it.

Hints and Recipes.

Benzine and common clay are used to clean marble. Grease spots can be removed from marble by the application of a paste made of crude potash and whiting. Brush it over the surface, and polish

PUMPKIN PIE.—Stew the pumpkin until tender and rather dry. Rub it perfectly smooth. To one quart of pumpkin add one pound of sugar, half a pound of butter, one pint of sweet cream, and flavoring to suit your taste. Bake in rich pastry.

PLUM PUDDING.—Take three pints of milk, eight eggs, a ten-cent loaf of baker's bread, one cupful of sugar, one pound of raisins, one teaspoonful of salt, one teaspoonful of vanilla extract, and one half cupful of butter. Remove the seeds from the raisins. Place the milk and raisins in a double boiler and make them boiling hot. Beat the eggs slightly, add the sugar, then the boiling milk, the salt, and vanilla. Slice the bread and spread it with the softened butter; then put the slices in the hot custard. Butter well a deep brown pudding pan. Put a layer of the soaked bread in the pan and scatter raisins over it; then more bread and more raisins until all are used, having the last layer of bread. Bake in a slow oven two hours. When ready for serving, turn it from the pan into a pudding dish, and use it with a hard sauce made from one half a cupful of butter beaten to a cream, and one cupful of powdered sugar beaten into it until it is very light and creamy. Add one half teaspoonful of vanilla extract. Pile it roughly on a pretty dish and grate nutmeg over it.

Farm and Garden.

Rats will keep out of the way of pine tar. Pour it in their holes, and daub the posts of the granaries with it.

No breeder secures good stock through luck. It is only through natural laws and combination of the best species.

Those who have buttermilk to spare, cannot put it to a better use than giving as much to the hens as they will drink.

Scatter a quantity of fine, well-rotted manure on the lawn this fall. It will be entirely absorbed by the soil by spring.

In purchasing a horse, always reject one that is not a good walker. It is an important quality, especially for farm work.

It takes some men a long time to learn that common cattle will not give the same return for the labor and feed expended on them as wellbred cattle will, but it is a fact that all must recognize sooner or later. Common cattle do not bring the very top prices, even when well fattened; they do not make as great gain from the same feed, and they do not mature as soon. This last fact adds to the cost of production by increasing the expense for labor, and for the use of capital invested in land and stock.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch St.

THE PREACHER AND HIS MODELS. The Yale Lectures on Preaching, 1891. By Rev. James Stalker, D.D., author of "Imago Christi," etc., etc. New York: A. C. Armstrong & Son. Pp. 284. $1.50.

The contents of this book are nine Lectures on Preaching delivered by the learned divine on the Lyman Beecher Foundation to the divinity students of Yale University, early in the present year. The lecturer treats his subject from a Scriptural standpoint. He finds the models of preaching in the Word of God itself, the chief characteristics and principles of the preacher being found in the prophets of the Old and the apostles of the New Testament. The former present the preacher as a Man of God, a Man of the Word, etc., the latter, as a Man, a Christian and an Apostle. The lectures are well worthy of being put in this permanent form and are calculated to be of great value and benefit to the student and preacher.

FIVE-MINUTE TALKS FOR YOUNG PEOPLE, or, The Way to Success. By the late Rev. Richard Newton, D.D. Forty-eight full-page illustrations. American Sunday-school Union, Philadelphia. Pp. 309. $1.25.

The lamented and popular author, Dr. Newton, wrote much for young and old, which has no doubt helped many a one on the way of life. This book is filled with short articles full of illustrations, advice and suggestion. It will be of value to superintendents and teachers in the way of affording them help in addressing or talking to their schools or classes. The illustrations are good and on the whole the work is a valuable one. It would make an appropriate Christmas present.

OUR SIXTY-SIX SACRED BOOKS; or, How they came to us and what they are. By Edwin W. Rice, D.D. Philadelphia: American Sunday-school Union. Pp. 133. Illustrated. 40 cts. net; 3 cts. additional sent by mail.

This little book is designed for ready reference. It meets the wants of all classes of readers. It is simple in style, compact in form and cheap in price. It will be found to be very helpful in the study of the Bible.

PULPIT BIBLE READING. A Study in Vocal Exegesis on the Art of Sacred Reading. By the Rev. James T. Docking, S.T.B., with introductory chapters by C. Wesley Emerson, M.D., LL.D., and Prof. J. W. Churchill, A.M., of the Andover Theological Seminary. Reading, Pa.: Frank J. Boyer, Publisher and Printer. Pp. 61. 25 cts.

As the author says, "This little treatise enters upon a new and unexplored field

in sacred literature." He utters a truth when he says at the opening of his treatise, "Good public readers are few. Good public readers of the Bible are fewer still. Good reading of the Scriptures is rarely heard." In this part of the public service there is surely room for great improvement. Good reading would help much to make the whole service impressive and lasting. It is hoped this little book will have a large circulation and be the instrument of much good.

A NEW ENDEAVOR. Dedicated to the Y. P. S. C. E. of America. By Sophie Bronson Titterington. New York: American Tract Society. Pp. 394. $1.25.

This is a bright and interesting book. It unfolds the story telling how a number of boys and girls made things in life a blessing to themselves and others, and thus made themselves useful and beloved.

CHRISTIE'S HOME MAKING. A Sequel to Christie's Next Things. By Minnie E. Kenney, author of "Mrs. Morse's Girls," etc., etc. New York: American Tract Society. Pp. 400. $1.25.

This is another book by the author of "Christie's Next Things," which is sure to please and interest the young folks. The story is well told and has its valuable lessons. The book is handsomely printed and bound and is appropriately illustrated.

ALL AROUND THE YEAR. A Calendar for 1892. By J. Pauline Sumter. Lee & Shephard, Boston.

This is a beautiful calendar, each month of the year being illustrated on a separate card, with an appropriate drawing in lithograph, appropriate to the month. The cards are tied together by silken cord and have rings and chain with which to hang it up. A neat souvenir for the holidays.

SONGS OF THE SEA. Illustrated. By Reynolds Beal. Frederick A. Stokes Co., New York. $1.50.

This is a souvenir of the sea, with verses and accompanying pretty and appropriate illustrations in water colors. Some of the illustrations are full-page drawings. The book is an oblong quarto in shape and is very suitable for such illustrations.

For the first time in its history THE MAGAZINE OF ART gives its readers a colored frontispiece. The December number contains—A Breezy Day, The Mystery of Holbein's "Ambassadors": A Solution, Where to Draw the Line: A Word to Students, Primitive Methodists, The Collection of Mr. Alexander Henderson, Six Days of the Creation, Political Cartoons, Recent Honiton Lace, Our Illustrated Note Book.

Cassell Publishing Co., New York, 35 cents a number, $3.50 a year, in advance.

The December number of CASSELL'S FAMILY MAGAZINE contains—That Little Woman, Railway Signalling, Pards, Their Living to Get, A Game of Chess, The Heroism of Mark Leslie, New Lands for Londoners, A Quaker Girl, The Widow's Portion. "The Gatherer" appeals to the boys and men of the family and they will find it very interesting this month.

The Cassell Publishing Co., New York, 15 cents a number; $1.50 a year in advance.

S. W. Straub & Co., 243 State street, Boston, have just published a beautiful Christmas Exercise for Sunday-schools, called CHRISTMAS JOY! Price, 5 cents. It consists of appropriate Scripture Readings, Charming Songs, Recitations, etc.; all very appropriate and interesting.

LITTELL'S LIVING AGE. The number of The Living Age for November 28 contains—A Survey of the Thirteenth Century, Fortnightly Review; University Intelligence, Murray's Magazine; The Spanish Story of the Armada, part II., Longman's Magazine; The Poetry of Common Sense, Macmillan's Magazine; William Corbett, Temple Bar; William Shakespeare, Naturalist, Gentleman's Magazine; Story of Three Russian Ladies of the Last Century, Leisure Hour; A Walk in Anjou, Spectator; Poetry and Miscellany.

$8.00 per year. Littell & Co., Boston, are the publishers.

Marriages.

On October 24th, 1891, by Rev. S. U. Snyder, at his residence, 1112 W. Huntingdon street, Philadelphia, Pa., Edward L. Buchanan to Carrie Mortimer, both of the city.

On November 4th, 1891, by the same, at his residence, Augustus Raffetto to Mary E. Hanson, both of Philadelphia, Pa.

On November 17th, 1891, at their own home, by the same, John Warner to Annie L. Brendlinger, both of Philadelphia, Pa.

On November 18th, 1891, by the same, at the home of the bride's parents, 930 York street, Harry B. Clark to Minnie Fahrmeister, both of Philadelphia.

On November 24th, 1891, by the same, at his residence, Robert B. Cummings to Florence Kummerer, both of Philadelphia, Pa.

In the Reformed church at Jefferson, November 18th, 1891, by Rev. H. F. Dittmar, Mr. Edward Herring to Miss Annie Crum.

On October 29th, by Rev. F. E. Lauffer, Mr. Chas. S. Ahns to Miss Jennie May Willard, both of near Salina.

On the same day, by the same, Mr. Samuel M. Carnahan, of Waukena, to Miss Maggie May Willard, of Salina, Westmoreland county, Pa.

Deaths.

Obituaries to be inserted free of charge must contain only *two hundred* words, and all words above that number, verses of poetry and resolutions, will be charged for at the rate of *one cent* a word. Money must accompany obituary to insure insertion. Memoirs of ministers, their wives, and of prominent laymen are exempt from this rule.

DIED.—On November 10th, Howard Ross Funk, infant son of Rufus N. Funk and wife, of Oklohoma, Westmoreland county, Pa.

DIED.—On November 16th, Myrna Alilia, infant daughter of Robert G. and Agnes Smeltzer, of near Salina, Pa.

DIED.—At Lancaster, Pa., November 7th, 1891, Elder Edwin M. S. Ranck, aged 47 years, 6 months and 21 days.

In the death of Elder Ranck the First Reformed church of Lancaster has sustained a serious loss. He was not only a very exemplary member of the church, but also a very faithful and efficient officer. For him it was truly Christ to live, and therefore gain to die.

"Brother, thou art gone before us,
And thy saintly soul is flown
Where tears are wiped from every eye,
And sorrow is unknown;
And when the Lord shall summon us,
Whom thou hast left behind,
May we, untainted by the world,
As sure a welcome find."

J. M. T.

DIED.—In Hanover, Pa., November 7, 1891, Mr. Henry Wirt Cremer, aged 47 years, 9 months and 29 days.

Heart failure was assigned as the cause of Mr. Cremer's sudden death. He was the only surviving member of his family, a son of the late Joseph E. Cremer. At one time he was extensively engaged in the mercantile business, but for some years has been a man of leisure. He was educated at Franklin and Marshall, and was an ardent member of the Chi-Phi Fraternity. He had the training of a godly mother; and in his own way was very devoted to the interests of the Reformed church, especially of Emmanuel's congregation at Hanover. Few persons were more punctual in attendance upon the church services than he; and he was a close listener to the preaching of the Gospel.

Funeral services were held at his boarding place on the 10th ult., in which Prof. J. C. Bowman and Rev. Ambrose Schmidt participated. A large number of friends, among whom were representatives from Franklin and Marshall College, Allentown, etc., followed the remains to Mount Olivet Cemetery for interment.

R. B. G.

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Miscellaneous.

For Reformed Church Messenger.

KANSAS CITY MISSION.

The Superintendent of Missions, Rev. D. B. Shuey, canvassing the city in the interest of the Reformed church, was rewarded in finding many Reformed members, and on the 14th of January, 1886, an organization was effected with 34 names, who met in the Unitarian church. The next step was securing a house of worship, and in due time a lot was procured and a house for worship erected. In doing this the church at large assisted, expecting, of course, that in the near future a large, self-supporting congregation would be established in this rapidly growing western city. These cherished expectations, however, have not been realized and the interest at this time is far from that wished for end. As the work left after the mission became vacant was taken up by the present pastor, in whose hands it now rests, let the following facts be carefully and prayerfully considered by the Church assisting in starting that mission.

First. In presenting the history of this mission it is exceedingly unfortunate that the minutes are so very meager and silent on the steps taken looking towards a home for this newly organized congregation. The minutes at hand say, that at a meeting held January 14, 1886, a Board of Trustees was elected. At the same meeting a committee of *five*, afterwards, January 28, increased to *seven*, to select a site for a building. At the meeting, February 4, 1886, this committee reported two sites, but no selection made. Finally, April 22, 1886, a committee was appointed "to procure plans, specifications, etc., for a new church edifice." From now on the minutes are silent and no mention is made of any report submitted by these committees, on procuring a site or plans and specifications, etc.

Second. Though no report was submitted for either site or procuring plans, etc., it appears, however, from the local and church papers that the corner-stone was laid October 17, 1886, and the church consecrated January, 1887. "Articles of Incorporation" were filed July 12, 1886, incorporating the organization as "St. Paul's Reformed Church." In the meanwhile a lot was purchased and a Deed bearing date May 11, 1886, executed by W. B. Kane to R. Leighton Gerhart, Trustee, not mentioning, however, for whom the lot was held "in Trust." And on August 7, 1886, another from R. Leighton Gerhart, Trustee, to the Trustees of St. Paul's Reformed church. Let it be noted that nowhere on the minutes is found any action by the congregation or the consistory empowering any one *to buy and to hold in trust*, and it is a debatable point whether that first Deed did not convey to said Gerhart that described lot, as an individual, and that he held it as such, and if so, then the second Deed should have been executed by said Gerhart and wife, but as it is, was only signed by him alone. It may seem a small thing, but may be the source for great trouble in the future.

Third. The selection was made by some party or parties—a building was erected. In the opinion of the undersigned, which is shared by many, the location was unfortunate. But it is said, that the expectation was that the city would grow south of this location, and the church then would be in a thriving, growing part. So it was expected, but the expectations were not realized. The plan of the building involved great expense, far beyond what was justified for a new mission. The building is at the side of a hill, appears low, is set back, unpretending truly, and not seen until you are near to it.

Fourth. The location was selected—a house erected, it is unfortunate that there is no record of receipts and expenditures, unfortunate that the members do not know what was the cost, nor where the money came from to build it, nor where paid out. This, however, they do know, that there is now an indebtedness of about $7,000, secured by two mortgages, one for $4,333.32, bearing interest at 8 per cent., the second, held by the Board of Missions for $1800, bearing interest at 6 per cent. Of this there is no doubt, all know it.

Fifth. From April 22, 1886, to December 3, 1887, there is no record of any meeting of the congregation, no report of what was done, or anything informing the congregation of its financial standing, excepting what was known, the indebtedness for the lot; but now, in the meanwhile, unfortunate troubles and difficulties arose between the pastor and people, over which charity suggests a mantle, so let it be. The outcome of it was, that some of the members withdrew and connected with other denominations, while others became indifferent and lukewarm, and others still prejudiced against the whole interest, so much so, that their presence is neither seen in nor near the church, and the reputation of the congregation was injured in that community and the interest had from thence on to row against wind and tide. Any one, reflecting, can easily imagine what effect such proceedings would have on a new interest.

Sixth. Starting with 34 names, according to the Church Register, afterwards more than doubled, with an attendance from that on to 60 and up to 100, what a promise for success! It is said by one who knows, that few interests, commenced in Kansas City, started with brighter prospects for success than this Reformed mission. In due time the congregation became vacant and was so for a while and was suffering from the depletion which had set in. When the present pastor took charge, after canvassing the field, he could find only about 25 members, all told, who met for service and worship. These few were discouraged and demoralized, with little heart for the work in building up a mission. Think of the discouragements of both pastor and people when they met! And what is more, think of the unsavory character, the unenviable reputation of the congregation which inevitably had to come, because of its former history. And yet in the face of such a history, the church at large, ignorant of the facts connected with this mission, expected and still expects a congregation to be gathered and built up, but taking what is said into consideration let a generous church judge as to what may be expected. It is not for the writer to say, in how far the Board of Missions is responsible for the present condition of this mission, not to say *who is* responsible, we give these facts, and simply say, that it is scarcely within the province of any Board to manage such an important mission without, at times, at least personally inspecting it, to which it may be said that the Superintendent of Missions was on the ground and to which he will say, *non est*. It is sad to write thus!

Seventh. It is to be placed on record also, that nowhere, perhaps, do you find a more noble, self-denying band of faithful women than in this mission. This heroic band took charge of numerous claims, in the way of unpaid bills, gradually asking payment which claims were honored by them, so that this source of trouble is about removed, but the yearly interest accruing on these mortgages, of course, remains. Towards this interest there are two houses on the lot, one occupied by the present pastor, for which he pays a monthly rental of $20, and the other occupied by a family, the rents together are barely sufficient to meet this interest. Any one can see that it requires financial skill to steer amidst these shoals and quicksands and that it is a constant struggle against wind and tide. What the issue finally will be it is difficult to see. It is exceedingly sad to think, that an interest starting with such fair promises and bright hopes for the upbuilding of a large and influential congregation should now tremble in the balance. To the mind of the writer there seems to be but one way, and that is, to hold on, but, doing so, great sacrifices must be made by some one, in the hope, that in the near future a change in real estate value will take place and then sell out, and the money invested by the church saved, and a location elsewhere selected, and a new interest commenced in a part of the city where the unfortunate troubles which overtook the people here have not been heard of and are unknown. This statement is made to place the history of this mission in its true light before the church. Of one thing the writer is certain, that it would have paid the Board, knowing as it did the unfortunate circumstances attaching to this mission, to have sent some one to Kansas City, thoroughly to investigate and examine into its condition, so as to enable the Board to act promptly, intelligently and wisely, which might have been of untold service to said interest. This statement is not hastily made, but only after a patient and careful survey of the field and examination of papers, and this is his judgment. It may be added that it would pay the Boards, if some member would go into the missions with their superintendents, and personally learn the history, the workings of these interests and the result probably would be that the entire policy of carrying on mission work would change and a more efficient one be substituted.

J. W. S.

Cavetown, Md.

For Reformed Church Messenger.

THE ALMANAC FOR 1892.

On last Sunday the Almanac was laid on the stand for distribution to the families of my charge, and as usual it met with a most hearty reception by those for whom it is intended.

For the fifteen years of my ministry I have been using this almanac as a year book and have always found it useful to my people who have always given it a place in the home. And it is no exaggeration to say that by its use the people have become very much more familiar with the ministers and work of the church at large.

In that time a great improvement has marked the almanac itself. Year by year it has become more truly denominational and useful as a year book. The work of the church is concisely set before the churches and the influence of the Almanac, in this way, is and can be only for good.

The edition for the coming year is an improvement upon any of its predecessors in that it gives the statistics of the whole church brought down to the date of publication; the place and date of the meetings of the several Synods, and the orphans' homes of the church. This improvement has been made without any lessening of the records of the other work. No important work of the church seems to have been overlooked. The illustrations and portraits are all well executed and all are of general interest to the church; especially at this time, the portraits of the five Hungarian bishops.

Taken altogether the almanac for 1892 is a marvel of conciseness and neatness and, as I look at it, I wonder where the editor will find any room for the usual advance when he begins work on the edition for 1893. But that is too far ahead to cause any serious apprehension; so, without speculating in futures, one thing is certainly proper for the present and that is to say that every pastor who wants to do his people and the church at large a kindness will find a way to place the almanac for 1892 into every family in his charge.

J. M. S.

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For Reformed Church Messenger.

"AS IT WAS AND IS."

We trust the contestants will pardon us for obtruding ourselves in the controversy over this question, which has been carried on for some weeks in the columns of the MESSENGER by "I. E. G." and "W. P. Z." The problem seems no nearer solution now than it was in the beginning of their argumentation.

The point in dispute, if we mistake not, is whether the world has been really growing better or worse since the dawn of the Christian era.

A question so vast and pregnant can hardly be decided on the lines chosen by the contestants,—that is by simply citing the misdeeds of two powerful potentates. For neither the ravages of King "Alcohol," nor the atrocities of King Herod, form any considerable portion of the sum total of villainy, wickedness and sin under which the world has been groaning for centuries.

By enlarging the kaleidoscope of our vision, so as to include a few observations on the nature of evil and its antidote, it may be possible to discern more clearly what progress has been made since the birth of Christ.

Under the term evil we understand the natural, innate depravity of the human heart and its proclivity to indulge in sinful acts. No matter on what theory we may delight to explain the entrance of sin into the world, the fact of its abiding presence here is constantly felt and therefore undeniable. The essence of evil has always been the same in every age, and the degree of turpitude in which it manifests i self at the present time is certainly no less heinous than in the days of Herod. By the enumeration of isolated instances of crime and debauchery, we can never come to any satisfactory conclusion in regard to the moral status of the world at any given point. The question must rather be decided by comparing the attitude of public sentiment at the present day toward crime and criminals, with what it was in the age of King Herod. In this particnlar we are inclined to espouse an optimistic view of the world at large.

In the first place we believe that progress was made under the old dispensation. For it is said that "Christ was born in the fullness of time."

Since the Christian era all nations have made some progress. They all have better laws, and are constantly devising measures to stamp out evil, crime and iniquity.

The position of woman in society has been advanced. Human slavery and the slave trade have been abolished; and men are no longer burned at the stake for opinion's sake—besides many other marks of progress. Suffice it to say, in a general way, that the public consciousness is more sensitive, and far more actively arrayed against all forms of crime and immorality than formerly.

In spite of our belief in the real progress that has been made on the lines indicated, we are still conscious that the Evil One remains unsubdued, and that his machinations have not yet been sensibly interfered with.

This brings us to the consideration of the remedy to be employed in the removal of hindrances, and the strengthening of Zion, before the millennium can be successfully ushered in.

We take exception to the remedy proposed by "W. P. Z." for the eradication of intemperance. The experience of the last twenty-five years has plainly demonstrated that prohibition does not prohibit, and is powerless in counteracting the evils resulting from drunkenness.

The class of persons most addicted to alcoholism consist of poor and oppressed laborers and luxuriantly bred idlers. With many it is the result of gluttonous habits, and is indulged in solely for the exhilarating and pleasurable sensations it excites. As nothing comes by chance, so it can easily be inferred that the vice of intemperance grounds itself in some fundamental physical, as well as moral defect in those who are enslaved by it. Whether stimulants are employed to counteract the fatigue of protracted labor, to tide over the despondency incident to a luxurious and aimless life, or whatever other motives may prompt their use, it must be plain that the remedy does not consist in interdicting the manufacture and sale of liquors. The sin of intemperance must be rooted out of the hearts of its votaries, by substituting something that will change their appetites and longings.

Any other procedure is fallacious and opposed to the teaching of Scripture: "The wheat and the tares are to grow up together." God does not counsel the pulling up of the tares lest the wheat sustain injury. The plain implied counsel is to fill the heart so full of wheat that tares have no room to grow. If this were not God's plan of redemption He would have abolished Satan himself, the author of sin, instead of sacrificing His beloved Son as a ransom for sin. Liquor and saloons are no temptation to good and strong men and women. The perfect life of Jesus, appropriated by a living faith will alone help to cleanse the heart of all and every class of vice that may hold it enthralled. God created man morally, a free agent. He is left to determine for himself the choice between good and evil. Nowhere does God seek to compel man to choose the one and forsake the other. The reward of obedience is eternal life, and the penalty of sin is perdition. Man must be educated and brought to that stage of discretion, where he can see and feel for himself that it redounds to both his temporal and eternal welfare if he follows the right.

History is full of instances where governments and rulers have failed clearly through the misapplication of the law of love and force. God made the law of love supreme to purge mankind of its sins, through the typical life wrought out for us by His Son Jesus Christ. His life was stainless and sinless. Such a life we are commanded to emulate and reproduce as individuals, simply because we cannot be true to ourselves and society in any other way. He said, "I am the way, the truth and the life," thereby meaning that His Gospel was the sole commensurate panacea for all the evils infesting either the individual, society or the state. Men are to love righteousness for its own sake, and practice it for its own intrinsic worth.

We are not to dry up and annihilate the streams of water to prevent suicide by drowning; any more than we are to prohibit the sale of revolvers to hinder persons from shooting themselves and others. Many notable defalcations of public officials, and custodians of public moneys, are clearly attributable to illegitimate relations which the defaulters sustain to women. In common parlance, "there is a woman in the case."

Could it be reasonably asked that the entire sex should be exterminated to prevent such escapades, and to break up the evils of divorce, now so much condoled by some? All the misdeeds of mankind are in direct violation of the spirit of the gospel, which teaches every one to remain faithful in the legitimate sphere wherein he is placed, and to continue therein to the end of his natural life. The spirit of the Gospel suits every condition and position in life. The ruler and statesman, for instance, can follow no better precept than "to love the Lord his God with all his mind and heart, and also his neighbor as himself." All official acts thus tempered by Divine afflatus will be models of justice and mercy. The amateur financier and political economist will find the whole science of his department in the command, to "gather up the fragments so that nothing is lost."

It is surely the province and mission of the Church, through her ministry, to wield the sceptre of Gospel influence, and scatter this leaven until it permeate the entire State. Because the Church hitherto failed to realize such a full measure of success is largely owing to her own faithlessness. The Church has become too one-sided; she has abandoned prerogatives that justly belong to her armamentarium of expedients and resources, and on which she formerly bestowed a goodly share of attention. We refer to the fact that congregations have ceased to make provision for their indigent, superannuated, invalided, or otherwise disabled members.

During the ministry of our Saviour on earth this matter claimed His constant attention. He fed the populace on every occasion; never allowing one to depart from Him hungry. This invariable rule did not include only His disciples but extended to such also who followed Him solely from motives of curiosity. "God so loved the world that He gave His only begotten Son" for the deliverance of mankind. This proves that God took the initiatory step in the proffer of salvation to our race, and that He made it free to all without price and irrespective of merit or condition.

We contend that all this sacrifice was not made to compass man's spiritual interests alone, but that it includes both provision and reasonable safeguards for his temporal welfare also. "Man does not live by bread alone," neither can he subsist wholly on spirit and air. His corporeal and spiritual life cannot be sundered while he remains in the flesh. His two natures constantly interact and influence each other for weal or for woe. The Apostolic Church bestowed a great deal of attention to the matter of providing for the temporal welfare of its members, simply by the exercise of charity in a methodical way.

Every member was made to feel that the ark he had covenanted to enter by the profession of faith, was strong enough to carry him safely across the waters of life. At the present time the Church does not pretend to care for the temporal wants of the sick and disabled, or only in an irregular and spasmodic way. This abandonment by the Church of one of her most sacred prerogatives, gave to the world an opportunity to organize her numberless beneficial societies.

Human nature is so constituted that the heart goes with its treasures, and in nine cases out of ten the persons who belong to these orders are merely nominal members of the Church. We frequently hear the remark from persons belonging to these societies, that they felt themselves provided against want in the event of sickness or misfortune. All such manifest very little concern beyond that. This is a false security as Christians must readily admit, yet the sense of comfort and security which such a position apparently affords is potent enough to shape the destinies of probably eight-tenths of professing Christians.

The neglect of the Church to provide means and benefits to secure the temporal well-being of its members, is apparently irreconcilable with the passage of Scripture, "that no one shall be tempted beyond his power to resist."

The Church of God is the custodian of that leaven which the Saviour says is to permeate and transform the whole mass of humanity. Is it not therefore the plain duty of the Church to fortify herself against every tendency to worldliness, by the expansion of her bosom and sphere of usefulness?

Is she not bound to add new features to meet our wants, in order to complete the universality of her beneficent resources? By adopting the best features of the beneficial principle in her business methods, by enlarging the field of her charities, and by the exercise of a systematic benevolence, the Church can intrench herself so firmly in the world as to become a sine qua non.

If the means now employed by the world, through her various beneficial orders, were placed under the auspices of the Christian Church, they would be sanctified to the use of its members, and become a powerful auxiliary in building up and enlarging her influence, instead of being a marplot on her organization, and one of her chief sources of weakness and decay.

The Church is designed to mould the religious, moral and social life of the people. This she will not be able to do unless she can extend her influence. To do this she must exercise the ingenuity and wisdom gleaned from past experience. By bringing into requisition a share of worldly cunning only can she succeed in planting her tentacles where they will arrest and help to claim such elements as are now constantly evading and drifting away from her moorings. In short the Church must become more aggressive by divesting herself of all useless sacerdotalism. She must also cease straining after transcendental theological dogmas, and range herself in sympathetic contact with the lives of the people.

She must erect hospitals for the dispensation of practical benevolence, as well as altars for the bestowal of spiritual blessings. She must embark on a mission of ideal reciprocity, wherein ample provision is made for man's earthly as well as spiritual needs. The Church holds the keys to both the earthly and heavenly kingdoms, and can make herself a true bulwark in every sense of the term. By pursuing such a course the Church would not be required to mingle in the affairs of the world indiscriminately. She would merely assume her complete motherly relations to her children. In providing for all the wants of those under her care, the Church would simultaneously screen her members against the manifold temptations to which the cares of this life constantly expose them.

It would also prove a potent lever in breaking down denominational barriers, and thus pave the way for the outward union of all Protestant churches. Then things would look somewhat "as they were" and more as they should be.

E. F. S.

For Reformed Church Messenger.

THE MINISTERS WILL MEET.

The next convention of the Lehigh Valley Ministerial Association will be held on the first Monday in December, the 7th, at 2 P.M., at the residence of Rev. H. D. Kurtz, Seventh street, Allentown, Pa. The following programme has been selected: Papers on "A practical way to help along the movement for a new Seminary building," by Rev. T. O. Stem, of Easton, and Dr. A. B. Koplin, of Hellertown. Papers on "The advantage and feasibility of a local paper to further the interests of the Reformed church in the Lehigh Valley," by Dr. H. M. Kieffer, of Easton, and Rev. G. A. Schwedes, of Bethlehem. Essay on the topic "In a six months' course of catechetical lectures how much time should be devoted to the first part of the catechism?" by the Rev. C. W. Levan, of Easton. An interesting meeting may be expected.

COMMITTEE.

DRINKING, PAST AND PRESENT.

Instead of drink being the rule now among native Americans, it is the exception. It is rarely seen on our dining-tables. Church members seldom make a practice of drinking. It is never heard of at ordinations, and not often at funerals. Thousands of children have grown up [illegible] taking a glass as a beverage. Total abstinence has become respectable, and drunkenness a disgrace. And yet sensible people seriously tell us that our reformatory methods must be given up, because we have made no progress. They say there is more drinking per capita now than when we began this temperance work. Will they please tell us if this means more whiskey or more beer? But suppose it means more alcohol, will they please tell us how much we would have been taking at the previous rapid rate of increased immigration of drinkers, if it had not been for temperance work and teaching?—*Temperance Taceher.*



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Church News.

☞Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

PENNSYLVANIA.

Rebersburg.—Rev. J. R. Brown. Communion services were held in four congregations of the Rebersburg charge. At Livonia, September 20th; at Tylersville, November 8th; at Greenburr, November 15th, and at Rebersburg, November 22d. On account of the catechetical class which is to be confirmed in four weeks at Madisonburg, the communion at that place will not be held till Christmas Day. Offerings—Livonia, $2.25; Tylersville, $6.50; Greenburr, $6.01; Rebersburg, $10.88. Additions—Rebersburg, one by confirmation and two by certificate.

The month of October was granted the pastor for a vacation and was pleasantly spent in Lehigh county. At the expiration of the time, when he and his family returned they were cordially greeted by about seventy-five members of the charge, mostly of the Rebersburg congregation, and kindly welcomed back, not only with best wishes and expressive handshaking, but also by a liberal donation of things useful and acceptable.

Sellersville Charge.—Rev. J. G. Dengler. The communions just held in this charge were well attended; the number was larger than ever in the history of the charge. Five hundred and nineteen communed, thirty-four were added, six received adult baptism, and $125.82 the amount offered for benevolence. The proper demands of this charge call loudly for reconstruction. The church at Bridgetown has been much improved by the building of a tower. The Ladies' Aid of the Sellersville congregation is about completing an album quilt by which they will realize much over $100 for the cause of foreign missions.

Lancaster.—St. Paul's, Rev. J. W. Meminger. The ladies of this church will raise five hundred dollars for church building fund in the next few weeks. Sometimes over a hundred persons are turned away from the church on Sunday evenings for want of room. Persons have been turned away every evening since the first of September. The Brotherhood men's meetings on Tuesday night are largely attended. Meetings for boys under sixteen are being held with an attendance the first night of forty and the second night nearly double the number. The Sunday-school has been graded and the advanced school taken into the main audience-room of the church. The catechetical class now being organized will go on with its usual work, while the Choral Society, under Mr. Naly, of the Seminary, will practice on a Cantata. From the above it will be seen that all the members of the church are very active.

Shamokin.—Rev. C. B. Schneder. Sunday, November 15th, was devoted to foreign missions. Rev. Dr. S. N. Callender, Secretary of the Board, was present and spoke to large audiences both morning and evening, and also addressed the Sunday-school in behalf of our work in Japan. His discourses were able and deeply interesting, and were listened to with marked attention, and the immediate result was an offering amounting to $120, with the probability that the Sunday-school will take a beneficiary in the Girls' School at Sendai. This congregagation also devoted its harvest home offering, amounting to $50, to the cause of foreign missions.

The new Hymnal was recently adopted for use in the congregation and is meeting with favor.

One hundred and thirty-six catechumens are receiving weekly instruction in the "doctrines and duties of our holy religion," with prospects that many will be received into full membership.

St. Vincent.—Rev. J. A. Mertz. The St. Vincent congregation is a part of the Linfield charge. Rev. G. W. Williard, D.D., having assisted in the communion services on the 22d of November, writes us in reference to the congregation and services. Special services were held during the week preceding the communion, which were attended with great profit to the congregation in increasing the interest and devotion of the membership, as well as the addition of ten new members, nine of whom were males and one female. The communion was large and characterized with special interest to both pastor and people. The best of feeling seems to prevail in the congregation making all hopeful of its future growth. A liberal collection was lifted for missions, showing that the congregation is in full sympathy with all our benevolent operations, and is ready to bear its part in the work of the church.

Hanover.—Trinity, Rev. J. D. Peters. On Sunday, 22d ult., five persons were received by certificate into membership of this church. Under the zealous and efficient pastor, this congregation is becoming one of the strongest numerically in the town, and is prospering and flourishing to a degree far beyond the most sanguine expectations of its members when organized a few years ago.—*The Spectator.*

Reading.—A meeting was held in St. Mark's Reformed chapel, Tulpehocken street beyond West Buttonwood, when the twelfth Reformed congregation in this city was organized by Rev. H. Y. Stoner. The name adopted was "St. Mark's Reformed church." Fifty-three members were enrolled and the following officers elected: Elders Franklin Reichert and Martin A. Oswald; deacons, Valentine Ziegler and Charles N. Seitzinger. A class of fifty-one catechumens was formed. The congregation is worshipping in a frame chapel, which will probably be replaced next year with a suitable edifice.

Topton.—A missionary and church work conference will be held Wednesday and Thursday, December 9th and 10th, in St. Peter's Union church, Topton. The arrangements for this conference will be made by Revs. T. N. Reber, F. B. Hahn and J. N. Bachman, who was appointed by Lehigh Classis, of the Reformed church, a committee on missionary conference of the western district of said Classis. Two services will be held on each day and the following programme will be carried out:

WEDNESDAY—9.30 A.M.

"Why should I be interested in missions? Or missions in relation to the church and the individual," Revs. M. H. Brensinger, J. H. Leinbach. "Who is my neighbor? Or the proper estimate of salvation," Rev. B. Weiss, Rev. A. J. Herman.

7 O'CLOCK P.M.

"Hindrances and triumphs of home missions," Rev. Nevin Helfrich, Rev. T. N. Reber. "A plea for missions in cities," Rev. W. W. Deatrick, Rev. J. N Bachman.

THURSDAY—9.30 A.M.

"Zenana Mission in India," Rev. B. Weiss, Rev. J. N. Bachman. "Missions in Africa," Rev. M. H. Brensinger, Rev. T. N. Reber.

7 O'CLOCK P.M.

"Missions in Japan," Rev. J. P. Moore, late returned missionary from Sendai, Japan.

Emlenton.—Rev. J. J. Wagoner. The fall communion was held in the St. John's congregation November 15th. One united with the church on renewal of profession. Two children were baptized. Collection for benevolence, On the 22d the Holy Communion was observed in the Salem congregation. One was received by confirmation.

Hyndman.—The late storm that swept over this State made a ruin of the frame church at Hyndman, Bedford county, Pa., and also demolished the steeple on the church at Buena Vista, same county.

MISCELLANEOUS.

Jacob Kinsey, who died October 30, in Lower Salford township, Montgomery county, Pa., devised in his will $500 to the Board of Foreign Missions.

The Barge Office, the landing place in New York city for emigrants to this country, is open on Sunday. This certainly is a bad example our Government is setting those who come to our shores, particularly as this is claimed to be a Christian nation. The missionaries at the Barge Office have asked the authorities at Washington to prevent steamers from arriving or sailing at this or any port on the Lord's Day. It is to be hoped that the order may be issued. The *New York Advertiser* in a late issue discusses the question and clearly points out the evil as well as the wrong to those in charge of the ports by requiring them to be on duty on the Day of Rest.

"THE TABERNACLE."

Sunday-school workers and Bible students will have an opportunity, next week, of listening to some very instructive and interesting lectures by Rev. W. H. Walker, D.D, on the subject of "The Tabernacle." The lectures will be delivered in the hall of the American Sunday-school Union, 1122 Chestnut street, Philadelphia, afternoons of December 8–11. Dr. Walker is a most entertaining lecturer, and is thoroughly conversant with the subject. A wealth of thought heretofore hidden in Jewish symbolism is open to the attentive listeners to these lectures. Dr. Walker uses his large model of the tabernacle, and thus illustrates to the eye the information given to the mind. This forceful handling of the subject cannot but impress the ideas on his hearers, so that his lectures are extremely helpful to all Sunday-school workers and Bible students, in addition to their entertaining nature for all Christians.

Wherever Dr. Walker has given these lectures they have been received with marked favor, to the delight and profit of all.

Admission to the lectures is free. An opportunity, however, will be given to any who desire to contribute toward the expense by joining in the collection which will be lifted. All the readers of this paper are extended an invitation to attend these lectures.

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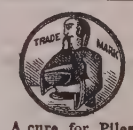
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The Religious Press.

THE Directors of the Columbian Exposition will make a great mistake if they suppose that only the Sabbatarians demand the closing of the Exposition on Sunday, or that the demand rests upon Puritan grounds. It comes from a very much larger constituency, and is urged by very different considerations. Sunday has become the Nation's rest-day. That the Nation derived this gift from the Hebrew people, that the Hebrews believe that they received it directly from God, and that the Puritans entertain the same opinion, does not lessen the value of the gift for others who hold a different opinion. Nevar did any age more need this weekly rest-day than does the present age; never a people more than the American people. Those who have not possessed it are beginning to clamor for it, not on religious but on social and sanitary grouds. Louisiana has for the first time in her history put a Sunday law upon her statute-book. Tha German Socialists are beginning to demand it, not as a day consecrated to worship, but as a day reserved for rest. A like demand is heard in whispers even in France. Here is a ground on which the religious and the unreligious can and do meet. The wor shiper wishes that law should preserve the quiet of the day in order that worship may not be disturbed; the secularist wishes law to preserve the quiet of the day that he may not be deprived of his rest day by an employer or by a competition equally compulsory. Closing the Columbian Exposition on Sunday will be a National recognition of the double demand; opening it on Sunday will be as distinctly a repudiation of this demand.

Nor will it be enough to stop the machinery, which will be almost a physical necessity. If the Exposition is otherwise open, an army of exhibitors and custodians must be present. Their rest-day will be denied them. And the Exposition will say, more distinctly and emphatically than any resolution of Congress could say, This Nation does not recognize Sunday as a National rest-day; it sees in it only the religious fete-day of a sect.

Sunday necessary to enable workingmen to visit it. The same end can easily be secured by an act of the Illinois Legislature establishing a Saturday half-holiday during the period of the Columbian Exposition. One policy will take for the Exposition time now consecrated to rest; the other, time now expended in toil. Few candid Americans will doubt that the Nation can better afford to lessen its toil than to lose its rest.

We, however, agree with the New York "Sun" that if it is closed it should be closed absolutely. It ought not to be closed to the public and opened to the few. Let us have no favoritism. Sunday passes should be unknown, and no admittance should be granted except to those caretakers whose presence may be indispensable.—*The Christian Union.*

FIXED pastorates are generally beneficial. It has been the settled policy of the Presbyterian Church, time immemorial, to maintain a fixed relation between pastors and churches, and prolong the relation as much as possible, consistent with the good of the church. But there are sometimes evils growing out of this idea, as well as benefit. Sometimes the pastor comes to regard the congregation as a kind of property. He recognizes the flock as his sheep more than the sheep of God. He feels that they must do nothing without his consent. If any suggestion be made looking to a change of pastor, he feels that a personal injury is done to him; while on the other hand, he feels at liberty to go place hunting whenever it suits himself, and to accept another charge, if it be offered to him. This is all wrong, of course. The pastor has no vested rights in a congregation further than this, that while he is their pastor, he is their servant under Christ. It is the Master, not the servant, who has vested rights in the congregation. The interests of the flock are the ones to be subserved by a pastor that they may be productive to the Great Shepherd, not to the under-shepherd or servant of the Church. Christ as our example has shown us how a faithful pastor should serve the flock, irrespective of earthly recompense.—*Christian Instructor.*

THERE are two methods in the matter of church attendance. One is the right way. The other is the wrong way. One is the Christian way. The other is the worldly way. One is the way of the many. The other is the way of the comparatively few. The Christian way is for a man to make church attendance a matter of rule, of principle, of duty; if possible of privilege also, great and blessed privilege; but in any event, a matter of duty and of principle. The rule is to be at church whenever we can, unless we know that it is our duty to stay away. And we should stay away only when not able to go, or when seemingly we can do more good by not being at church than by being there. That, however, will be decidedly the exception, not the rule; and as to that, every Christian should be guided by an enlightened conscience, remembering that, "If any man have not the spirit of Christ, he is none of His." This is the right way, the Christian rule, as to church attendance. The other is the wrong, the worldly way. In effect it is; do as you please; go to church when you like; stay away when you like; do not act from principle or a sense of duty; make it a mere mat ter of whim, fancy, inclination, caprice; never consider the effect of your example or what would be for the greater glory of God. Should "neighbors drop in about church time," sit and gossip with them. It is a very [illegible] you care for that which Scripture hou[illegible]joins and the Church prescribes. The Apostle says; "Let us consider one another, to provoke unto love, and good works; not forsaking the assembling of ourselves together as the manner of some is." Yes "as the manner of some is;" and not of some only, but of a great many.

Now these words of St. Paul, and many like words, are the words of Holy Scripture. And these are those of the Church: "All persons within this Church shall cele brate and keep the Lord's Day, commonly called Sunday, in hearing the Word of God read and taught, in private and public prayer, in other exercises of devotion, and in acts of charity, using all godly and sober conversation." This is what the Church says, and it is our duty to "hear the Church." Touching a matter of no more importance, the Lord's explicit direction as to the man who will not "hear the Church" was: "If he neglect to hear the Church, let him be unto thee as an heathen man and a publican."—*Living Church.*

Aluminium ore is reported to have been discovered in large quantities and unusual richness in New Mexico.

Mrs. Lafferty (visitor): "Your daughter has a foine touch, Mrs. Moriarity." *Mrs. Moriarity*: "Yis, so they do be tellin' me, an', sure, 'tis no wonther, for she loves the pianny, an' never tires of it. She has a great tashte for music, but thin that's ownly natural, for her grand'father had his skull laid open wid a cornet at a timperance picnic."—*The Christian at Work.*

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Acknowledgments.

Bethany Orphans' Home, Womelsdorf, Pa.

Received from Sept. 9 to Nov. 18, 1891.

Per Rev Thos M Yundt, from Miss Mary Bucher, Lewisburg, Pa, 10.00, Miss Ella Bucher, do, 10.00,	$20 00
Do, from Ref cong, Orwigsburg, per Rev G B Walbert,	10 00
Per Rev T J Barkley, treas Gettysburg Cl, Children's Day offering of the Christ ch chge, Rev F S Lindaman, pastor,	15 00
Per Rev F W Berleman, from S S of Salem's Ref ch, Phila,	10 00
Per Rev T M Yundt, from Mulberry cong, Ind, Rev J W Kessler, pastor,	25 00
Per Rev M H Diefenderfer, treas Lehigh Cl, from Slatington chge, Rev N F Peters, 15.00, from "A Friend," member of St John's Ref cong, Allentown, 5,00,	20 00
Per Rev T M Yundt, from St Paul's Ref S S, Bismarck, Pa, 7.00, Ref cong, East Berlin, 4.66, Mrs Hannah Schriver, Watsontown, 2.50, P L Dieffenbacher and family, Turbotville, Pa, 2.03,	16 19
Per Rev B Bausman, DD, from E J Freeman, MD, and wife, Freemansburg, Pa, in memory of their three sainted children, given toward furnishing the dormitory of the new building,	300 00
Per Rev B Bausman, DD, from Howard R Knecht, Freemansburg, Pa,	100 00
Total,	$516 19

Thankfully received,

C. G. GROSS, Treasurer.

3716 Haverford Ave, Philadelphia, Pa.

Contributions received on Farmer's Donation Day.

Samuel Mumma, Womelsdorf, Pa, one barrel of sweet potatoes.

Richard Miller, Womelsdorf, Pa, one half bushel of quinces.

Jacob Shoch, Millbach, one bag of potatoes.
Mrs J G Bottsdorf, " $1.00.
Aaron Hartman, " 1.00.
Mrs M M More, " .50.

R T Whiskeyman, Womelsdorf, 100 lbs flour, lot of potatoes.

H D Hackman, Womelsdorf, $1.00.
F T Landis, " 1.00.
L D Stambaugh, " 1.00.
Cyrus Oberly, " 1.00.

From Tulpehocken chge, Rev H J Welker.

Cash,		$53.00.
Wheat,	11½ bushels,	11.50.
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Apples,	6 "	1.50.
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Soap,	94 lbs,	4.70.
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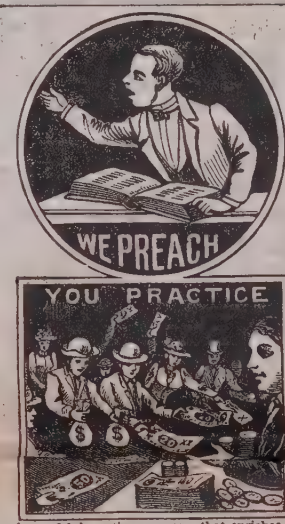
Whatever sort your dealer deals in.

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Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

VOL. LIX.—No. 50. PHILADELPHIA, THURSDAY, DECEMBER 10, 1891. WHOLE No. 2970.

Entered at the Post-Office, Philadelphia, as second-class matter.

The Reformed Church Messenger.

ISSUED WEEKLY

IN THE INTERESTS OF THE

REFORMED CHURCH IN THE UNITED STATES

BY THE

REFORMED CHURCH PUBLICATION HOUSE,

CHAS. G. FISHER, Proprietor,

Office: 907 Arch Street, Philadelphia, Pa.

(For Terms, see page 11.)

Editorial Notes.

—We regret that it was not in our power to give our readers this week, J. S. K's. second communication upon North Carolina. On account of want of room in that department, we were obliged to lay it aside until out next issue.

—A Western pastor says of the Almanac for 1892: "It is an excellent Church-year book, full of useful information for every member and friend of the Reformed Church. Its illustrations are in good taste."

—Upon another page will be found, "Why go to Church,"—"A Pastor's Letter to his Members"—to which we would call the attention of pastors and consistories. It certainly meets the object for which it is written. Our Publication House proposes to make a tract of it, and at a nominal sum pastors can obtain copies of it. Announcement of the rates at which it can be had will be made later. In the meantime, let the matter of sending for a supply be considered and when rates are known, orders should be sent in good time. Its circulation no doubt will do much good.

—The Church will extend her sympathies to those bereaved by the death of Mrs. Anna Sechler, relict of Rev. Jacob Sechler, deceased, which occurred on the 3d inst., at her late residence, 1549 N. 20th street, this city. Appropriate funeral services were held at her residence and in Heidelberg Reformed church on Monday, 7th inst., conducted by her pastor, Rev. R. C. Zartman, assisted by Revs. C. H. Coon, S. U. Snyder, James Crawford, D.D., and E. C. Hibshman. Addresses were made by Revs. R. C. Zartman, J. I. Good, D.D., W. Delany of the Reformed Church, and J. H. Menges of the Lutheran Church. Interment took place in West Laurel Hill Cemetery, to which place the remains of her husband were removed from Hanover, Pa., a few weeks ago. Thus, after the lapse of years, all that remains of this worthy and godly couple lay side by side. Rev. John H. Sechler, pastor of First Reformed church, 10th and Wallace streets, is a son of the deceased. The Lord comfort and sustain those who mourn!

—A worthy lay reader of the MESSENGER, one whose judgment we value, and whose kind words we highly appreciate, sent us last week the following:

"The little yellow tag on my MESSENGER admonishes me to 'pay the printer.' Herewith enclosed find my check for $3 00, which will pay my subscription up to January 1st, 1893. I consider it a privilege, not a duty, to subscribe for and read such a paper as the MESSENGER. I sincerely thank you for givlng to our people and our Church such a paper."

These are only a few lines but they contain: a) a recognition of the purpose of the yellow tag on his paper, to remind him of how his account stands; b) a prompt and in-advance remittance of his subscription; c) encouragement to the editor and publisher of the paper of his Church. If every subscriber would follow the good example of this good brother the printer would get his pay regularly, the publisher would have no need to hand accounts of those far in arrears to an attorney for collection, and good feeling would exist all around. Come, dear subscribers, and help forward the MESSENGER, your church paper, by securing new subscribers for it and promptly keeping up your own subscriptions, so that not even a gentle dun "to pay up" will be necessary.

—We would call the attention of our pastors to the fact that the Rev. J. P. Moore, our returned missionary, is now about to entér upon the labor of visiting our congregations to present the claims and wants of the work, to which his heart is wedded. He and his estimable wife have been spending a few weeks in seeking much needed rest, and visiting their friends Now he is about ready for the work, which it would seem the Church so sadly needs. Let it here be suggested, that while we look for large and helpful results, as flowing from his visits, there is also danger, that his presence amongst us may work for evil. No doubt it is the general wish of pastors to have him visit their congregations, and many may say to themselves, I will defer an effort for the relief of the Board, and for carrying on the work, until we can secure his help. Should such a course be adopted it will work for the great damage of the work. It may be months before he can possibly get round to reach such persons. Let any one for a little consider the territory and number of pastoral charges before him, and it will soon appear that for him to visit them, or even half of them, is a simple impossibility. Let every pastor at once adopt measures for raising the means which the successful prosecution of the work imperatively and immediately needs, and when Rev. Moore gets round and presents the cause to the people, they will beyond a doubt be ready to respond again. A moment's reflection will make manifest the wisdom and necessity of such a course.

—Under the circumstances there is no necessity of an apology for the late appearance of the obituary of Mrs. Anna M. Eyerman of Easton, Pa., which is to be found in the MESSENGER this week. Other papers have announced her death, and the disposal of her means by will to the Church. But a number of misstatements have been made. In the obituary prepared by her pastor the amounts are correctly given. As it will be seen, it required time to ascertain if the Church would receive the amounts named in the will. This was only recently assured, and it is proper it be known that the different objects to which this good lady devised a portion of her means, will receive all through the willingness of the legal heir to the estate, Mr John Eyerman, grandson of the deceased, that her wishes be carried out. There is good reason also for this announcement, in that it should inspire and lead others possessed with wealth to make their Church the receiver of either all or a good part of the same as their relations in life may be. And it is further well to make known the dangers of failure to have purposes of the kind carried out after death, through not having attended to the same in health or in good time. As is known, in the State of Pennsylvania at least, a will must be made *thirty* days before the death of a testator to make bequests to charitable objects valid. That Mrs. Eyerman, so well known in the Church, is deserving of all that her pastor says of her, those who knew her will admit. Charitable and benevolent in life truly her works will follow her. We with his many friends in the Church, congratulate Rev. H. M. Kieffer, D.D., of the Third St. church, Easton, Pa., upon his being so kindly and thoughtfully remembered by his aged and large-hearted parishioner.

—There is a great deal of truth in these homely words in reference to sermons which are taken from the London *Methodist Recorder*.

"At one time the pulpit was in peril from essayists. Orations have been its bane; so have long lecture-like treatises, discoursed ponderously, arithmetically progressive, and sporific in their effects. At the present day addresses which neither expound the word nor inform the mind are, in certain quarters, very much the fashion. The most successful preachers we know, or have ever known, preach sermons. They may be short sermons, or long, or medium; but they are carefully thought out, and filled with corn—not with flour, or starch, or fried bread-crumbs, or crackers, or magnesium powder, but corn. And they are preached naturally. The other day we heard a great theologian preach. We also heard him talk—at a tea-table and in a garden. He is not a popular preacher, nor specially gifted with the arts of rhetoric or oratory; but he has two excellences,—nay, three. He gave us something to think about; he talked in the pulpit precisely as he talked elsewhere; and he tried his level best to make good people better and bad people good."

—In an *Exchange* we find this vivid picture of many a man who is regarded as being in good and regular standing in the Church:

"If he would talk with his own heart, the conversation would be something like this: If other members of the Church give no more to support the cause of Christ, in proportion to their ability than I do, most of the Churches in the country would go down. If my brethren gave no more to support the missionary work of the Church than I do, the Church would have to recall every one of its home and foreign missionaries! If every other member of our congregation neglected the ordinances of religion as much as I do, there would be many a Sunday that the preacher would not have a single hearer; there would not be a prayer-meeting in all the land; every closet of prayer would be filled with cobwebs, and every family altar would be moss-grown!"

Poetry.

ADVENT.

Blackness, and darkness, and tempest,
Were round about;
Lightnings, and thunders, and voices,
On Sinai's mount.

Smoke in vast clouds upward rolling;
Red, glaring flame:
Such was His manifestation
When first the Lord came.

The tents were so nigh to the mountain,
Each Israelite saw.
The women, the very young children,
They trembled with awe.

The peal of the thunder incessant,
The lightning's sharp glare,
The blaze of the tempest,—they wakened
Fear, terror, despair.

He cometh again! yea, He cometh,
In clouds of the sky.
In the snow-blackened heavens His radiance
Will draw every eye.

Every eye shall behold Him descending,
Earth shriveling away,
No refuge remaining. Oh! who, then,
Abideth that day?

Star, moon, and sunlight departed,
All eyes shall behold
The King, in His beauty, appearing,
As prophets foretold.

Coming, with all His bright angels,
To gather His own—
The patient, the meek, and the humble,
The loving—alone.

His mansion's prepared—O, He longeth
To give them their rest;
The spirits of those who have served Him
To clasp to His breast.

Fulfilled is the time of the selfish,
The lover of ease,
The scornful, the proud, the unloving—
He knoweth not these.

The "lowly in heart," and the pure ones
Who trusted through all,
The trump may alarm; but God's angels
Will gather them all.

Communications.

For the Reformed Church Messenger.

NOTES.

"The vestry of the Reformed Cathedral at Zurich received $2000 from an unknown member of the church for the purchase of silver communion vessels. The vestry felt embarrassed about the gift, because a large number of the church members did not want to give up the use of the old *wooden* cups introduced by Zwingli."

As we have not seen the foregoing item in any of our Reformed papers, we insert it here. The smell of the battle of the Reformation in Switzerland is yet on those *wooden* cups. Simplicity over against the pomp of the Church of Rome. The general principle, a necessity once, and within certain limits, always; but, as to such particulars as the wooden cups in question, not now a necessity. This doubtless the Zurichers know well enough. Yet they hesitate to displace the wooden communion cups, for the reason that they were introduced by their great Reformer, Zwingli, and have been held sacred by the generations of their forefathers. There is a kind of reverence for relics which belongs to human nature, and which the whilom iconoclastic Reformed Swiss share with their fellow Christians the world over.

There is probably no country in the world where so many Jews become Christians as in Germany; and of all Jews one meets none come so near to us Christians as those who have been reared in Germany. Possibly the United States may become a competitor with Germany in this matter. From the subjoined item it will be seen that many Jews become Christians, and that some Christians, probably on account of intermarriage, become Jews.

"According to official reports the number of Jews in the nine old provinces of Prussia who became Christians, between the years 1875 and 1888, was 2,101. During the same period 135 Christians went over to the Jews."

The following advice looks mainly to town congregations, but is worth heeding also in country sections. Making strangers welcome is a thing to be cultivated, for it requires not only a kindly feeling toward them to exist, but also certain things to be done. And somebody must be appointed to attend to the stranger on his entrance into your Church, and that is the usher, in fact, no matter whether he be deacon or member, old or young.

"One of the most effectual ways of emptytng a church, is to have no ushers to welcome strangers and show visitors to seats. Not only can the church be successfully emptied in this way, but the method has all the elements needed for permanent success. Some modes of church endeavor lose their effectiveness, and after a period must be replaced by something new; but this manner of emptying a church commends itself because it is so easily worked, does not require the slightest attention, and will work as successfully after a period of fifty years as when first introduced."

At the present time when pastors are gathering their catechetical classes the following language comes home with great force.

"Oh, that God would open the eyes of our pastors and people to see that the 'burning question' now before our Church is: Whether she *will be able to hold her children?*

"If she does this, the future is hers, failing in this she, will be like Israel, when she allowed her sons and daughters to mix with and adopt the religions of the nations round about them!"

Whatever merit there may be in the emotional form of religion, which manifests itself in so-called "big-meetings," must ever lie in the direction of the outside world mainly. The children of the Church must receive their final grounding and rooting in the catechetical class as a rule. And if the Church holds her own children intelligently and firmly, she will, by so holding them, inevitably reap a rich harvest from beyond her own bounds.

Let pastors look around for the catechumens, and let parents see to it that their children study the catechism and attend catechization at the proper time.

A short time ago we saw the following statement in some of our public prints. The author of it, A. A. Brush, ex-warden of Sing Sing prison, New York, ought to be good authority, in consequence of his very large and varied experience.

"Often when I have been asked what are the causes, or what is the particular cause, that sends most of our men to prison, I have of late years invariably answered, 'The want of family discipline.'

"The indulgence of the father and mother, who allow the child to grow up without any discipline to form character, leads almost inevitably to evil ways and consequently to prison. The child, even of tender years, who is indulged in its natural waywardness, and who is allowed to say to its father and mother, 'I will,' or 'I won't,' is in a fair way to become an inmate of our penal institutions. Parents are also responsible for the waywardness of their children which leads them into crime, from a practice of deceiving them,

"The intelligent child, when deceived by its parent in small things, is likely to form evil habits, which in its future life will not be easily eradicated. This cannot be better illustrated than by the growth of fruit and other trees. If they are allowed in the first years of their growth to become crooked, distorted and out of shape, it is found nearily or quite impossible, in later years, to bring them into symmetry and to make perfect trees of them. So with the child. Its early training lasts for a lifetime, and unless there are elements in its character, and will-power, to correct its evil bringing up, it naturally grows worse and worse as it grows older."

"Home, sweet home" is such only when proper Christian discipline dwells there. Mark it, parents.

WYOMING.

For Reformed Church Messenger.

A WORD FOR CULTURE.

There can be no doubt that the Reformed Church in the United States has produced an unusual number of well-trained theologians. This is a fact which is freely recognized by all who have given any attention to the subject, so that it would be false modesty to ignore it. It was our good fortune, in the darkest period of our history, to have at the head of our theological and literary institutions, men of unusual ability, who could fairly hold their own among the foremost thinkers of the old world and the new. They were men who impressed their individuality on all with whom they came into contact; and though they may sometimes have led us through narrow places, we rejoice that we were brought by them to higher ground and nobler prospects.

While, therefore, we have not the slightest disposition to undervalue the training which we as a Church have received, it may still be proper to inquire, whether we have not sometimes allowed our minds to be so fully engrossed by a certain class of subjects as to leave little room for minor matters. Constantly dwelling on a single theme, we know, causes it to loom up before us in gigantic proportions; while the themes to which our attention is not immediately directed sink into insignificance. When Hegel lectured at Berlin, it is said, the attention of the German nation was so fully occupied by the mighty themes which he presented, that there was little room for the appreciation of literature and art, and even statesmen attempted to express their thoughts in forms of speech which the great philosopher had rendered current. Was it not to be expected that, in a minor degree, during our theological controversies, our attention should have been so fully occupied by the substance of the thought presented in our pulpits. that we cared little or nothing for the mode of its presentation?

Original thought is of paramount importance. It is the sole instrument by which we search for truth, and truth is the most precious thing on earth. In appreciating the dignity of thought we are, however, in constant danger of supposing that its substance is everything, and the mode of its expression nothing. This is to put asunder what God has joined together. As well might it be said that, to the axe of the woodcutter, the metal is of such paramount importance that it does not matter if it be polished and keen.

We have known ministers who had enjoyed an excellent education, but who in later years seemed determined to forget every part of it which had reference to the culture of the memory and the imagination. They had reflected much on important themes, and spoke on them with earnestness and power. No one could listen to them without being convinced of their sincerity, and in so far they commanded respect and attention. Yet these same ministers habitually committed such astonishing blunders in grammar and pronunciation, that even the children of the congregation looked at each other and smiled.

No doubt, these pastors would have resented

any advice with regard to their grammar and pronunciation. They might have retorted that they were sent to declare the truth, and were too profoundly impressed with its importance to care about the manner of its presentation. But was it a matter of small importance that by committing blunders, which a little care might easily have prevented, they had created in the minds of these youthful scholars the impression that they were uneducated men?

Our children at school are taught by methods of which their fathers never dreamed. In thousands of schools, for instance, the birthdays of eminent authors, such as John G. Whittier and Oliver Wendell Holmes, have recently been celebrated. On such occasions choice extracts from the writings of these eminent men are read at school, and the children are sent home with questions concerning their career. If they cannot readily find the answers at home, what is more natural than that they should apply to their pastor? Is he not the most learned man in the community? Has he not the largest library they have ever seen? Suppose, now, that this learned pastor has hardly heard the names of men so famous in literature, and must confess his utter ignorance concerning their works—will not the little ones open their eyes wide with astonishment, and at once reach the conclusion that their pastor is less intelligent than their teacher, if not than themselves? They cannot grasp the thought that he is possessed of learning which is vastly more valuable than such superficial information, and an unfavorable impression is created which it may take years to remove.

It is not on children alone that such impressions are sometimes made. The entire community is rapidly advancing in intelligence, and there are, in almost every congregation, families that know and love good books. They read the best magazines, and have some acquaintance with the most recent appearances in the field of literature. On such subjects they delight to converse, and occasionally spend an evening in discussing a favorite author. In these circles the pastor should be a welcome guest, and he may certainly accomplish great good by directing the reading of his intelligent members into proper channels; but if it appears that his knowledge is purely technical—that he takes no interest in themes which occupy the minds of the best people in the community—it cannot be otherwise than that his influence should steadily decline. The young people will probably soon discover that some neighboring pastor appreciates the accomplishments which their own affects to despise, and their place in the Church of their fathers will know them no more.

We have no desire to replace devotion by refinement, or to have it said of us, as has been maliciously said of another denomination, that we believe that "by *taste* we are saved." No one proposes to neglect the poor or to pander to the tastes of the rich. It may, however, be a question, whether the Church can exert the highest degree of usefulness in places where its ministers undervalue the importance of literary and social culture.

In these days, when almost every child at school is engaged in studying forms of speech, ministers cannot afford to forget the lessons of their earlier years. They must at least keep abreast with their most intelligent members, and dare not venture to make themselves ridiculous by solecisms and mispronunciations. It is not too much to expect that a pastor should be able to converse intelligently on literary and scientific subjects, and however poorly the parsonage may be supplied in other respects, it should contain some first-class periodicals. When he has leisure the pastor will find it of immense advantage to take up the works of some author of established reputation, and to study them so thoroughly that he can discuss them with confidence. No one expects a minister to be a student of etiquette, but there are certain recognized social courtesies which it becomes him to observe. In behavior his family is expected to be an example to the community; and this end can be obtained only by constant training in those habits of genuine courtesy and unaffected politeness which are everywhere regarded as essential to good breeding. Where this exists it will make itself felt in the pulpit and in the pew, so that it will be deemed a privilege to be admitted to a Church which so fully realizes the highest ideal of a Christian home. It is on these grounds that we have ventured to speak a word for Culture. *.

For Reformed Church Messenger.

WHY GO TO CHURCH?

A PASTOR'S LETTER TO HIS MEMBERS.

MY DEAR FRIENDS: Permit me, as a pastor, a brief hearing on the duty and privilege of being regular in your attendance upon the public worship of God's house, and of being faithful in your support of the Church by your means and influence. If you are baptized you are solemnly pledged to the service of the Triune God in the service of His Church. You are a child in God's family, and owe Him public as well as private honor and obedience in His sanctuary. He requires of you not to forget to assemble with His people on His holy day to worship Him.

Many church members, as well as others, make this excuse or that for neglecting the worship of the sanctuary. They say they can read their Bibles and worship at home. So they can and should. But doing one's duty at home does not justify the neglect of a public duty. God appointed *public* worship in the early history of the race, and, on down through the ages, He has made it the duty and privilege to attend upon it, and upon the ordinances of His house. His word is full of teaching as to the importance and necessity of the public means of grace. They were instituted for all who belong to the household of God, and you cannot neglect them, or set them aside without sin and spiritual loss.

If you are physically or mentally unable to go to the place of worship, or if you are in any way providentially prevented from doing so, and your heart's desire is to be there, I have no doubt God will take the will for the deed. But if you simply do not care for, or have no interest in the public worship of Almighty God, your case is, indeed, a sad one. *You are utterly without excuse.* You may say further that you are too tired from manual labor to go to church, or that you do not like the minister, or that you are as good as the average church goer, and so on, but as certainly as you must give account for the right improvement of your privileges in this regard, you will stand condemned, and suffer loss for your neglect. God will hear none of the flimsy excuses many people now give for their plain neglect of a plain duty, and they will not think of even offering them in the great day of final reckoning.

Here are a few of the evils of absenting yourself from God's house:

First. It is sure to bring spiritual decline. As soon as you cease attending upon the public means of grace, you gradually begin to lose whatever interest you may have had in spiritual things. If you persist in such neglect, you will finally become wholly indifferent to your own salvation. It is impossible to find a single person, once a professing Christian, but who has forsaken the house and ordinances of God, that has not become a backslider, generally, and in time, lost his interest in religion.

While many go regularly to the sanctuary who are not truly Christian, it is certain that no one can willingly refuse, or even neglect to do so, and continue very long to possess, in active exercise, the graces of a Christian character. The habit once formed of staying at home, or of not going to church when public services are appointed, will in the end prove the spiritual death of the Christian.

Second. Even if you do not profess to be a Christian, your staying away from the preaching of the Gospel will tend to harden your heart against the truth. If not this, you deprive your soul of the opportunity of hearing the truth preached, and of being influenced thereby to a better life by what you might hear from Sunday to Sunday. That is to say, you thus put yourself out of reach of the power of the Gospel to save you. "Faith cometh by hearing," and if you habitually refuse or neglect to hear the Gospel, how can you be brought to the exercise of saving faith? It is almost certain that you wil live and die in impenitency and unbelief.

Third. Whether you are a church member or not, if you neglect the sanctuary and the means of grace, your influence on others will be to discourage the cause of Christ, and to keep them from attending public worship. Bad habits are contagious and will be followed by our friends and acquaintances. You also create the impression by your habitual absence that, in your opinion, it is not worth while to attend church; that the world can get along without divine service. Your influence, as far as it goes, is to discourage pastor and people. If all did as you are doing, the cause of Christ would not only languish, but the church would have to be closed altogether. If you say that you can get to heaven without the Church and her ordinances, you assume to be wiser than the founder of the Church.

Perhaps you are ready to affirm that you have no thought or purpose to retard the progress of the Church by your absence—that you intend, after a little while to do better. But why not begin at once? Delays are dangerous. In a little while you may be in eternity. You have no assurance for the future. Now is God's time to have you begin service in His Church. Next month, next year, or in future years may be too late. Besides, if your stay-away habits are once formed, it will be exceedingly difficult to break away from them. Few persons ever do. But if you form the habit of attending public worship regularly, with honest purpose, and in the spirit of a true worshiper, you cannot help being greatly profited. It certainly must have a happy influence upon your own heart and life to engage statedly in divine worship with the people of God, and to hear His word expounded from week to week.

Will you not then for your own sake, for the Church's sake, and for the honor of the Triune God, discharge the duty and avail yourself of the privilege of being always present, if possible, when there is a call to worship and observe the ordinances of religion? O that you may so decide, and thus show your interest in your own salvation, and in the prosperity of God's name and kingdom! AMEN.

For Reformed Church Messenger.

THE CHURCH QUESTION.—III.

The Church, as an object of faith, is more than a merely human society depending, for its existence and constitution, either upon the will and inclination of men or upon the will and direction of Heaven as made known in Scripture. As a mere association of men, whether formed according to their pleasure, or according to express divine prescription, the Church would not be in any proper sense an object of faith.

The Church may be conceived as a voluntary

association, or rather as a multitude of voluntary associations, of Christians, for purposes of mutual convenience and profit. According to this conception, however, she is not the essence of Christianity. Christianity is merely an abstract affair of the intellect, or of the heart, or of both, produced it may be, in part at least, by supernatural or divine influences; which influences, however, are not supposed to proceed from, or to be vitally connected with, any organic constitution or order of grace existing permanently among men. Christianity, accordingly, would be quite possible without any Church. Still Christian men may find it to be advantageous to associate together for certain purposes connected with religion, as, for example, the maintenance of certain theories or types of doctrine or of certain rules of action and worship.

In this way of thinking the idea of the Church is virtually resolved into the notion of a multitude of independent theological clubs, membership in which is conditioned by subscription to the peculiar tenets for the maintenance and propagation of which the clubs exist. This is a conception of the Church that is by no means uncommon. Thus, for example, we find an article, in the *Magazine of Christian Literature* for September of the present year, on "Denominational Honesty," by Dr. W. G. T. Shedd, in which he compares different ecclesiastical denominations with the different political parties, and maintains that, if any one becomes dissatisfied with the standards of the denomination to which he belongs, he is bound in honor to get out of it, and may either join another denomination or form a new one in which his views may be acceptable. Now it happens that Dr. Shedd has written a work on the History of Christian Doctrine, in which there is no reference at all to the doctrine concerning the Church. For a long time we could not understand this strange omission; but we think we understand it now. Evidently in Dr. Shedd's creed there is no room for the idea of the Church. He does not *believe* in the Church. He knows of ecclesiastical parties and schools, but he appears to know nothing of the Holy Catholic Church.

As thus apprehended the idea of the Church is merely an abstraction, in which one cannot believe, and for which one can have no reverence. And the case is not at all improved by the assertion that the doctrines maintained by the various theological clubs, which here stand for the Church, and even the very constitution of the clubs themselves, are divinely prescribed and sanctioned in the Bible. The clubs are still clubs only, and nothing more; while the Bible, which is claimed by each one of them as the infallible divine charter of its existence, must be supposed to be so obscure in its meaning that they can never agree in their interpretation of it, and so be enabled to flow together into one large club, which, if it were possible, would have certain manifest advantages. There can never be any genuine union of Churches so long as this idea of the Church prevails. Denominations that are brought together merely by means of compromises in doctrines and sacrifices of customs will never stay together. In a true union there will be no need either of compromises or sacrifices, for it will be broad enough and generous enough to leave room for differences both of doctrine and of practice. But in order to such outward union, it is necessary that there should first be recognized and duly appreciated the inward essential union belonging to the Church in virtue of her very being and constitution.

In the Apostles' Creed the Church is defined as *the communion of saints*—where the term *saints* is to be taken in the well-known New Testament sense of Christian profession and sacramental consecration. This definition expresses the constitutional essence of the Church, and lies at the root of the various definitions produced in the time of the Reformation. In one form or another these definitions all express the idea that the Church is the congregation or assembly of believers using the means of grace. Of the XXXIX Articles of Religion of the Church of England, an instrument of which so many Episcopalians now seem to be entirely ignorant, the XIXth Article declares that "The visible Church of Christ is a congregation of all the faithful men in which the pure Word of God is preached, and the sacraments be duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same." This definition agrees almost verbatim with that contained in the Augsburg Confession, and is in general agreement with all the Reformation symbols. But the point which we would especially emphasize now is that, according to this, the Church is not a representative hierarchy mediating between Christ and believers, but the whole body of believers themselves.

There is, however, more embraced in the constitution of the Church than the visible believing men and visible ordinances. These believing men form an organic body or *communion*, bound together by a bond that is more substantial than their common faith—a bond that proceeds from the *object* of their faith. The common bond of union, the organizing principle of the communion of saints, is Christ Himself—not a doctrine, or sentiment, not a form of government or worship, but a living divine-human person. Believers are in personal union with Christ through the Spirit. By faith and love Christ dwells in their hearts, and they dwell in Him. This union is not merely ideal or imaginary, but real and substantial. Its prototype is the unity of persons in the Deity. "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be one in us." Neither is this union something altogether above, and different from, the constitutional relation of deity and humanity; which would make the Church an insttiution wholly supernatural and forever standing apart from the common life of humanity. On the contrary, the union of Christ and believers has its condition and ground in the original constitutional relation of the life of man to the life of the eternal divine Logos, who was made man in Christ; which relation sin, though it might disturb could not and can not now wholly destroy; so that sinlessness is not a necessary requisite now in order to true membership in the Church.

The Church, then, in the phrase of St. Paul, is the body of Christ, the fulness of Him that filleth all in all. It is the communion of Christian believers united in one spiritual organism under Christ as their Head. Christ is the Head of the Church, whose life and Spirit must necessarily pervade and rule the whole organism; which ruling, however, must be exercised in such a way as not to suppress, but rather to promote, the freedom of the individual wills that are brought together in the constitution of the community; so that there may at times be much in the community that is not of Christ, and that is sin, and yet the counsel and purpose of Christ in all things be realized. The Church, accordingly, is something that is neither wholly *visible*, nor wholly *invisible*, but, like a living man consisting of body and soul, it is both; the living men and women, and the outward ordinances existing among them, forming the visible, and the Spirit and power of Christ the invisible side of its constitution. And without the presence of the invisible life of Christ, the visible body would not be the Church. So intimately and vitally does St. Paul suppose Christ and the Church to be related, that in one passage he directly identifies the two. "As the body is one, and has many members, and all the members of the body, being many, are one body; so also is Christ." 1. Cor. 12: 12. And this union of the Church with Christ involves an organic union of her members with each other, according to Paul's declaration: "We, who are many, are one body in Christ, and severally members one of another."

The Church, then, is in a most real and profound sense the continuation of the life of Christ among men. She is not merely the representative or substitute of Christ on earth, nor the product of forces set in motion by Christ nineteen centuries ago with which He Himself now stands in no personal connection; but she is the embodiment of the life and Spirit of Christ, wherein He Himself is forever personally present. We may even say, with Möhler, that the Church is the form in which the Son of God perpetually manifests, constantly renews, and eternally rejuvenates Himself in the world; or that she is the form of His continuous incarnation among men. She is at once the medium and product of the self-communication of Christ to the world, and of the appropriation of the world to Himself.

But now think of this magnificent conception at once dwindling down into the common materialistic notion of Apostolic succession and of an established hierarchy, as, alas, it does with Möhler, and with some others also who are not Roman Catholics; as if the power of the incarnation and the life of Christ were some subtle fluid adhering to the hands of a certain order of men, to be communicated by them at their will through mere physical touch! Compare with the profound conception of the Church as a continuation of the life of Christ, for example, the following quotation from a high Anglo-Catholic authority: "The only office with which the Lord has pledged His presence is that of the bishops, the successors of the first commissioned Apostles, and to the rest of the clergy, so far as they are sanctioned by the bishops and act under their authority." Or the following: "The gift of the Holy Spirit is preserved to the world only by the episcopal succession; and to strive for communion with Christ by any other channel is to attempt what is impossible." The life of Christ is a moral and spiritual energy, and the Spirit of Christ is a rational and moral person; but here all is reduced to the notion of a mere impersonal influence or gift to be communicated by physical touch! Surely there is but little in the idea of a continuous incarnation, if it leads to nothing more than the common doctrine of Apostolic succession. If in this way the hierachy might be supposed to become in some sense the bearer of Christ's life, the *Church*, directly at least, would have none of it. Whether the people who can persuade themselves to believe such doctrine, are heroes of faith or dupes of superstition, we will let others decide.

But we return to the idea of the Church as the body of Christ. While this expression is, of course, figurative, so that it would be incorrect to suppose a literal resemblance in all respects, it yet presumes a general analogy to exist between the communion of Christian believers and a living body. Now the most general conception of a body is the idea of an organism or multiplicity of members and organs pervaded by a common life and related to some common centre of unity out of which the whole has grown. An organism is not a thing that is made by a power external to itself, but a thing that grows by the power of an inherent life, producing out of itself, as they are needed, the organs required for its self-preservation and self-continuation. An organism is not a creation, or a manufacture, but a growth.

And so, then, the Church, as the body of Christ, that is, the communion of believing men united in one spiritual or mystical body by the life and Spirit of Him in whom they believe, is a divine-human organism. It is not an establishment or institution founded by Christ, with the Bible for its charter, as a railroad company is an institution of the State, whose charter is an act of the legislature. A railroad company is an institution created by the State, whose organization is at once complete and unchangeable; its officers being enumerated and their duties defined by the charter to which it owes its existence. The Church, on the contrary, is a living organism that creates itself by the progressive evolution of an inherent law of life; this law of life being determined by the mind and will of Christ. Hence the organs through which she exercises her vital functions, and preserves and propagates her existence, are not given to her from without, as the parts are added to a machine, but produced from within herself, when and where they are needed. In other words, the living Spirit of Christ dwelling permanently in the Church as in His body, produces and ordains the organs that may at any time be required by the needs of the body.

How the historical development of the Church as portrayed in the New Testament corresponds with this conception, we shall see next.

W. R.

(*To be Continued.*)

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

"When thou cuttest thine harvest in thy field and hast forgot a sheaf in the field, thou shalt not go again to fetch it, it shall be for the stranger, for the fatherless, and for the widow." Deut. 24: 19.

Two letters from our mail bag. Given without permission of the authors.

First letter. "Wernersville, Pa., Nov. 27, '91, Rev. T. M. Y.—Dear Sir: I sent you to-day one barrel of yellow granulated corn meal (freight pre-paid). My boys like mush and think yours do the same. I am, yours truly, G. W. W."

This leads to a practical train of thought. Would that the friends of the orphans always regulated their gifts by the standard of practical home life. Many indeed do but there are others who, when you speak to them on the subject of care for the orphans, become sentimental out of all proportion. Ask them to give something to the Home and the first thought is, "poor orphans, have they dolls to play with, would they like finger rings or lace collars, etc., etc.?" These things have their proper place but there are others of more importance, and it does one good to receive such a practical letter as the above, with the accompanying action, (freight pre-paid), "our boys like mush and I think your boys do the same."

Second Letter. "Riegelsville, Dec. 2nd, T. M. Y.—Dear Friend: When you first proposed to put up an additional building for your large family a friend asked me 'Will you contribute $100?' I replied 'yes,' but when you gave the size of a building I thought $250 would not come amiss. Now as it is nearing its completion, I learn that you will be short of funds and will enclose $250 (total $500) to supply a part of the shortage and I hope that the membership of our Church will come forward and pay all liabilities and have the building and equipments all paid for, have no debt or interest to provide, for the people certainly have no valid reason to complain of hard times, for we do not or have not had them in the past year. Our crops have never been more bountiful, or labor better rewarded. Hoping this will find you and your numerous family well, I am Your friend,

J. L. R."

This good friend has watched with intelligent interest the progress of affairs at the Home during the past year and measures his gifts according to our needs A few others have done the same. Now if some more of the larger contributors would do likewise and also an earnest effort be made on the part of pastors and Sunday-school superintendents to secure liberal contributions from individuals and from congregations and Sunday-schools, money enough could surely be raised to pay for the building and equipments and there would be no necessity to provide for a debt or for interest.

Missions.

For Reformed Church Messenger.

LETTER FROM REV. D. B. SCHNEDER.

DEAR REFORMED FRIENDS:—The uppermost thing in people's minds here is the recent earthquake. Appalling beyond description is the disaster. The fearful tale of the dead, the dying and the homeless continues to grow. Another of our number is writing you a full account of the occurrence.

I have a story to tell. In the town of Kawamata, way up among the mountains of Fukushima Prefecture, there is a handful of some nine or ten believers. Among them is a blind man whose occupation is that of an *amma*. An *amma* is a blind man who goes about giving people the treatment of massage, that is, rubbing the skin and kneading the muscles in case of sickness or fatigue. This Kawamata *amma*, having heard about our Sendai Theological Seminary, felt it his duty to do something for the School, too. Though his daily earnings were small, he determined to save five *rin*, or half a *sen* daily. (A *sen* is four-fifths of a cent.) For four months day by day he laid by his five *rin* regularly. Sometimes his earnings were so small that he had to deny himself of food in order to save his five *rin*. One day he earned only three *sen*; still he saved his five *rin*. The other day, when on a visit to one of our evangelistic stations, I received, among other free-will offerings to our School, *sixty sen* as the precious gift of this poor blind man. I sent word to him that the Lord would bless his gift; that it would be as a seed sown in good ground, which would yield fruit a hundredfold.

And shall it not be so? Did not the Spirit put it in the heart of this poor man to do something for our Sendai School, in order that he might become an example to many others? So I believe. And for this reason do I feel it my duty to give publicity to this little deed of simple-hearted devotion.

Who that reads this can refrain from doing *a little more?* Who among those that are blessed with wealth can refrain from doing *much more?* Our Sendai Young Men's School still has a debt that is resting heavily on self-sacrificing shoulders. The School has the assurance of doing an incalculably large work for the salvation of Japan. Of this I am becoming daily more certain. I pray then with all my soul that those who read about this act of self-denial on the part of an humble believer just emerged from idolatry, may be influenced also to do what they can for this important institution here in the very heart of unbelieving Japan. Yours in Christ,

Sendai, Nov. 6, '91. D. B. SCHNEDER.

WHATEVER God gives you to do, do as well as you can. This is the best possible preparation for what He may want you to do next.—*G. Macdonald.*

Our Serial.

For Reformed Church Messenger.

THE WONDER-DOCTOR OF DELFT.*

FROM THE GERMAN OF BOSBOOM-COUSSAINT.

BY KATHERINE E. HEYSER.

CHAPTER II.

"A FRIEND IN NEED."

If Mabelia had known what had happened to Anthony before he reached the platform, she would have been spared much anxiety. It was very easy to explain how any one who had lost his hat, in such a crowd, and only received it after giving a reward, might not have noticed that the ornament was missing. Anthony had not told her this, partly because he dreaded ridicule, and partly because as Julian had vexed him he preferred to consider him guilty rather than to ask questions which might establish his innocence. Moreover, the thought that he might use the affair to advantage in his relations with Mabelia afforded another reason for silence.

"It's a girl's whim," said he to himself, that evening when on his way to her; "what difference does it make to her whether the strolling cavalier stands in the pillory or not? But if she thinks it does, I will avail myself of it to force a yes from her coy mouth."

Thus he succeeded in exchanging his false diamond for a real pearl. In the delight of, at last, gaining his wish, he did not for one moment consider the insecure foundation on which his happiness was built. The present bliss completely absorbed him. It was not a whim; Mabelia had offered a real sacrifice. If she had known that Julian had run away to seek some one who was most likely to be found near the lists, she would not have spoken as she did. If she could have watched him as he took his place there, she would soon have been convinced that deep emotion, and not fear of pursuit, had influenced him.

In watching Mabelia and Anthony, we have lost sight of the games; let us return and observe Julian as he stands there motionless, almost breathless, his staring eyes fixed on the combatants, who, as it is only a sham batttle, carry blunt lances, and have their visors raised; it was, evidently, not the battle itself that so interested him; it was one of the champions, whose form and countenance he thought were familiar.

"It must be, it is he!" muttered Julian between his teeth, "yet no, it is not, it cannot be!" he trembled with eagerness, and let it cost what it might, he must be certain. When the knight who had riveted his attention triumphed, and was leaving the lists, amid the din of trumpets and the shouts of the people, despite the efforts of the guard, he placed himself directly in front of the gate, so that the knight was obliged to rein in his horse to avoid riding over the fool-hardy fellow. Julian laid his hand on the saddle cloth and, pointing to his embroidered coat of arms, cried in a shrill voice: "Sir Knight, you bear an escutcheon that is not yours!"

Whether the knight understood the words was uncertain, but he cried threateningly:

"Begone, knave, or I will ride over you!"

"I am satisfied!" exclaimed Julian, turning away, as they exchanged a look of deadly hatred. Julian tried to slip away, but the burgher guard surrounded him, demanding a fine of three florins; while he, thinking of quite different matters, tried to break away from them.

"Let me go! I have no money with me, not a penny! Let me go or I will draw my sword!"

* *Copyrighted by Chas. G. Fisher.*

"You might have to pay dearly for that! Moreover your sword belongs to us, for your doublet, which is ours if you cannot pay, is not worth three florins."

"Surrender my sword? I am not your prisoner—"

"If you will not pay, you must go to prison; but we will take the sword as a pledge, until you have money to redeem it."

"Stop your chatter about fines and prisons! I will not give up my sword—I will—"

Just as the bold young fellow was about to escape, the cry was raised. "A villain, a brawler! Halloo, this way police!"

"To the state prison with him!" ordered the officer.

"Take me where you will," said Julian, utterly powerless against such numbers, "it's all one to me, but, for God's sake, leave me my sword, my only treasure!"

"The deputy must decide that," answered the officer of the guard.

After his passionate resistance, the poor lieutenant sank into indifference, and permitted them to do with him as they pleased. When he saw himself in the power of the police, the hand that had grasped the sword so firmly, and raised it so threateningly, fell powerless to his side; suddenly he felt some one press his hand gently and slip something into it. Curious to know what it meant, he opened his hand and was overjoyed to find himself in possession of four florins. He looked around for the donor, but saw nowhere a face that he knew, nor was any one near whose appearance indicated such wealth. In the mean time, convinced that the giver would make himself known, Julian, who had no great delicacy in money matters, did not hesitate an instant in making use of the gift.

"Will I be free as soon as I pay the money?" asked he, turning to the officer.

"Hm! Hm! At first you might have been; but now we have had the trouble—"

"But if I pay for the trouble with an extra florin?"

"Then we will say nothing of your resistance."

"Then take it!" and he handed the gold to the officer and turned wearily away, undecided whether to venture again into the throng, or to go away. Once more he looked up to the balcony where the wedding guests sat, and saw the victor, looking proud of his triumph, perhaps making sport of the insolent soldier who had stopped him as he left the lists. He gnashed his teeth, and shook his fist at him; the nobles did not see this token of impotent rage, but one man was observing him.

Again Julian felt his hand pressed. It was the same burgher whom we noticed standing near him and watching all his looks and motions; he had followed the lieutenant without losing sight of him for a single moment.

"Be warned; do not show your passion so openly, particularly when it concerns the nobility up there. They might make it unpleasant for you."

"How does it concern you, if I get into trouble?"

"I will tell you; but first come away from here, for I have no five florins, to get you out of the hands of the police a second time."

"Were you then the friend in need?" asked Julian in an entirely different tone.

"It was I, and I hope to do more and better for you," replied the stranger, taking Julian by the arm and leading him out of the throng; he went willingly; perhaps he was satisfied to have another choose the way for him.

As the tournament was over, the bridal pair did not consider it necessary to remain for the popular sports, which were to follow; they had shown themselves long enough, and with many compliments and courtly salutations, they took leave of the magistrates and the people. The noble guests followed immediately, but Prince Maurice and his brother waited to see the contests in wrestling and climbing, and the greater number of the Netherland officers and nobles remained with the Stadtholder, either from a sense of duty, or to show him honor, or to enjoy the sport.

One of them, the same man who had been the victor in the tournament, and against whom Lieutenant Julian seemed to bear a grudge, showed very plainly that he remained unwillingly, merely out of respect; for, as the bridal pair and the Countess Frances withdrew, he cast envious glances at the officers who were permitted to follow, and even tried to induce the Stadtholder to leave.

"Your Highness will spoil the people," said he, with a mingling of flattery and contempt, "by granting them the privilege of your presence for so long a time, and by displaying so much interest in the rabble."

"Baron," replied Maurice, knitting his brows, "follow the ladies if you desire, but I feel at home among the good burghers of Delft, and rejoice in their gaiety. Let me tell you something that you will do well to remember, if you wish to remain in this country and to prosper in it: what with you is called the rabble, is called with us the people, and they must not be regarded or treated as a mob."

The Baron bowed and bit his lips, as if to repress an improper reply; still, he was not enough of a courtier to conceal his vexation and bear his disappointment with apparent indifference. He turned his back to the games, and smiled disdainfully at the shouts of laughter and applause.

At last even Prince Maurice was weary; leaning over the balcony, he bowed to the people, took Frederick Henry's arm, and departed amid the acclamations of thousands.

(*To be Continued.*)

The Family.

HOME.

"Home!" the word has magic sweetness
To the heart that yearns for love;
See, on wings of arrowy fleetness
Homeward flies the mated dove!
So would souls, by fate left lonely
Through life's wilderness to roam,
Gladly fly, if they could only
In some fond heart find a home.

Home, the dearest of all places,
Whither toil the little feet;
Fairy rings of happy faces
Round its plenteous table meet;
Where is softly lisped "Our Father,"
Where, around the sacred Tome,
Husband, wife, and children gather,
In the harmony of home.

Home, the habitation holy
Where an angel mother stood!
In our eyes, though poor and lowly,
Noblest of all womanhood;
Ah, how many hearts have panted,
Far across the ocean foam,
Just to die in the enchanted
Haven of their long-lost home.

Home should be a type of heaven,
Sacred temple of sweet peace;
Where no strife can enter, even
Care within its walls should cease;
But if death, or wholesome sorrow
From the Father's hand should come;
Out of anguish, let us borrow
Greater love for heaven, our Home.

—*Sunday At Home.*

HOME'S DUTIES.

"It is very seldom now that we are all at home together, at evening," said a mother, not long since. "There are so many calls upon our young folks nowadays, that home duties seem oftentimes of minor consequence. So many meetings, societies and clubs take the children away from me, that I really see but little of them."

There was a wearied, disappointed look on that mother's face, and probably there were loving duties her children owed to her, which outside claims upon their time and strength had made them lose sight of. All these efforts to help others are praiseworthy, and the good accomplished cannot be estimated. Never before have the ways or means of carrying out Christ's injunction to feed the hungry, clothe the naked, and care for the stranger and the sick ones, been so practical and Christlike as they are now. But we must all remember, first of all, our duties to those who are our dearest and nearest friends; those who have given us so much of their love and strength; those who have made many sacrifices for us.

"You were not at the King's Daughters' meeting yesterday," said a young girl to her friend, whom she met on the street.

"No, I fully intended going, and was sorry to be disappointed, but when I got home from school I found mother had a severe headache. She did not ask me to stay at home, but I felt that I ought to help her. I hope to be there next meeting."

The dear, good mothers, who work so hard to have the home happy and bright, feel as if their efforts had been wasted, when the children always seem to prefer some other place rather than their own home. You do not know how much they value the companionship of their children, and how much of sweetness fills their lives when the young folks give up some pleasure for the mother's comfort and help. We have all seen boys and girls, who just as soon as they get into the house, begin to tease to go somewhere else. They cannot content themselves to stay even for a little while in their own homes. The poor mother wonders why the home is not more attractive to her children, so she doubles her energies to make it more so. It is not the mother's fault, it is because of the growing restlessness of this age to be doing something different all the time. As you will grow older you will find that there is no place like the dear old home, which you left when you went out into the world to take care of yourselves, as men and women.

Make your home as bright and happy and loving as you can. Do all the good you can outside of it, but be sure to do all the good you can to the dear ones inside of it.

"Thy servants are ready to do whatsoever my Lord the King shall appoint." Take that for your motto. If you have planned some work elsewhere, and circumstances arise which show you that your duty is at home, don't be put out, and go about the work you know you ought to do with a protesting look, or a martyr-like expression on your face. Such service is not true or loving service.

Miss Havergal says, "If we are really, and always, and equally ready to do whatsoever the King appoints, all the trials and vexations arising from any change in His appointments, great or small, simply do not exist. If He appoints me to work there, shall I lament that I am not to work here? If He appoints me to work in doors to-day, am I to be annoyed because I am not to work out of doors?"

The years will soon come when the home will be necessarily broken in many ways. Thank God that you can help now to make it the sweet-

est place on earth to all who live in it.—*N. Y. Evangelist.*

DON'T LET THE GIRLS GROW OLD TOO SOON.

Every girl should be a school-girl until she is as well educated as her brothers ought to be. The higher education of women has come to be a necessity among good people. We shall not finish off our daughters and put them on the matrimonial market at eighteen. They are to be young women well equipped for life. They are to have their minds so stored with useful knowledge, inspiring hopes and lofty purposes, that they will have no time for flirting with young men who make "lovering" a profession. Let us try, in the rearing of our daughters, to hasten the time when young women shall be kindly courteous to all men, but shall trifle with none, and marriage shall be entered into by choice, and not as a matter of course; then when to each there comes one whose heart speaks to her heart, whose purposes are her purposes, and whose habits in life are such as she would have her own sons pattern after, she will enter a marriage such as no divorce court will ever be called upon to annul, for what God hath joined together no man can put asunder.—*Housekeeper's Weekly.*

A SWEET VOICE.

There is no power of love so hard to get and keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, and yet do the work of a soft touch. But there is no one thing that love so much needs as a sweet voice to tell what it means and feels; and it is hard to get it and keep it in the right tone. One must start in youth, and be on the watch night and day, at work and play, to get and keep a voice that shall speak kindly at all times. This is the time when a sharp voice is most apt to be got.

You often hear boys and girls say words, when they are vexed, that sound as if they were made up of a snarl, a whine and a bark. Such a voice often speaks worse than the heart feels. Often in youth one gets a voice or tone that is sharp, and it sticks to him through life. Such as these get a sharp voice for home use, and keep their best voice for those they meet elsewhere.

I would say to all boys and girls, "Use your best voice at home." Watch it by day, as a pearl of great price, for it will be worth more to you than the best pearl in the sea. A kind voice is a lark's song to a hearth and home. Train it to sweet tones now and it will keep in tune through life. But the kind voice can only come from a kind heart. The inside of us makes the outside. The heart rules the life, and our looks and tones conform to our thoughts and feelings.

TRAINING CHILDREN.

Disorder in a child is inherent. It is just as natural for a boy when he comes into the house to throw his hat on one chair and his coat on another as it is for him to eat when he is hungry. The only way to get him out of this bad habit is to make him stop whatever he is doing, when the misdemeanor is discovered, and pick up the hat and coat and put them in place. He will soon remember to perform the duty when he comes in.

Girls are quite as disorderly as boys, but being more constantly under the eye of the mother, they are more quickly trained into thoughtful ways. The habit of taking care of things should early be instilled in children. It has a good effect upon the mind.

One often hears an indulgent individual say: "Oh, don't bother the child. Let her have her own way. Her troubles will come fast enough." Such a method carried out is completely wrong, for it gives the child so much suffering later in life. Self-control, learned early, smooths over many difficulties.

There is no more serious work in the world than that of training children. All mothers do not have the art. There was a time when the birch rod did the work. Now it is seldom resorted to. Patience and loving-kindness are more effective weapons. As for the former, there should be no end of it; the latter comes naturally.—*Chicago Herald.*

Youth's Department.

A POOR RULE.

Said Mary to Johnny, "O dear!
This play is too poky and slow;
There's only one bubble-pipe here—
O Johnny, please, *I* want to blow!"
"No, I'll blow them *for* you," said he;
"Just watch, and you'll see every one.
That leaves all the labor to me,
While you will have only the fun."

Said Johnny to Mary, "O my!
That apple, so big and so bright,
You can't eat it all if you try;
O Mary, please, *I* want a bite!"
"No, I'll eat it *for* you," said she,
"And show you just how it is done;
I'll take all the labor, you see,
And you will have only the fun!"

—*Youth's Companion.*

TRUTHFULNESS.

"Above all things tell no untruthe; no, not in trifels; the custome of yit is naughte, and let yit not satisfie yew that for a time the hearers take it for truthe, for after, yit will be known as yit is, to your shame."—From a letter of Sir Henry Sydney's to his "little Philippe."

Jennie and I had been reading together the life of Sir Philip Sydney, and we came to the passage which I have quoted above in a quaint and beautiful letter which was written to Sir Philip when he was a boy at school by his father. When I had read to the end of the chapter I paused.

"I wish," said I, "that I could print that sentence in letters of gold upon the walls of every school-room in the land. I wish I could tell it to every boy and girl whom I know, and make them feel its force."

"Why," said Jennie, in a surprised way, "do you think boys and girls are so untruthful?"

"I am sorry to say it," I answered, "but I think a good many of them are not perfectly truthful."

"I never told a lie in my life," said Jennie, proudly; "and I know plenty of other girls who never did, either."

"I am sure, Jennie," I answered, "that if you discovered that you had made a mis-statement about anything you would at once correct it, but was it not you that gave Maggie Upjohn no less than five correct dates in her history examination, and helped her on two examples, and let her copy from your definitions beside?"

"Well," said Jennie, "yes, I did; but I don't call that anything."

"Did Mrs. Annersley know it?" I asked.

"Of course not."

"Would she have allowed Maggie's examination to pass if she had?"

"Certainly not," answered Jennie. "I see what you are aiming at, Miss Margaret; of course I would not accept any help on my examinations, but the girls would have thought me awfully mean if I had refused to help Maggie."

"That is where the school-girl's code of morals is often defective," said I. "You helped Maggie to do what you knew to be wrong, and what you would not do yourself; because the girls would think you mean if you didn't. To put it in plain English, you helped Maggie to deceive your teacher, and what is that but untruthfulness? It is not always that one can trace the consequences of such a deceit, but in this case the effect is very plain. Maggie did not get her promotion by honest work and therefore she was not able to keep her position in her class. Mrs. Annersley was speaking to me of her yesterday. She said that Maggie had been so idle that she was surprised at her being able to win a promotion, and that she was evidently unable to keep her new position now that she had it, and she would be obliged to put her back where she was before. That will be a just punishment for Maggie, but," said I, pausing and speaking gently, "how will the girl who helped her to commit the fraud be punished?"

"Dear me, Miss Margaret," said Jennie, "you do call things by such dreadfully plain names. I suppose now that I cannot rest till I have been to Mrs. Annersley, and told her about it."

"You forget that you will be obliged to involve Maggie in your confession," said I.

"'Never tell on a schoolmate,' was one maxim of my code when I was a school-girl, and it is a rule that I still believe in."

"Mrs. Annersley never wants us to tell on each other," said Jennie, quickly. "I will tell her about it, but I will not mention Maggie's name of course. It was a mean thing to do." said Jennie, reflectively, "a very mean thing, for Mrs. Annersley always puts us on our honor during examinations, and then trusts us perfectly. I will never do such a thing again."

Exaggeration is a very prevalent form of untruthfulness, and it is a fact that a person who long indulges in the habit becomes at last incapable of telling the truth. The moral vision becomes so blurred that one is unable to perceive the outlines of any truth clearly, and to present it as it is.

Pretence is only another form of untruthfulness. How many a school girl pretends to be brighter and better than she really is—pretends to a genuine knowledge when she has only a smattering—pretends to qualities which she never possessed, and to virtues which she never practised.

Ah! if people could realize how useless such things really are; for we are always estimated at our true value in this world. We can deceive no one for long. It is only by being genuinely noble, and good, and true that we can win love, and trust, and honor in return, and such a character is not built easily or soon.

Once some One lived in this world for more than thirty years as boy and man, and one of His names was Truth. He felt every temptation that can come to boys and girls, and He resisted them all; and if we watch Him closely, and try to model our lives after His, we have His promise that we shall succeed. "We shall be like Him," and there is no other way than this by which we can attain perfect truth and honor.—*Exchange.*

Pleasantries.

Mamma: "My dears, you should not talk about students on Sunday; it is not right." Ella and Carrie (in chorus): "But, Mamma, we're talking about theological students." Mamma (with a sigh of relief): "Oh!"—*The Presbyterian Observer.*

"No," said the sad-eyed man, "I never press a young woman to play upon the piano. I tried it once to my sorrow." "Why, what followed?" asked a half dozen eager voices. "She played," replied the sad-eyed man. "I shall never forget the lesson I learned that day."

NOTICE.

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THE REFORMED CHURCH MESSENGER,
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THURSDAY, DECEMBER 10, 1891.

THE ADVENTS OF CHRIST.

Christ has been coming ever since man fell from original righteousness in Paradise. He was with the children of Israel in the wilderness, for they drank of a spiritual Rock that followed them, and that Rock, we are told, was Christ Himself. 1 Cor. 10: 4. He came still nearer to men in His birth and life here on earth. John the Baptist saw Him on the banks of the Jordan, and affirmed with emphasis that He was the Son of God. He has been coming ever since in the spread of the Gospel, and the establishment of His Church, amidst the disruption of empires and the overthrow of the powers of darkness, amidst famine, pestilence and earthquakes. Thus He will continue to come until the last day, when He shall appear in the clouds of heaven with all the holy angels around Him to judge the world. Most hopefully, therefore, Christians can look forward into the future; but with much profit also they can look back into the past—to the period when He appeared in the flesh as a little child, because upon that event is based all His subsequent advents down to the end of time. Profitable meditation in one direction will lead to profitable meditation in the other. The manger looks up to the throne and to Him who sits thereon.

JESHURUN.

The proclamations of our rulers, the numerous discourses from the pulpit, and the admirable articles in many of our newspapers, must have convinced everybody on Thanksgiving Day that we as a nation and as a people are in a prosperous condition. No clouds or forebodings of evil seem to be hanging over our skies at the present time. But the question may be very properly asked, What now is to be the outcome of all this comparative prosperity? It is very easy to see that it ought to be continuous, increasing as it continues. It is natural to suppose that as our means and resources increase in our hands, our people will be more ready to be liberal in the spread of the Gospel, in the support of their churches, their schools, and of benevolent work in general. Charity should flow in multitudinous streams in all directions throughout the country. But Jeshurun, the dearly beloved, or in other words, the children of Israel, in the olden times after he became prosperous and had plenty of the butter of kine, of the increase of the fields of honey out of the rock, of oil out of the flinty rock, of the fat of kidneys or kernels of wheat, and of the blood of the grape, he, it is said, waxed fat and kicked. See Deut. 32: 15. That is often the case with prosperous people who forget their Creator; and it is the particular danger to which Christians no less than others are exposed in this country at the present time. The abundance in their hands may lead them to spend their money for that which is not bread, and their labor for that which satisfieth not, a misfortune from which all should pray, Good Lord, deliver us.

THE ANNUNCIATION.

The announcement of the angel to the Virgin Mary that she was to be the mother of Christ, the promised Messiah, was regarded in former ages as a fact of sufficient importance to entitle it to a place in the Christian calendar. The festival instituted in its honor is still celebrated by Roman Catholics and some Protestants, especially in the Church of England, on the 25th of March every year. As it, however, led to excess, to the rendering of undue honor to a mere woman, to mariolatry or in fact idolatrous worship, the festival was omitted in many parts of the Evangelical world. But when the day came to be thus discarded, the fact itself which gave rise to it, was in a great measure also thrown into the background. It is, however, a cardinal event in the history of Christ and cannot be set aside, ignored or forgotten, without serious harm done to the faith once delivered to the saints. There is no imperative reason why it should be brought to mind in the spring when one's thoughts are more particularly occupied with the sufferings and death of Christ. It seems to us that at this season of the year our thoughts should be more particularly directed to the angelic message. The Annunciation is closely connected with Christmas, logically, although not historically, and it can be studied, it may be presumed more profitably, in connection with the Saviour's actual, historical birth, than at any other time.

Many myths have sprung up in past ages in regard to the details of the angel's visit, all of which have been embodied and embellished in paintings or works af art. One story is that Gabriel met Mary as she was bringing water from the well; another, whilst she was weaving, or reading with a book in her lap; whilst another represents her as seeing the angel in a dream, and then, as she opened her eyes, it is said that she saw him standing before her. But all such representations are simply the product of a fervid imagination, pious and reverential as it may be, without any foundation in history. The account in Scripture contains nothing of the kind, and as given by St. Luke, in his first chapter, is beautiful beyond description. Most becomingly it states the facts in historical order. It speaks for itself and does not need the embellishments of fancy. Unadorned it is best adorned. It simply announced the approaching Incarnation, the fulfillment of prophecy, and the central fact of the world's history. It is for us to behold and wonder, but then to see to it that we do not perish whilst beholding.

The probability is that. St. Luke received the graphic account of the Annunciation from the lips of Mary herself. Both she and Joseph, her husband for obvious reasons no doubt kept it as a profound secret, for a long time, made it known to Christ only when He was of a proper age, said little or nothing about it to His disciples during His lifetime on earth, and then made it known to the brethren after His ascension, when by His works and words He had proved that He was the Son of God. As one wonder after another in His life was revealed to them, the announcement of the angel to the Virgin, embodying and including all the rest in the Incarnation, crowned and completed their faith. There was then no room for doubt of any kind that He was truly what He said He was, the Son of God. It was therefore not anything very strange that with burning desire they felt impelled to publish to the world that God had been dwelling among men in a human tabernacle. whilst they knew nothing of it. It is also not strange that Christian men ever since, contemplating the Word made flesh have been trying to impress this wonderful truth upon the dull ears of men. The Annunciation is the Gospel itself in a few words, and all alike should listen to it—now, with Christmas already beginning to dawn upon us.

Synodical Editors.

(Elected by the Synods.)

Eastern, ... REV. JONATHAN H. PANNEBECKER.
Pittsburgh, ... " DAVID B. LADY.
Potomac, ... " J. SPANGLER KIEFFER, D. D.

ADDITIONAL PROFESSORSHIPS AT LANCASTER.

The need of a large increase of the teaching force in the Theological Seminary at Lancaster, is very great. This must be apparent to every one of good judgment, upon due reflection. And it is to such reflection that we desire to invite the constituents of the Seminary, especially the people of the Pittsburgh Synod, who are being asked at the present time for comparatively large contributions towards founding an additional professorship in this institution.

This need will become apparent when we compare the Seminary at Lancaster with those of other Churches. "Forty years ago, the Seminary at Princeton, the oldest theological school of the Presbyterian Church, had three professors. The Seminary at Andover, Mass., the oldest theological school of the Congregational Church, had three professors. The Seminary at New Brunswick, N. J., the theological school of the Reformed Dutch Church, and the oldest Seminary in the United States, had three professors." The Seminary of our Church, at that time located at Mercersburg, had three professors, and was equal in the strength of its teaching force, both in number and ability, to the leading Seminaries of the other Churches of this country.

Whilst we have been standing still, however, in this matter of the Seminary, the other denominations have been advancing. New Brunswick has now seven teachers; Princeton, ten; Andover, fourteen; New Haven, seven; Hartford, seven; Union Seminary in New York city, eight; and the Western Seminary in Allegheny City, nine. The comparison, forty years ago, was very creditable to our Church. The comparison now is extremely discreditable to us. Whilst others have been active we have been idle. Others have provided for the increasing needs of their growing Churches. Our Church has been growing also, very rapidly, but we have not kept pace with her growth in the matter of providing her candidates for the ministry with facilities for acquiring a thorough theological education.

Is there any one, minister or layman, within the limits of our denomination who is satisfied that this state of things should continue? We may find reasons why nothing was done for the increase of teachers in the Seminary for so many years in our Church, whilst others were doubling and quadrupling the number of professors in their Seminaries. It is not the purpose of this article to discuss these. They certainly do not exist at the present time. There is absolutely no good reason why we should not push forward now, since we have begun, and complete the work of doubling the number of professors in our theological school at Lancaster.

It may be remarked that the members of the Reformed Church are in no respect inferior in intelligence, culture and piety, and in their appreciation of a well educated ministry, to the members of any other Church in the land; at least this is true in those sections of the country where it has been the lot of the present writer to labor. They are just as deserving of a well qualified ministry, and fully as unwilling to put up with an inferior class of preachers, as those

of other Churches. Their farms and houses compare favorably with those of other men, their children are as well educated, and in no respect do they fall behind their neighbors. They build as good churches as do others in the community. Why should they not have just as good preachers as the people of their sister Churches? When a young man of the Reformed Church marries a Presbyterian, or a Dutch Reformed, or a Congregationalist wife, and she transfers her allegiance to his Church, is he willing that she should have reason to think that she had made a bad bargain on account of the insufficient and defective training of her new pastor? Do not the young men in our Church who are studying for the ministry deserve to have placed within their reach in their own Seminary, to which for obvious reasons we insist they shall go for their theological training, advantages equal to those they could get in the Seminaries of other Churches, and which the candidates for the ministry of those Churches enjoy? To ask such questions is to answer them. No Church in these days can long hold its own, whose ministry is inferior.

It is evident that we need a better equipped Seminary from the fact that almost everything else has advanced with giant strides and great progress has been made in almost every other interest of our life, since anything was done to improve, to any great extent, our Theological Seminary. We live in better houses. We have better cattle. Our agricultural implements are greatly improved. Common and high schools have made a great advance. The people are more intelligent. Railroads and telegraphic lines have penetrated almost every nook and corner of our land. Most of our towns and cities have been furnished with electric light, and have many other advantages of which they never dreamed forty years ago.

Our Church has made immense progress. The membership has much more than doubled. Our churches are not only much more numerous, but our congregations are larger, our houses of worship much more imposing and comfortable, and our people support the ministry and every benevolent cause with far greater liberality. In the matter of Orphan Homes, Beneficiary Education, Home and Foreign Missions, the Church is doing many times more than was done forty years ago. There has been great growth in the Reformed Church not only extensively, but intensively. And it is generally conceded that the Seminary at Lancaster has had no inconsiderable share in promoting this growth. This institution, in connection with our other schools of classical and sacred learning, of nearly all of which she may be said to be the mother, has been the very heart and brain of the Church in the past, and if properly supported, will continue to be so in the future. Who is unwilling to say that the movement to provide our School of the Prophets with additional professorships was not undertaken for the best of reasons, and that every consideration, applicable to the case, does not prompt us to carry out what we have undertaken.

The matter of doubling the number of professors in the Seminary was brought to the attention of the three English Synods east of the Ohio line, whose congregations have been mainly dependent upon this institution to supply their pulpits, at their annual meetings in the fall of 1884. It was then unanimously resolved that funds should be raised, to raise the tutorship, as it had been formerly called, to a full professorship and to endow three additional professorships. "No one opposed the movement. All either decidedly supported it by earnest speeches, elders included, or, if silent during the discussion, heartily acquiesced in the affirmative vote."

This deliberate and well-considered and unanimous judgment of the three Synods ought to go for something. The churches, in council assembled, by their representatives have said that this thing ought to be done and that it should be done. Mere resolutions, costing little, and worth no more than the paper on which they were written, does some one say? By no means! That is a reflection on the honesty and earnestness of those who passed the resolutions. And the ministers and members of the Reformed Church of our day are not the people to suffer such reflections to be made upon them without indignantly resenting them. The test of such an action of course is in carrying it out. But it is being carried out. The Eastern Synod has raised the tutorship to a professorship. The Potomac Synod has endowed her professorship. The Pittsburgh Synod is in the midst of the work, and is meeting with the most encouraging success.

But why this long delay? There was no delay in the Potomac Synod. The Eastern Synod accomplished one part of her work, and then stopped to endow the presidency of F. & M. College, The Pittsburgh Synod stopped one year to raise her portion of the endowment of the presidency of Wichita University, and the other five years to get her courage screwed up to the point of taking the cause of the Seminary to the congregations and people within her bounds. There has never been an intimation in all these seven years, in any action passed by either Synod, that there was any change of sentiment in regard to the desitableness and importance of accomplishing the work undertaken or resolved on in 1887.

The writer of Ecclesiastes tells us that there is "a time to keep silence and a time to speak." We submit, with all due deference to those who think differently, that the time to speak against this movement, if any one thought it not the proper thing to do, was when it was up before the Synods for discussion, or at least before the canvass of the congregations for funds was actually begun. Since the work has been begun and the prospects of its success are most flattering, it seems to us the time to keep silence has come for those not in sympathy with it. They cannot help any other good cause by speaking against this one. They cannot even damage this cause permanently. But they can make our work more difficult.

"The Seminary at Lancaster has really no use for more [professorships] than what are filled now." The facts set forth in the first part of this article seem to point to a different conclusion. The judgment of the three Synods interested is just the opposite of that expressed in the sentence quoted at the head of this paragraph. This judgment of the Synods has been endorsed by the people with striking unanimity wherever the case has been carried to them. As one supposed to be in touch with the sentiments of the Pittsburgh Synod we are willing to risk our reputation for accuracy in interpreting the public feeling on the statement that the people of our Synod believe the Seminary at Lancaster has the greatest use for more professors. But the institution at Lancaster, looking at College and Seminary as one institution—which it is not, will become "a top-heavy concern," if we persist in carrying out the plan of the Synods to add the proposed additional professorships! Top-heavy, quotha! In his introduction to Dr. Appel's Life of Dr. Nevin, Dr. Gast says, "The Seminary was to his mind [Dr. Nevin's] a vital part of the Church to which it belongs, in very truth, its beating heart." One who has taken an active part in the discussions of the Seminary cause at our conventions, is accustomed to speak of it as the brain of the Church. Can a Church have too much brain and heart? The two

Extract from the Contract between the Publication Board of the Reformed Church in the U. S., and the Proprietor of the Reformed Church Publication House.

"It being distinctly understood and agreed between the parties that the Synods of the United States, Pittsburgh and Potomac in consideration of the terms of this lease agree that they jointly or any one of them will not establish or themselves conduct or have conducted for them a publishing house or houses, nor publish any books or periodicals, nor endorse any periodicals that may be published by any private party or individuals either within or without their respective bounds."---Minutes of Synod, 1888.

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things necessary for a successful preacher are zeal and knowledge, says Mr. Moody. The Seminary, the heart and brain of the Church, will give the student both. And he cannot have too much of both these qualifications for the ministry.

But the Seminary is in danger of getting ahead of the College! Hence we are to loan away our professorship, or do something else to keep the proper proportion. This reminds us of a little story. If we remember rightly, Dr. Prugh of the Orphans' Home tells it sometimes. In one of the hottest battles of the late war, during an attack upon the enemy by a division of the Union forces, the color-bearer of one of the regiments allowed his enthusiasm to carry him far in advance of the organization to which he belonged. When the Colonel saw this, he made a trumpet of his hands and shouted, "*Color-bearer, bring the colors back to the regiment.*" The color-bearer, seeing there was room for the regiment where he was, made a trumpet of his hands, and shouted back, "*Colonel, bring the regiment up to the colors.*" Let us go on and endow the Seminary. It is not interfering with any of our other work. It is stimulating the other work of the Church. If the Seminary, the color-bearer, gets too far ahead of the College, let the friends of the College bring it up to the Seminary. This is certainly the best way of preserving or restoring the proportion. L.

ADVENT THOUGHTS.

The Christian Church, through successive ages, has welcomed the return of the glad Advent time. Since the sixth century, the four Sundays preceding Christmas, have been specially observed, so that, about a month previous to the commencement of the civil year, the ecclesiastical one begins by the appointed announcement of the great event which forms the groundwork of the whole scheme of salvation.

We too can not greet these early December days, without a recollection of that which makes this winter month so inexpressibly dear to every Christian heart. Already we have a glimpse of the Saviour's lowly cradle close by the grave of the dying year; and whilst nature cries aloud, "Lo, the end of all things is at hand," we perceive at a short distance the blessed beginning of all that God in Christ has wrought for the redemption of the world. "Rejoice greatly, O daughter of Zion; for, behold, thy king cometh unto thee," now sounds forth to us from day to day, and the King Himself, in lowly guise, stands at the door of our hearts and knocks. Oh, if men but knew the renewing influence which He brings, His hands full of blessings for their acceptance, surely they would awake from sleep. But wherefore should we think of others? How is it with ourselves? We know that He has come to our world, then why are our lips so silent, when glad hosannas should resound? *To* us He has long since come, but in glorious experience has He really come *for* us and *in* us? Is He truly our King—King in our hearts, in our homes, in our work? Is He Lord over every sphere of our life?—*Episcopal Recorder.*

Poetry.

A LIFE STORY.

MRS. FINDLEY BRADEN.

Just a child with his toys;
And he thought, "I will try to be dood to-day;
For mamma is busy, and papa's away.
He says it is right to allers obey,
And be brestest of boys.

So the hours soon slipped by,
With never a cross word to darken their shine,
With never a cause to lament and repine,
And never a whimper, never a whine,
Much less a child's cry.

When a lad at his books,
With elbows on desk, head bent o'er his task,
"I've got it!" he says; and if you should ask,
"Got what?" "My lesson!" he cries, as you bask
In his sunshiny looks.

And he goes on to say,
"I'm trying, you see, to be steadfast and true,
And always in earnest in all that I do.
I pray God to help me each day—wouldn't you?
And I work while I pray!"

Next, a youth at his trade;
Month by month, year by year, just to win
A competence here, and rare heart peace within,
"Steadfastness" his motto, no swerving to sin,
And a character made.

So a man at his post,
Ever ready for battle, to do and to dare,
To labor and conquer, to win and to wear;
A man whose life prospects are wondrously fair,
Who rare talent can boast.

Last, a Christian at death;
His life labor ended, his battles all won;
His closing eyes fixed on the slow setting sun;
His weary feet resting, his race almost run;
A prayer his last breath.

And the noble man dies;
"Steadfastness" is written upon his white brow;
His once busy hands, folded peacefully now,
Seem pointing to heaven; he wins by his vow
Swift ascent to the skies.

Selections.

The tenderest words are in keeping only with the tenderest moments.

Seek the good of other men, but be not in bondage to their faces or their fancies. —*Lord Bacon.*

Gold thou mayest freely touch; but if it stick
Unto thy hands it woundeth to the quick.

Misfortune is never sad to the soul that accepts it as from God, for such do always see on every cloud the face of an angel.—*W. C. Whitcomb.*

If I am low and sinful, bring
More love where need is rife;
Thou knowest what an awful thing
It is to be a life.
—*George Macdonald.*

Look upon the bright side of your condition; then your discontents will disperse. Pore not upon your losses, but recount your mercies.—*Watson.*

The pale descending year, yet pleasing still,
A gentler mood inspires; for now the leaves
Incessant rustle from the mournful grove;
Oft startling such as, studious, walk below,
And slowly circle through the waving air.
—*Thomson.*

Science and Art.

The manufacture of paper flower pots is destined to become a great industry. Experiments and successful tests have been made already. Their light weight and non-liability to breakage mark these pots as peculiarly suitable for transport purposes, while several severe tests prove their ability to withstand the "necessary damp."

The base of celluloid is common paper; by action of sulphuric and nitric acids it is changed to gun cotton, then dried, ground, and mixed with from twenty to forty per cent. of camphor, after which it is ground fine, colored with powder colors, cast in sheets, pressed very hard, and at last baked between sets of super-heated rollers.

The deepest boring ever made—that at Sperenberg, near Berlin—penetrates only 1,472 feet, about 1,000 feet deeper than the famous artesian well at St. Louis. The result of this imperfect knowledge is that there are more theories and disputes among scientific men with regard to the interior of the earth than any other problem of physical science. Some eminent physicists, for instance, like Sir William Thompson, have believed that the crust of the earth is at least one hundred miles thick. The majority adduce good reasons for believing that the crust is only from twenty-five to fifty miles thick. All agree the temperature within the earth continues to increase as it does near the surface—at the rate of one degree Fahrenheit for about every fifty-five feet of descent. All igneous rocks must be fused at no great depth.

Items of Interest.

The French Government has removed the prohibition against the importation of American pork.

The authorities of the Russian War Office have resolved to construct a line of forts along the Chinese frontier and to increase the number of officers in Central Asia.

The Reformed Episcopal Church has one hundred and eleven parishes and missions with 9,969 communicants, with 115 bishops and ministers, raising for the year $192,187.

Prof. Llewellyn J. Evans, of Lane Theological Seminary, Cincinnati, O., has decided to accept the call to the Theological Seminary at Bala, in Wales, which is his native country.

The biggest horse in the world is now the pride and glory of Detroit. The noble brute is twenty-one hands high, weighs 2,365 pounds, and is possessed of remarkable intelligence.

Henry Phipps, Jr., the young millionaire partner of Andrew Carnegie, has just offered to Pittsburgh, Pa., one hundred thousand dollars with which to build a public conservatory.

The Legislature of the State of Durango, Mexico, has passed a law authorizing the Governor to purchase corn and establish places for its sale in all parts of the State where people are oppressed by high prices caused by failure of the crops.

One of the largest logs ever cut in the State of Washiugton, was recently floated down the Snoqualmie River. It was a fir log, thirty-two feet long and eighty-nine inches in diameter at the upper end. Ten horses could not drag it along the skid road to the river, and five yoke of oxen had difficulty in hauling it. It broke down six feet of the bank in sliding into the river.

George W. Vanderbilt, youngest son of W. H. Vanderbilt, is erecting a home near Asheville, N. C., to be the finest palace in America, if not in the world. It is to be three hundred by four hundred feet in size, to cost ten million dollars, and to be many years in building. As the stone is found and the brick made on his grounds, it will be seen that ten million dollars will go a good way. It is on the top of a magnificent height, and commands one of the finest views in the world.

Hints and Recipes.

HOW TO WALK UPSTAIRS.—Women doctors say, and many women prove it in practice, that by going upstairs slowly, with the foot—heel and toe alike—put firmly on each stair, one may arrive at the top of four flights of stairs really rested, instead of gasping for breath, as when one runs upstairs. Going upstairs is a good form of exercise if one goes at it in the right way to get its benefits.

APPLE CHARLOTTE.—Butter a plain pudding dish, and line it with slices of bread spread with butter. Pare, core, and slice a quart of apples and lay them on the bread; sprinkle with sugar, scatter over bits of butter, and squeeze over them the juice of a lemon. Cover the layer of apples with one of buttered slices of bread, and this with a layer of apples seasoned as before. Cover the dish closely and bake three quarters of an hour, or until the apples are perfectly done. Turn out on a dish, and serve with some kind of a sweet sauce.

REMEDY FOR EARACHE.—"I am afraid I have greatly interfered with my own practice," said a celebrated aurist, "by giving the following advice to many of my friends: 'At the first symptoms of earache let the patient lie on the bed with the painful ear uppermost. Fold a thick towel and tuck it around the neck; then with a teaspoon fill the ear with warm water. Continue doing this for fifteen or twenty minutes; the water will fill the ear orifice and flow over on the towel. Afterward turn over the head, let the water run out, and plug the ear with warm glycerine and cotton. This may be done every hour until relief is obtained. It is an almost invariable cure, and has saved many cases of acute inflammation. The water should be as warm as possible, but not too hot.'"

HOW TO DRAW NAILS AND SPIKES.—When a nail or spike has been driven into a live tree or into timber, after a year or more the fibers of the wood will have contracted so tightly about the metal that it will be exceedingly difficult to withdraw the iron. But strike a nail or spike a sharp blow with a hammer and drive it in a trifle, so as to break the wood fibers around the metal, and a nail can be withdrawn with only a little force. Iron gate-hinges are frequently driven into a living tree. When one is not in possession of a large and strong claw-bar, bore a hole close to the hinge on the under side, and the hinge can be easily crowded down into the hole and withdrawn. When a large nail has been driven head and all beyond the surface of the timber, bore a hole close to the nail and with a nail-set crowd the nail into the hole. When nails have become rusty, they will usually break in two, leaving a portion of the iron in the timber. But strike a rusty nail a sharp blow, and one can sometimes withdraw it with his fingers. In tearing down an old building, if it is desirable to take off the boards or casings without splitting them, place a nail-set on the head of each nail, and with a hammer start it inward about an eighth of an inch. One blow will break the hold of the nail so that most of the nails will come out when the boards are driven off. —*Agriculturist.*

Farm and Garden.

The best blooded stock in the world is in the United States.

The cold cow gives cold comfort to her owner, remember.

Don't compel a pig to be filthy, and then reproach him for it.

Note that browse does not make the best mutton or wool.

Fix household conveniences to facilitate and render easier woman's work.

The scarcity of eggs is largely owing to improper feeding, says a poultry keeper.

Never plow when the soil is so moist that it breaks into hard lumps.

The best remedy for glanders is to kill the diseased horse.

The best fruit grows on the highest, airiest, and sunniest points.

Provide good winter shelter for all classes of domestic animals.

Hurry hurts more than it helps. Train your colt slowly; teach as you train.—*N. Y. Christian Advocate.*

Those who grow window plants should procure a small supply of Spagnum moss. This moss, placed on the soil of the pot, will check evaporation and save some time and trouble in watering. Moss from the woods will do, but should first be scalded in hot water, or a crop of ugly and hurtful maggots may be the result.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch St.

MAUD, LOCKSLEY HALL AND OTHER POEMS. By Alfred Lord Tennyson, Poet-Laureate. Vignette edition, with 97 new illustrations by Charles Howard Johnson, and three by Frederick J. Boston. New York: Frederick A. Stokes Co. $1.50.

The admirers of Tennyson will find in this beautiful volume a collection of his choicest poems. The illustrations are beautiful and with the chaste cover that adorns it, it forms a handsome volume for the holiday season.

A TREASURY OF FAVORITE POEMS. Edited by Walter Leonard. Vignette edition, with 100 new illustrations by Joseph M. Gleeson. New York: Frederick A. Stokes Co. $1.50.

This may be regarded as a companion volume to the above, as to style of work displayed upon it, in type, paper, press work, illustrations and binding. It contains a collection of poems from a number of the poets of the present and the past. It is also a very suitable book for the gift season.

FOUR LITTLE JAPS. Frederick A. Stokes Co., New York. $1.

This is a large print in colors, suitable for framing. It represents four little Japs, arrayed in the dress common to the Japanese, each with a large parasol. Standing in a row they form an interesting group.

FOUR LITTLE MUSICIANS. New York: Frederick A. Stokes Co. Price 50 cts.

This is a calendar for 1892 by Maud Humphrey—made up of four little folks upon card board, richly colored, represented as playing upon an instrument, and each having the calendar for three months upon it.

FAITHFUL FRIEND'S CALENDAR. New York: Frederick A. Stokes Co. Price $1.00.

This is a perpetual calendar. Upon a card there are three black dogs printed, in the mouth of the one there is made to pass an orange colored ribbon, upon which is printed the figures from 1 to 31, in the middle dog's mouth is a ribbon upon which are the days of the week, and in the mouth of the third dog is another ribbon upon which are the names of the months. These are to be changed as the periods pass. It makes a very attractive and useful calendar.

DRIFT FROM THE SEA. By C. McKnight Smith. New York; Frederick A. Stokes Co. Price $2.50.

This is a companion volume to "Songs of the Sea," issued by the same publishers, noticed last week. It presents a number of poems upon the sea, beautifully illustrated in drawings and water colors hard to equal. The book will be sure to excite the interest of lovers of art. It adds to the publishers' collection of souvenirs for the season.

THE LATHBURY CALENDAR, with twelve fac-similes of water-color designs. By Miss M. A. Lathbury. New York: Frederick A. Stokes Co. 75 cts.

This is a pretty and unique calendar—that comes in a narrow little box. Upon taking hold of a ribbon upon the top the twelve strips upon which the beautiful drawings in colors are strung together by the ribbon—it will be seen that a pretty and useful calendar is formed, which will ornament any parlor or library.

THE JOYFUL STORY. A New Christmas Entertainment for Sunday-schools. By J. B. Herbert. S. Brainerd Sons Co., Chicago, Ills.; Ward & Drummond, New York. 5 cts. each; $4 per 100, per express.

This Service consists of Choruses, Recitations, Responsive exercises, Quartettes and Solos. The words are set to bright and pleasing music. Has cover printed in four colors.

AVERIL. By Rosa Nouchette Carey, author of "Our Bessie," etc. Illustrated. Philadelphia: J. B. Lippincott Company. Price $1.25.

This is another attractive and interesting story for girls by the justly celebrated author, Miss Carey. She faithfully depicts domestic life and presents a moral from which its readers will be benefited.

HINTS AND HELPS on the Sunday-school Lessons for 1892. By Rev. David James Burrell, D.D., and Rev. Joseph Burrell. New York: American Tract Society. Pp. 463. $1.25.

The title above explains the purpose of this volume. It is designed to help teachers and others to understand the International Sunday-school Lessons for 1892.

WHERE MEADOWS MEET THE SEA. A Collection of Sea Songs and Pastoral Lays, with twelve illustrations by F. F. English. Edited by Harrison S. Morris. Philadelphia: J. B. Lippincott Company.

As the preface says, here are gathered some of the sweetest and noblest of the songs of the ocean commingled, as beach with sea, among pictures that are not often to be seen upon the printed page. The artist has performed his part well—giving illustrations that one seldom sees. The publishers have put the volume in a dress as to printing and binding that is the highest of the art. It is a handsome and valuable gift book for the season.

THE FAMILY CHRISTIAN ALMANAC FOR 1892. New York: American Tract Society. Price 10 cts.

For a number of years the American Tract Society has been publishing this Almanac. It contains much to interest and benefit the family. It is fully illustrated.

WISCASSET STORIES. By Eleanor A. Hunter, author of "Talks to Boys," "Talks to Girls," etc. New York: American Tract Society. $1.

This volume gives a view of village life. It is sprightly and interesting. The author keeps up her reputation fully in it as knowing how to write for the young and give them many valuable lessons.

OUR LITTLE ONES. The Russell Publishing Company, Boston, Mass. $1.50 a year.

The December number of this magazine for the little ones abounds in short stories, pretty pictures, that cannot help but amuse and instruct those for whom it is intended.

WIDE AWAKE. Christmas number for December is very attractive. It must prove to be full of interest to the young reader. Its one hundred pages contain stories and illustrations that are timely and appropriate.

Wide Awake is $2.40 a year; 20 cents a number. D. Lothrop Company, Publishers, Boston, Mass.

Marriages.

At the home of the bride's mother, at Kutztown, Pa., November 10th, 1891, by Rev. Robert O Boyle, Mr. Zacharian M. Merkel to Miss Kate E. Michael, both of Kutztown.

On the 4th of September, 1891, by Rev. C. R. Dieffenbacher, Henry Biehl, Esq., of Butler, Pa., to Miss Joanna Naly, of Greensburg, Pa.

Deaths.

Obituaries to be inserted free of charge must contain only *two hundred* words, and all words above that number, verses of poetry and resolutions, will be charged for at the rate of *one cent* a word. Money must accompany obituary to insure insertion. Memoirs of ministers, their wives, and of prominent laymen are exempt from this rule.

DIED.—Near Emmitsburg, Md., October 23, of membranous croup, Alice, youngest daughter of J. S. and Leathy A. Motter, aged 4 years, 9 months and 5 days.

"Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

DIED.—Departed this life, Elder John S. Dohner, of Jonestown, Lebanon Co., Pa., aged 73 years, 4 months and 1 day.

Death came suddenly and unexpectedly to this father of his congregation. While at work in the garden he complained of a pressure over his heart. Thinking to rest himself he sat down in his rocker, where in a few moments he expired in the arms of his sorrowing wife.

Though his end came upon him like a "thief in the night," he had led a watchful and prayerful life. He had been occupied until his Lord came in the capacity of a steward in his church.

In adult years, with his companion, he united with the Reformed church by confirmation after a period of instruction in the saving truths of the Gospel.

As a servant of Christ's church he lived an exemplary life, preferring the welfare of his congregation above the honor his fellow members at stated times conferred upon him.

In the privacy of his home he led a pious life of prayer. The evening before his death, complaining of great indisposition, his wife suggested that they rise in the evening prayer; his answer was, "No, I think I can kneel." During this prayer, as was his custom, he remembered every one of his children and their distant homes, but that evening more earnestly rose his offering from the family altar in their behalf.

Elder Dohner left, in his departure, the life and faith of a good and faithful servant and the hope that he entered into the rest that awaiteth the people of God.

W.

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Miscellaneous.

For Reformed Church Messenger.

REOPENING OF ZWINGLI CHURCH, HARRISBURG, PA.

Sunday, November 29th, was a day of rejoicing for the pastor and congregation of the Zwingli Reformed church. The church building, which is a good brick structure, has for years been in need of repairs, and to this work Pastor Graeff diligently set himself shortly after the meeting of Classis. At that meeting he received the assurance of his brethren that he would be supported in his efforts to build up the congregation, and since his work was no longer looked upon as an experiment he addressed himself to the renovation of the building. He was backed in his efforts by his members who, though fearful, were yet encouraged by their pastor, and stimulated by the felt need that something had to be done. The pastor's vacation was spent upon the streets of Harrisburg with subscription book in hand, and only he and a few friends know the many weary steps that were taken before he could feel encouraged to announce that the work of repair would begin.

On Sunday, the 29th, the second anniversary of his pastorate, Dr. Graeff had the satisfaction of formally reopening the church for Divine worship.

At the morning service the congregation at Steelton, their pastor and choir, were present, the latter having charge of the music. The address in German was delivered by Dr. Graeff, and that in English, which the papers state was an eloquent sermon on the beauty and attractiveness of God's house, was delivered by Rev. M. H. Sangree.

The congregations of the Second and Salem churches were present at the evening service, the choir of the latter having charge of the music.

An earnest address was delivered by Pastor Hartman on the subject "Ye are God's House." He was followed by the writer and by Dr. Graeff.

The cost of the improvements to the building was fully covered before its re-opening and, including the cost of such furniture, etc., as were donated, would net $1100, more or less.

The exterior and interior of the edifice has been repainted, a stone step has been laid at the door, and the vestibule has been covered with good matting. Ten stained-glass windows, two in front and eight in the main room, all of which are protected by screens, add greatly to the beauty of the building. Of these windows two are the gift of Mrs. George B. Kelker, in memory of her deceased father and brother, David Dickel and Alfred D. Dickel; a third in memory of Stephen Kohler and wife, is a gift of their children. The Ladies' Aid Society presented a handsome carpet and three pulpit chairs. The pulpit, lecturn, communion table and chancel chairs were given by Geo. B. Kelker, in memory of his father, Immanuel Kelker. The Bible is the gift of Mrs. Draucker's Sunday-school class, and the collection plates that of Geo. B. Mc. Draucker.

The chancel and pulpit furniture are of walnut, the pews of ash. A chandelier and new gas fixtures complete the improvements.

It will be highly gratifying to those who are acquainted with the struggles of this congregation to hear of these improvements. Surely the pious labors of former pastors have not been in vain, and as the present pastor reflects upon the seemingly hopeless condition of the charge two years since and sees the result of his faithful work, like Paul of old he can "thank God and take courage."

E. N. K.

For Reformed Church Messenger.

THEOLOGICAL SEMINARY ENDOWMENT CONVENTION, PITTSBURGH SYNOD.

A convention in the interest of the Theological Seminary was held in St. Paul's and St. Luke's congregations of the Pleasant Unity charge, Rev. E. H. Dieffenbacher, pastor, on the 21st and 22d of November. Revs. Ferner, Hartzell, C. R. Dieffenbacher and Elder W. R. Barnhart were present, all of whom delivered interesting and spirited addresses upon various phases of the subject in hand. The pastor also entered into hearty co-operation. It was greatly to be regretted that on the two days of the convention, a so-called ridge storm of wind and rain raged continuously, so that but few of the people could be present. Nevertheless speeches were made as if the churches were crowded, and some canvassing was done resulting in four $100 subscriptions and lesser amounts, making in all $555. It was concluded to hold another convention in these two congregations at some future time, when it is expected that the subscription will be raised to $1000. The committee of Westmoreland Classis feels that the object of these conventions will not be attained unless *subscriptions* are obtained, and that these will be given when the people are properly informed.

D.

For Reformed Church Messenger.

IN MEMORIAM.

Entered into rest, in Easton, Pa., October 28, 1891, Mrs. Anna M. Eyerman, in the 71st year of her age.

Mrs. Eyerman was a life-long member of Third Street Reformed church, Easton, having been baptized in infancy by "old Father Pomp," as he is still familiarly and affectionately called, and confirmed by his English colleague in the pastorate of the congregation, the late Rev. Dr. Bernard C. Wolff.

Mrs. Eyerman was one of the most devoted members of the church, taking a profound and active interest in all that pertained to its welfare during all her long life. She loved her church—her own particular congregation—her own denomination—the Church of Christ throughout the world. And as it was in her power (for she was a person of considerable wealth) she gave most liberally to all benevolent objects. Indeed, we have known but few persons as greatly possessed by a noble enthusiasm for benevolence, a distinguishing feature which it would seem she shared in common with her mother and her husband, both of whom have long preceded her to a blessed reward. She gave to the poor without distinction of creed or nationality. No poor person went from her door empty handed, and a path led from many a poor man's house to her door for miles around. She gave to hospitals and homes, to colleges and seminaries, to missionary enterprises at home and abroad, to poor ministers in our church, and in all other churches, in short to all benevolent and charitable objects until, as she frequently said to the writer, she "had given away more than her income for this year." And her charity was bestowed in such a way, so quietly, unobtrusively and with such charming, womanly modesty as was most affecting to behold. For many years past the generous hand of this most benevolent lady has been in every benevolent enterprise in the Reformed church. She read the church papers and knew the needs of the church and gave of her own free will, and most liberally. You did not need, often, to ask her—and if you did ask, she never could say No.

Indeed, benevolence had in her later life long since become almost a controlling passion with her. Unless she could give, she seemed not to be happy; and if, for some reason or other, as when she feared imposition by unworthy solicitations—and she was often imposed on—she was for a long while afterward distressed for fear she had done wrong. She obeyed our Lord's command, "Let not thy left hand know what thy right hand doeth," and was not forgetful of the injunction, "Give to him that asketh of thee, and from him that would borrow of thee, turn not thou away."

Good, benevolent souls like Mrs. Eyerman, who unite in one the ability and the disposition so to give to God's cause and God's poor, and who feel the responsibility of wealth and the blessedness of consecrating it to the cause of the Lord, are comparatively few in the world. One might almost wish they might live alway. But that would not do. Such blessed souls are worthy, after a lifetime of service in God's church here below to go home to a great and blessed reward in "the better and more glorious Church on high."

God was very merciful to this good lady in her last hours. Though for some time past in failing health, and suffering more than many of her friends were aware, yet in the end it was peace. It was her custom for years past to gather some of her friends and acquaintances together for a pleasant evening at her house, a number of such occasions occurring every winter. On the Monday evening before her death she had a number of her lady friends with her at her tea table, though evidently very ill, yet bravely endeavoring to minister to their pleasure. The next morning at six o'clock, a stroke of paralysis, as it were a gentle stroke of God's merciful hand, caused her to fall quietly and peacefully asleep.

In the death of Mrs. Eyerman the Reformed church at large has lost a good friend, as many amongst our ministry can abundantly testify. May God graciously raise up many such noble women to the support of His Church!

She remembered the Church in her will. As some erroneous statements have found currency through the secular papers concerning Mrs. Eyerman's will, it may be well to mention its provisions so far at least as the interests of our Church are concerned.

The Society of Relief, Foreign Missions and Home Missions receive each $50 *annually*.

Bethany Orphans' Home, $5,000.

Grace Reformed church, College Hill, Easton, receives $50 annually.

To her own church (Third Street, Easton) she bequeaths as follows: For the maintenance of the congregation, $250 annually; for the Sunday-school, $50 annually; to pay the interest of the $2500 debt of St. Mark's Reformed church, Easton (carried by Third Street for years past), $150 annually; to the Poor Fund of the congregation, $100 annually; to her pastor, Rev. Dr. H. M. Kieffer, $1000.

By the terms of the will, therefore, the church at large receives, virtually, the income of about $9,000, and Third Street church, Easton, the income of about $11,000—or $20,000 in all.

It is to be further observed that this will was made only eight days before the death of Mrs. Eyerman; but it is understood that by the generosity of the legal heir, Mr. John Eyerman, of Easton, grandson of the deceased, all the charitable provisions of the will will stand.

H. M. K.

SEVENTEENTH ANNIVERSARY OF ST. LUKE'S CHURCH, LANCASTER, PA.

On Sunday evening, 29th ult., St. Luke's Reformed church, Marietta avenue, Rev. Wm. F. Lichliter, pastor, celebrated the seventeenth anniversary of the Sunday-school. This school was organized November 15, 1874, in the middle public school building, on South Mulberry street, under the sanction of St. Stephen's (the College) church, by a committee of the

Continued on Page 13.

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Society of Inquiry of the Theological Seminary, aided by seven ladies, three of them being members of the First church, and the others members of St. Stephen's church. On the first Sunday there were forty-two children present, on the second Sunday fifty-two, and the school continued to grow until it reached about one hundred members. But it could accomplish but little permanent good without an organized church and a church building. Accordingly in 1878, Rev. J. F. Wiant, who was then residing in the city, was placed in charge of the interest, and in February, 1879, a church was organized with eight members. In the same year by the contributions of the friends of the interest, the church building on Marietta avenue was erected, and the congregation and school in February, 1880, entered this new church. In 1888 the church was enlarged to provide for the Sunday-school and special services; and to day this building is none too large to meet the needs of the school.

These facts were stated at the service on last evening. The service itself was the usual service with the anthem and collects for Advent. After the singing of the hymn, "Hail Thou Long Expected Jesus," the pastor made the annual report. This showed 421 scholars, 26 teachers, and 5 officers enrolled at the present time. The offerings at the regular service of the school amounted to $193 47; at the special festival services, to $39.10; for the matting fund, $33 35; and the money barrel offering presented at the last anniversary services, to $108.32; making the total offerings for the year, $374.24. In the primary department, after deducting losses by transfer to the intermediate department and from other causes, there was still a net gain of 26; in the intermediate department through transfers to the Bible classes there was a loss of 21; and in the Bible classes a net gain of 20. The pastor stated the fact, as matter of congratulation, that the school has now what it has never before had, a Bible class of young men, who have grown up in the church. This class numbers 24.

After the singing of a hymn, an address was delivered by Rev. Prof. J. C. Bowman. Prof. Bowman had been associated with the pastor of the church seventeen years ago, when they were students, in the organization of the school. And from this fact his address was specially interesting and encouraging.

The Sunday-school has two rolls of honor. On the first is placed the names of the scholars present on every Sunday, and on the second the names of those present every Sunday but one. On the first roll there were twenty-two, and on the second three.

The offering at this service was for Home Missions. At the same time the members of the school presented their money-barrel offerings, which they had been gathering during the year, and it was a specially interesting part of the service to see the officers receiving, and the pastor placing on the altar, these money-barrels representing the savings, earnings and gatherings of those who presented them.

After singing the hymn, "All Hail the Power of Jesus' Name," this very interesting and encouraging anniversary service closed. After the close of the service the pastor presented, to these entitled to receive them, the beautiful roll of honor certificates. The altar was beautifully decorated with chrysanthemums for this service, and the service was well attended.—*Lancaster Examiner.*

For Reformed Church Messenger.

A FEW WORDS IN REPLY TO C. C.'S "PLAIN TALK ABOUT THE NEW HYMNAL."

Doubtless not a few readers of the Church papers were a few weeks ago as much surprised as the writer to hear our good brother, C. C., discourse, through several columns of *The Christian World*, which it copied from another paper, after the following fashion:

"It appears from reports that the new hymnal has received the necessary approval from the classes to make it a valid ordinance of the Reformed church. Doubtless many persons, like the writer, will wonder why such hymns of genuine worth, like Dr. Harbaugh's on the infant martyrs of Bethlehem or Dr. Higbee's on the miracle at Cana, should have been excluded by the committee and many others admitted that lack poetic rhythm and the true essence of Christian devotion. So also it is a matter of surprise that Reformed authors, and especially Louisa Henrietta, of Brandenberg, in whose veins flowed the mingled blood of Coligny and William of Orange, and who, in a remarkable degree, represented the martyr faith and undaunted heroism of the Reformed churches of France, Holland and Germany, that such an historic Reformed personage should not have received credit for hymns like her immortal 'Jesus, meine Zuversicht,' 'Jesus lives and so shall I,' even when inserted in the hymnal. Instead of this, we have all credit given to some English translators and no mention of original Reformed composers whose names should be cherished by the Reformed people in all lands and in all ages. A Reformed hymnal should do full justice to Reformed hymnologists at home and abroad, especially when room is made for such outside material of inferior worth and questionable value.

"This was doubtless an unintentional oversight on the part of the committee, which will be rectified in future editions now that attention has been called to it," etc.

The impression left upon the mind of the reader by all this is, that the new hymnal has quite ignored the claims of the eminent Reformed hymnologists named above, leaving them entirely out in the cold—an impression which it needs but a few moments' careful inspection of the Index of Authors to dissipate. The hymns of both Dr. Harbaugh and Dr. Higbee have been given a place in the collection. That not all the hymns of their composition have been selected seems to be the good brother's chief ground of complaint. He does not agree with the committee concerning the omission of only one hymn by each of these authors respectively—but, then, perhaps in this matter the committee does not agree with him? In the preparation of this book somebody had necessarily to decide what hymns should be admitted and what excluded, and it so happened that the hymnal committee had to decide. He quarrels with their decision, which he has a perfect right certainly to do. Quite likely if this good brother had made the selection, somebody else would, in terms perhaps equally forcible, if less severe, have complained of *his* taste, and he would have discovered—we trust not to his surprise—how very far one's own particular and individual judgment in such matters is from being a standard of universal acceptance. It is simply impossible to make any collection of hymns to suit everybody; and in matters of taste, here as everywhere, it is useless to argue.

We trust, however, we may be pardoned for reminding the brother that literary accuracy as well as taste is required in works of this kind; and that, had the committee been so careless as to do the very thing he blames them for not having done, they should have exposed themselves to a far more serious charge than that he now prefers, viz., the theft of a literary composition from one author to whom it justly belongs, in order to give it to another who has no manner of right to it.

The committee has, doubtless, in common with all other mortals in similar undertakings, committed some sins in the course of its long and arduous labors, but it has at least sincerely endeavored, to the best of its ability, to obey the commandment, "Thou shalt not steal." Mistakes may have been made in the matter of the authorship of some of the hymns; if so, they are almost exclusively due to the generally recognized authorities on hymnology whom the committee consulted and followed—but the supposed mistake which the brother makes such a great flourish of trumpets over, is no mistake at all.

Why, look at it. He tells us that Louisa Henrietta, of Brandenburg, wrote the hymn, "Jesus, meine Zuversicht." Very well—so far good. The worthy Electress did write that hymn in 1649. Next, he goes on to say that the English translation of this hymn is "Jesus lives and so shall I," and that under this form the hymn of the esteemed Electress is in the new hymnal, but that the credit for it has been wrongfully withholden from her, and given to some man by the name of Gellert. All wrong, Brother C. C.—entirely wrong!

"Jesus lives and so shall I" is, indeed, in the new hymnal, only it is *not* the translation of "Jesus, meine Zuversicht," and was *not* written by Louisa Henrietta, Electress of Brandenburg.

The most generally accepted translation of "Jesus, meine Zuversicht" is "Jesus, my Redeemer, lives," and was made by Miss Winkworth in 1855, though other translations have also been made.

"Jesus lives and so shall I," is a different hymn altogether, being a translation of "Jesus lebt, mit Ihm auch ich," and is by all the eminent authorities on hymnology within our reach (the Eastern Hymn Book, which our good brother so greatly prefers, among the rest), accredited to C. F. Gellert, 1757, and has therefore properly been so assigned in the new hymnal. To this author it has been assigned for the very good reason that he wrote it. Louisa Henrietta had nothing to do with it.

We know not what kind of an "Hymnological Apparatus Criticus" our worthy brother may have access to—it must be somewhat different from any we have been privileged to see. Certainly it would have been a very serious error to have done the very thing which he censures the committee for not having done, viz., to have accredited the hymn, "Jesus lives and so shall I," to an author who had been dead the best part of a hundred years before the hymn in question was written! There seems no good reason why the worthy Electress Louisa Henrietta, "in whose veins flowed the mingled blood of Coligny and William of Orange," and who was the mother of the first of the Prussian Kings besides, should be compelled at this late day to get away with the property of another person.

Perhaps the brother may now go on to complain that "Jesus, my Redeemer, lives," a hymn which *was* written by the eminent Electress, has not been included in the collection, and that her composition does not appear in the hymnal either under this form, as translated by Miss Winkworth, or under another translation of uncertain authorship, given in the Eastern hymn book as "Jesus, my Eternal Trust?"

We do not deem it necessary to consume space in defending the action of the committee in excluding the hymn, *in the translated form.* There are at least three translations extant—"Jesus, my Redeemer, lives," by Miss Winkworth, given in "Lyra Germanica" and in Schaff's "Christ in Song;" a second by an unknown translator (Ezabeth Charles?), "Jesus, my Eternal Trust," published in the Eastern book; and a third, recently made, by Hastings of Boston, and published in "Songs of Pilgrimage." None of these do even approximate justice to the original, and the committee thought well to omit it. And now because, for what seemed to the committee good and sufficient reasons, it has been omitted, the good brother draws the very large conclusion that "original Reformed composers" are not mentioned, and all credit for their work given to obscure English translators. We really do not see what the brother means—unless, having mistaken "Jesus lives and so shall I," as the translation of the hymn in question, he imagined C. F. Gellert to be an English translator and not an original composer? But we give the brother more credit for knowledge of hymnology than is involved in the supposition. Still, we cannot help wondering why the brother should manifest such eager enthusiasm for the work of Louisa Henrietta, and so hotly blame the committee for omitting her work, when it would seem, by his own statement, that he has so little familiarity with her immortal hymn as not to know the first line of it, and to take another and entirely different hymn by another author instead of it? Perhaps the good brother does not very often sing this immortal hymn of the worthy Louisa Henrietta, and will not therefore miss it so very much in the new hymnal, after all?

In the light of the above we presume the reader will receive with some degree of allowance the surprising statement that, instead of accrediting the work of C. F. Gellert to the Electress Louisa Henrietta, "the hymnal gives all credit to some English translators and no mention of original Reformed composers," as well as the expressed hope that such supposed errors will be corrected in future editions—"now that attention has been called to them." There is no objection to the correction of errors, but not just of this kind. This is not the first time *supposed* errors have been pointed out in the hymnal by writers for the church papers. Had the critics only put on their glasses and looked more carefully into matters, they had seen that it was themselves perhaps that were in error. We are fain to believe that our good brother, C. C., has written out of an honest and good heart, and with characteristic zeal, and not in a captious, censorious spirit, but in his eager haste to correct supposed errors in a book he confessedly does not like, he has simply himself fallen into the ditch.

The brother furthermore complains at great length that the hymnal is bound up with the Order of Worship, and maintains that there is no Synodical authority for binding the hymnal with any other book than the Directory, and by implication blames the committee for this too.

Now, let the good brother just bear in mind two things—First, that the hymnal committee has had nothing whatever to do with the binding of the hymnal with either the Order of Worship or the Directory. The committe was appointed to prepare and publish a hymnal. Beyond this the committee could not go, and has not gone. It has had no authority to give for the publication of any liturgy—and has given none.

Then, let the brother remember that there is no Synodical authority for the binding even of the Directory with the hymnal. On that point the General Synod never took any action; and if any one is to receive blame, it is not the committee—perhaps no one so much as the General Synod itself, for failing to complete its action concerning the publication of the hymnal by directing the method and manner of its publication, whether with or without the Directory, or with or without any other liturgy.

The brother tells us that at the General Synod at Baltimore he talked in favor of the preparation of a hymnal and its publication under one cover with the Directory. All very good; *only*, the General Synod never did so direct. Had there been specific directions, the committee would have been only too happy to obey them, as it has endeavored to obey all the directions of the Synod, to the very letter; but it is simply the very lack of such specific action of which the brother should now complain—that the Synod at Baltimore allowed him to talk, but did not act on his wise suggestion. One is so apt to think that because *he* advocated a particular course of action, therefore the action should have certainly been taken, that one must occasionally refresh his memory by consulting the published minutes.

It may be that as a matter of seeming propriety there should be no objection to the publication of the Hymnal and the Directory together; but, apart from the fact (which we repeat) that there is no explicit Synodical authority for such a procedure, is the further fact that the General Synod has no organ, if we may so say, for such a publication. It has no committee authorized to issue such a book. On the contrary, its publication affairs are in such lamentable confusion that one committee has charge of the publication of the Directory, while another entirely different committee has charge of the publication of the Hymnal, and neither has any control whatever over the publication of the other—a state of affairs which should claim the careful consideration of the next General Synod. The brother's broad declaration that "the Directory of Worship is the only liturgical service that has a right to be incorporated with the new hymnal," strikes us as not being, in one most important sense, in accordance with the facts in the case.

H. M. K.

Easton, Pa.

Church News.

☞Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

PENNSYLVANIA.

Plum Creek Charge.—Rev. W. D. Lefevre. Eighteen members were added to the charge—sixteen by confirmation and two by certificate. Communion collection for classical apportionment $55.33. The new Hymnal has been adopted by the charge.

Lehighton.—Rev. Abraham Bartholomew. The fall communions of the Mahoning charge were brought to a close on Sunday, November 22. Services were well attended. Forty four were admitted to full church membership by confirmation at Zion's Reformed church, West

Penn, and fourteen at Ben Salem's Reformed church, East Penn. Collections for classical apportionments, missions and Bethany Orphans' Home were as follows: St. John's, $8.63; Pennsville, $6.79; Zion's, $26.60; St. Peter's, 6.22; Ben Salem's, $18.43; amounting in all to $66.67.

Jonestown.—Swatara Charge, Rev. J. A. Wickert. Harvest home and communion services were celebrated in the four congregations of this charge this fall. The attendance at the communion was full, and proved to be a season of spiritual edification. In the Walmer's congregation this was especially the case, where a larger number of guests participated in the Lord's Supper than for many years previous.

The contributions were devoted to Foreign Missions, except in a few instances, to home purposes.

	Harvest Home.	Communion
St. John's, Jonestown,	$14.15	$30.00
Salem's (Walmer's),	5.48	13.00
Zion's,	10.53	12 00
St. Mary's, Shellsville,	7.28	9 00

Total amount, $101.44.

Pleasant Unity Charge.—Three congregations; present membership, 300; Rev. E. H. Dieffenbacher. At the close of the seventh year we cull the following from statements made by the pastor as the result of his seven years' pastorate. Infant baptisms, 141; adult baptisms, 20; confirmations, 104; certificate and renewal, 63; total received, 187. Death of confirmed members, 30; dismissals and erasures, 148; total loss, 178. Officiated at seventy funerals and assisted at many others. Solemnized 24 marriages. Benevolent contributions for the first year, $218.21; seventh year, $395.68; average per year, $288.59. Contributed for congregational expenses for the seven years, $9,084.24. All but four of the young men and six of the young ladies who were married remain within the bounds of the charge.

Carlisle.—Much to our regret the following account of the organ recital that recently took place in the Reformed church at Carlisle, Rev. A. H. Kremer, D.D., pastor, was mislaid and did not turn up till now. Though the time is a little far back, still the occasion was such a propitious and pleasant one that it deserves, at this late date, to be noted in our columns. We gather the items from the *Carlisle Herald* of October 23rd.

The decorations in the church were beyond the chancel and consisted of a pyramid of ferns, palms and flowers, through which could be seen a miniature cross of white immortelles.

At the opening the pews in the spacious auditorium were filled with people who had looked forward to this event with the greatest anticipation. They were not disappointed. The entire programme was a success, and those who took part, Prof. D. D. Wood, the blind organist, of Philadelphia, Mrs. Nellie J. Campbell, R. H. Conlyn, Prof. T. A. Dutton, George Bixler and J. Armstrong, of Carlisle, fairly outdid themselves, rendering the various difficult selections in a manner which elicited the most favorable opinions of the severest local critics.

The new organ was constructed by John Otto, a celebrated builder of these instruments in Baltimore. Its mechanism is perfect and all its attachments show first class workmanship. Its tones are mellow and possess remarkable purity and volume. The Reformed congregation can congratulate themselves upon possessing one of the best church organs in the Cumberland Valley, as well as affording the people of Carlisle and vicinity an excellent musical treat.

Salem (Heller's) Church.—Rev. D. W. Gerhard. A church work convention was held on Saturday afternoon, November 28th. An address by Rev. J. W. Memminger on "System in Church Finances," Rev. Dr. Thos. G. Apple on "The Importance of indoctrinating the people in the Truth," by Rev. Wm. F. Lichliter on "The Life of a Congregation." On Sunday was missionary day. Rev. J. P. Moore preached a missionary sermon in the morning. In the evening both Mr. and Mrs. Moore appeared in Japanese costume and spoke to a large congregation on missionary objects. A liberal collection was taken for foreign missions. Two good days for the congregation. The attendance was large and much interest was manifested.

Pottstown. — Rededication of Zion's Church. Rev. C. S. Wieand, pastor. On Sunday, November 29th, the old Zion's church of this place, erected in 1796, was rededicated, after having been thoroughly renovated and partly refurnished. The whole exterior of the building, brick and woodwork, has been painted, and the interior refrescoed; the front entrance has been lowered and widened; and an addition has been built in the rear to make room for a private entrance to the chancel, a pulpit recess, and a recess for the pipe organ now being constructed.

The changes in the interior consist of two arches, one over the pulpit and the other over the space for the organ; a choir platform to the left of the chancel, surrounded by an ornamental brass rail connected with the chancel rail, and a partial reconstruction of the gallery. The pulpit alcove is circular, with a beautifully arched and decorated ceiling, and contains a fine new pulpit and other pulpit furniture.

An elegant baptismal font and the railing around the choir platform are the gift of Lutheran friends of the congregation, while the new organ now being built for the church, a two manual pipe organ, has been donated by Mr. Harrison Kehl, a member of the congregation.

During the present pastorate of seven years this congregation has twice remodeled its church and erected a new Sunday-school chapel, and one of the members, Elder Reuben Riegner, has built a convenient parsonage on the ground between the church and chapel, while another member has furnished the church with a new organ, as stated. This seems to prove that the congregation is prospering and that the pastor's labors have therefore not been all in vain.

The opening service on the day of rededication was conducted in the German language, and the dedication service was held in English in the evening. Rev. Dr. J. S. Stahr, of Lancaster, Pa., preached the sermon on both occasions. A large congregation was present at the morning service, and in the evening the church was crowded to overflowing. The services were greatly enjoyed by all, and the two very excellent sermons were listened to with the greatest interest.

Norristown.—Church of the Ascension, Rev. S. R Bridenbaugh. At a communion service recently celebrated in this church six persons were added to the membership. The pastor is instructing a catechetical class of fifty-two, a large number of whom will be confirmed at or before the next Easter festival.

A union service by the two Sunday-schools of this congregation was held some weeks since at which the superintendent of each presented a brief report of the past year's work. The results were most encouraging. The main school has oe the roll, including officers, teachers and scholars, 265. The total offerings of the year were $685.03, of which nearly one-half was given to benevolent objects, the remainder being used for the current expenses of the school. The mission school with an enrollment of 125 persons contributed $525.17, a large part of which was devoted to payment of lot for chapel. Elder S. S. Jones is superintendent of the main school and Frank H. Schwenk of the mission school.

Chambersburg. — St. John's Church. Rev. J. B. Shontz. St. John's congregation has begun the erection of a parsonage to contain ten rooms and to have all the modern conveniences, and be of modern architecture. The cost will be between $3,000 and $4,000. This is doing well for a congregation of small and poor membership, coming so soon after the building of the new church which cost over $7,000. Elder Casper Wicke is the prime mover in all these enterprises, and is untiring in his attention to all the interests of the church. The house is to be completed by April 1st, 1892.

Hazleton.—Rev. T. A. Huber has accepted a call to the church at this place, recently vacated by Rev. R. G. Assman.

VIRGINIA.

Mt. Crawford.—Rev. C. B. Heller has accepted a call to the Mount Crawford charge, succeeding Rev. S. N. Callender, D.D.

OHIO.

Robertsville.—Rev. A. Gonser. Communion services were held for the first time in the new church at Malvern, on the 15th ult. Seven were added to the church. Rev. I. S. Hahn assisted the pastor.

Louisville.—Rev. J. J. Leberman, D.D. Communion services were held in this place on the 15th ult. Four were added to the church. During the week previous services were held. Revs. Groh, Bomberger and Dr. Peters rendered assistance. The congregation is prospering and the erection of a larger and more suitable church is earnestly considered.

PERSONAL.

As announced last week, Rev. J. N. Bauman, of Delmont, and Miss Elizabeth Barnhart, of Mt. Pleasant, Westmoreland county, Pa., were married on Thanksgiving Day, November 26th. We have since learned that the ceremony was performed at high noon, at the residence of the bride, by Rev. C. R. Ferner, the pastor, assisted by Rev. S. T. Wagner, brother-in-law of the bride. The occasion was a happy and pleasant one. Many valuable presents were received.

Pastor Ferner also officiated at another marriage on the evening of the same day, Mr. David Fisher, of Mt. Pleasant, to Miss Amanda Kintigh, of Highfield Twp., Westmoreland Co., Pa.

Change of Address.

Rev. F. W. Stump from Redfield to *Artesian, S. Dakota.*

Rev. J. Richards from Lakeside, O., to *Clear Water Harbor, Florida.*

CROUPY SOUNDS

At night, from baby's crib, are distracting to parents who are at a loss for a medicine equal to the emergency. Not so with those who have **Ayer's Cherry Pectoral** in the house. A dose of this medicine affords certain and speedy relief. To cure colds, coughs, sore throat, asthma, bronchitis, hoarseness, and the various disorders of the breathing apparatus, Ayer's Cherry Pectoral has no equal. It soothes the inflamed tissue, promotes expectoration, and in- duces repose. Cap. U. Carley, Brooklyn, N. Y., writes: "I have used Ayer's Cherry Pectoral in my family for thirty years and have always found it the best remedy for croup, to which complaint my children were subject."

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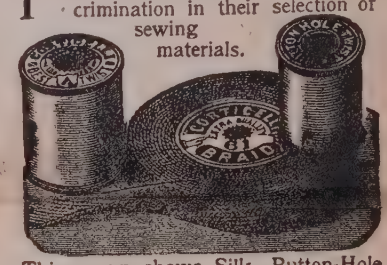
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You can't impose on some people without resistance; others, though quite as sensitive, are slower to protest. The same is true as to some organs of our body. The stomach will promptly resent imposition—the lungs will suffer long in silence. The first fact is disagreeable; the latter dangerous.

Beware of Colds. They are the recruiting officers for the Silent Army. They have an affinity for weak people and their weak parts. But how shall the cold be kept out, or put out? By means of Drs. Starkey & Palen's COMPOUND OXYGEN. No drug. Just enriched and magnetized air. That's all. What keeps you alive, will in an enriched form, make you stronger. Is that reasonable? Yes, because it has done it for thousands, and for twenty-two years.

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120 Sutter St., San Francisco, Cal. 66 Church St., Toronto, Canada.

For Reformed Church Messenger.

WOMAN'S MISSIONARY SOCIETY OF LEBANON CLASSIS.

The Woman's Missionary Society of Lebanon Classis held its semi-annual meeting in St. John's Reformed church, Jonestown, Pa., November 26th. All the officers of this society, and many of the members of the different local societies were present.

The exercises were opened at 9.30 A.M., by the singing of Hymn No. 33, followed by Scripture reading by the president, Miss E. Kilmer, and prayer by Rev. J. A. Wickert. The most important items of business were next transacted. Pledges of the various local societies amounted to $153; five pledges were not redeemed; balance in the treasury, $65.

Resolutions on the death of Mrs. Epler, chairman of the executive committee, were adopted. Resolutions on the loss of the president, Mrs. W. L. Schaeffer, who was called to labor in another field, were adopted.

Miss S. A. Lentz, Mrs. S. J. Seidle, Miss Emma Witmer and Mrs. Geo. W. Stein constitute the executive committee.

This society is young in its work, but has renewed courage and faith in God, to go forward the coming year.

The afternoon was devoted to an interesting programme. The excellent *address of welcome* made by Miss Gertie Lesher, of Jonestown, was responded to by Miss Edith Snavely, of Heilman Dale; *duett*, "Angels," by Mrs. D. Wolf and Miss Maggie Cover, of Myerstown; *recitation*, "Little Elsie," by Miss Clara Krall, of Schaefferstown; *essay*, "The Widow's Mite," by Miss E. V. Kilmer; *duett*, "When I can read my title clear," by Miss Edna Capp and Sallie Miller, of Jonestown; *address*, Geo. W. Stein, followed with remarks by the pastor, Rev. J. A. Wickert, upon "The [illegible] There should not be a family in this Christian land without a Bible, and at least one church paper.

Collections amounted to $5.80. The annual meeting will be held in St. Mark's Reformed chnrch, Lebanon, May, 1892.

MRS. GEO. W. STEIN, Sec.

RESOLUTIONS.

The following action was taken by the Executive Committee of the Woman's Missionary Society of Lebanon Classis, October 8, 1891:

Resolved, That we as delegates to this our executive meeting do all in our power to promote the cause of missions, and commend the work to the members of the church at large.

WHEREAS, The law of change which appears in nature on every hand, has left its impress upon our society in a special manner, Mrs. W. D. Schaeffer, the President of our Society, having removed from the bounds of Lebanon Classis.

Resolved, That we regret the loss of our efficient leader, her wise counsel, and the kind and courteous treatment we received at her hands.

Resolved, That while we regret the necessity which compelled her to leave us and labor in another field, nevertheless we send with her our best wishes for her welfare, our sympathies in her sorrows, and our rejoicings in her joys.

Resolved, To be presented at our semi-annual meeting for adoption.

C. H. STEIN,
M. A. GILROY,
E. C. KRALL,
Committee.

GOOD NEWS
FOR THE MILLIONS OF CONSUMERS OF
Tutt's Pills.

It gives Dr. Tutt pleasure to announce that he is now putting up a

TINY LIVER PILL

which is of exceedingly small size, yet retaining all the virtues of the larger ones. They are guaranteed purely vegetable. Both sizes of these pills are still issued. The exact size of

TUTT'S TINY LIVER PILLS

is shown in the border of this "ad."

RESOLUTIONS.

Resolutions of the Executive Committee of the Woman's Missionary Society of Lebanon Classis on the death of Mrs. H. R. Epler, chairman of the above Committee.

WHEREAS, It has pleased God in His infinite goodness to remove from our midst, to the rest that remaineth for the faithful, our blessed sister and co-worker.

WHEREAS, Not understanding this dispensation of an all-wise providence, yet we bow in humble submission to the will of Him who doeth all things well. Therefore, be it.

Resolved, That as a just tribute of respect to the memory of the deceased who was the founder of one of our missionary societies, an efficient, earnest, and active worker, we acknowledge her worth as that of one who deserves an expression of our sincerest regard and esteem.

Resolved, That we will affectionately cherish the memory of our sister's many Christian virtues, and pray that the sincere faith, and never failing charity which characterized her in every relation of life many be emulated by all who knew her.

Resolved, That we deeply sympathize with the afflicted husband and only son and pray that God may sustain them in this bereavment.

Resolved, That a copy of these resolutions be sent to the family, and Church papers.

Resolved, To be presented to our Semi-annual meeting for adoption.

C. H. STEIN,
M. A. GILROY,
E. C. KRALL,
Committee.

(Church papers please copy.)

NOTICE.

Harbor Missions at New York: 30 State Street.

All those who may expect relatives or friends from Europe to arrive at the port of New York, and those departing from here to Europe should communicate with our Harbor Missionary, Mr. Paul Sommerlatte, No. 30 State Street, New York City, and he will gladly give them all the advice and assistance possible without any charge. The names of the parties expected from Europe and the name of the ship they will arrive in, should be given to the missionary in time, and steerage passengers should be advised to carry the name of the missionary in sight while landing at New York, because the missionary is always present upon the arrival of steerage passengers in the Barge Office, and will take care of those directed to him.

Convenient lodging, good transportation, railroad and steamship tickets, passes, etc., can also be secured through the aid of our missionary. Address,

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New York City, N. Y.

JEWISH SYMBOLISM.

The lectures by Rev. W. H. Walker, D.D., on the subject of "The Tabernacle," which will be delivered in the hall of the American Sunday school Union, 1122 Chestnut Street, Philadelphia, at 3.15 o'clock of the afternoons of December 8, 9, 10 and 11, should receive the active support of every Sunday-school worker and Bible student. Admission is free and entertainment and instruction will be the reward of all who attend.

Dr. Walker is a most entertaining lecturer, and is thoroughly conversant with the subject. A wealth of thought heretofore hidden in Jewish symbolism is open to the attentive listeners to these lectures. Dr. Walker uses his large model of the Tabernacle, and thus illustrates to the eye the information given to the mind. Whenever these lectures have been given they have been received with marked favor, to the delight and profit of all Sunday-school workers, Bible students and Christians generally. The readers of this paper are extended a cordial invitation to be present on one or all the afternoons they can spare the time.

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was where Andrew Carnegie gained his start; forty years ago a poor Scotch boy,—to-day, prince of manufacturers, author and philanthropist. It is from his own experience that he is to write for *The Youth's Companion* on "Habits of Thrift."

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Danger As one wash is sufficient to ruin flannels, great care should be exercised as to the use of the many imitations which are being offered by unscrupulous grocers or peddlers. Pearline is never peddled. 314 James Pyle, N.Y.

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Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

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ISSUED WEEKLY

IN THE INTERESTS OF THE

REFORMED CHURCH IN THE UNITED STATES

BY THE

REFORMED CHURCH PUBLICATION HOUSE,

CHAS. G. FISHER, Proprietor,

Office: 907 Arch Street, Philadelphia, Pa.

(For Terms, see page 11.)

Editorial Notes.

—A copy of the Minutes of the Synod of the Interior for 1891 is upon our table. It is interesting reading matter, since it tells of the progress of our youngest Synod.

—The Minutes of the Synod of Ohio for 1891 have been received. They make a book of over 100 pages, in which is included the proceedings of the Women's Missionary Society of the Synod.

—In the article upon the Church of Hungary in the Almanac for 1892, the number of its communicants is said to be 44,643, which is an error. The number is about 200,000, with about 30,000 adherents.

—The MESSENGER is intended to be a paper mainly for the people. It is not to be a heavy weight, like a Review for professors and pastors. It goes into hundreds of plan families, and finds itself welcome, useful, and at home. It would rather say five words unto edifying, than to speak in very learned unknown tongues, without being understood.

—The *Palatinate Advocate* is the title of a little paper issued under the auspices and in the interests of Palatinate College, Myerstown, Pa. It makes its bow very modestly, and promises to be of good service to the institution of which it is to be the organ. The chief editor is President E. L. Kemp, assisted by members of the Faculty and a representative from each of the two literary societies. The subscription price is 25 cents a year.

—As stated in our last issue, our Publishing House has made a tract of the article, *Why Go to Church?* that was published in the MESSENGER of the 10th inst. It can be had in quantities by pastors, consistories, and others, at low rates, which will be learned by referring to the Publisher's Department. A small investment in the tract will no doubt bring a good return. Let it have a trial.

—A hundred of our best writers, each having in the church paper but one or two articles in a year, if these be adapted to the wants of the people, will do more good, other things being equal, than one or two hundred articles written by any one of the best of them. A polyglott edition is sometimes desirable. And a solo, in repeated succession, cannot take the place of a harmonious chorus.

—The MESSENGER would make an acceptable, appropriate and valuable Christmas gift to a father, mother, son, daughter, friend, or some church member that cannot afford to pay for it. Think of it, reader, and see to whom you may make such a gift. It will be a good investment to you and the receiver. It will be worth more to the latter than anything to adorn the body. It will be food for the immortal soul.

—Those in charge of our Orphans' Homes: Bethany, at Womelsborf, Pa., St. Paul's, at Butler, Pa., and Reformed, at Fort Wayne, Ind., would have the charitable in the Church to remember them, at the Christmas season. Liberal gifts to them will be gratefully received by the children and will greatly encourage the Superintendents and their assistants. A check of one or several hundreds of dollars towards their debt resting upon them or towards their current expenses or contributions of any sums, articles of clothing or donations of things good for the inner man, will not come amiss and greatly help forward the work undertaken by the Church in behalf of the fatherless. Remember these wards of the Church and the homes established for them.

—In the preparations for the Christmas season when gifts are exchanged, many of which are costly and beautiful, it should not be forgotten that there are those around us who can not thus enjoy the season that should bring happiness to the heart of every one. With little of this world's goods to call their own, they have not the joy of giving, and rarely of receiving gifts. Such as they, could be made happy and to enjoy the gift season if remembered by those able to spare and give, either by sending them something to fill up their larder, scanty at best, some warm clothing, or additions to their supply of fuel. A double blessing would follow, and it is the kind of gift-giving of which our Blessed Lord, the Gift of gifts, would most approve. Remember the poor always, but especially at Christmas!

—Through Mrs. L. L. Unger, of this city, a member of the Committee from the Society for Organizing Charity, we are in receipt of the Report of the Associated Committee of Women on Police Matrons. This booklet gives in a nutshell the origin, growth and efficiency of this department of municipal housekeeping. The object is to place women at the police stations to attend to the women and children brought there. The officials of the city from the first seconded and furthered the enterprise. Four were selected in 1888 as an experiment and were supported by contributions and appropriations. At length the State Legislature passed an act to provide for the appointment of a police matron at every stations. The passage of this act was mainly due to the energy of Mrs. Unger. At present there are eleven matrons on duty, one of whom is a member of Heidelberg Reformed church, Miss Mary E. Gilbert, Fifth District. All are filling their positions with fidelity and are the mediums through which much good is done to the poor unfortunate women and children who are brought to the station houses. The different charitable societies in the city cheerfully co-operate with the matrons.

As a mere act of courtesy we admit in this issue the brief reply of C. C. to H. M. K., who, as Chairman of General Synod's Hymnal Committee, wished to reply to some criticisms C. C. made in "Plain Talk about the New Hymnal and Directory of Worship," which was copied from a paper into *The Christian World* of November 19th. To H. M. K. we readily accorded this privilege. Upon the other topic of C. C's. "Plain Talk," he said very little, and this was fully in accord with our own wishes. As said in our issue of the 26th ult., that is regarded by all who love peace and harmony in the Church, as a dead issue. And hence a discussion of it would result in anything but good. The MESSENGER is for the Peace Compact, and holds that those who would have others stand by it should see to it that they themselves are true to it. Surely that compact allows liberty if the General Synod's action at Akron means anything. If one wishes to use the Directory of Worship he should not find fault with his brother if he has a preference for the Order of Worship. To say that the Hymnal Committee should not allow the Hymnal to be bound with the Order of Worship, is giving power to that Committee which does not belong to it, nor do we think it would wish to exercise it. It lies altogether with the publishers of the two books. To even attempt to influence either publisher against furthering such a combination is, we think all right and fair-thinking persons will say, interfering with that which concerns only the publishers and those who wish to use them in that form. The things, about which there are differences, will all adjust themselves in due time, but coercion or restriction, one way or other, will not by any means hasten that day. It is better to pursue the things that make for peace, but peace, and better still, unity, can never be attained when one wishes his brother to be peaceful whilst he himself is so only when it suits him.

—We are in receipt of a copy of a paper on "The Relation of the Ministry to Christian Education," which was recently read before the Presbyterian Ministerial Association of this city, by President Warfield, of Lafayette College, Easton, Pa. It was well received, and made quite an impression upon those who heard it. His views upon education have no uncertain sound, and are antagonistic to the non-Christian teaching that prevails in most of the larger institutions of the country. He maintains that the true end of all education is to enlarge the sphere of Christian usefulness. He sees no advantage in the large colleges and universities, and believes that a student is more likely to become a learned and useful man if educated in a small college than in the great university. And this, he says, is so, for the reason that more attention is paid in the Christian college to the formation of character. He holds that it is the bounden duty of Christians to support the Christian college. If they would do so, these colleges would soon have liberal support, financially and otherwise, and would send forth young men who will adorn the Christian name. Ministers, therefore, should be loyal to the colleges of their own Church. The circulation of this paper should result in an awakening to the true idea of education and the prominence that should be given to Christian education.

Poetry.

WHENCE?

BY E. MURRAY.

Will He come?
He will come.
Whence comes He? From the glowing East,
Most like the sun, the great High Priest,
To call His people to His feast?
JESUS! REDEEMER!

Or comes He from the mystic West,
Mid many islands, warm and blest,
With gold beneath the mountain's crest?
SHEPHERD AND LEADER!

Look! Comes He from the keen, strong North
Where white and cold the snow drifts forth,
And e'en to shine the sun is loth?
SAVIOUR! DELIVERER!

Or comes He through the southland's haze,
Where mid the roses drift the days,
And happy summer for Him stays?
LIGHT! AND UPHOLDER.

Or comes He o'er the rippling sea,
With small, child feet set steadily,
And sweet lips smiling tenderly?
CHRIST THE BELOVED!

Or do His crimson robes sweep down,
From rocky Bozrah's mountain crown,
Earth trembling at His righteous frown?
JUDGE AND REWARDER.

Or does He stand in white and gold,
Beside the temple curtain's fold,
The sacred chalice in His hold?
HIGH PRIEST AND BRIDEGROOM.

Through Advent nights His people wait—
Kneel in the church as hours grow late;
Surely, His step is at the gate!
HEALER AND HELPER!

A Baby on His mother's knee—
Fringed eyelids closed so quietly,
Soft, tiny hands—can this be He?
HOLIEST! HIGHEST!

—*The Living Church.*

Communications.

For Reformed Church Messenger.

A STEP FORWARD.

A step forward! Yes. On Thursday evening, December 3, 1891, the Calvary Reformed church of Scranton, Pa., was organized by the authority of Wyoming Classis. The committee, which has had this interest in hand from the beginning, consists of Revs. D W. Ebbert, of Milton, George S. Sorber, of Watsontown, and F. K. Levan, of Wilkesbarre. The opening services at the organization were conducted by Rev. G. S. Sorber, assisted by the missionary pastor, Rev. A. S. Bromer; the sermon was preached by Rev. F. K. Levan; and the business part was in charge of Rev. D. W. Ebbert. A fairly good audience was present, a constitution was read and adopted, twenty-four persons stepped up and signed their names to it, and then elected elders and deacons, who were to be ordained and installed the following Sunday. Thus, now, the first Reformed congregation has come to Scranton, and we doubt not, it has come to stay.

A step forward we are led to call the organization of this Reformed congregation in Scranton. One year ago, within a day, our committee was in the same city and held service in the same Hall; but what a change has been wrought within that time! Then the committee was engaged in looking up our membership, and at the evening service had about a dozen in attendance. Since that time much work has been done. At the meeting of the Wyoming Classis in Wilkesbarre last May, a definite report of our prospects in Scranton was handed in. The classis committed itself intelligently to the work there. In August the present efficient missionary, Rev. A. Bromer, was sent there by the joint action of the committee and the Superintendent of Missions. He has labored, and has not labored in vain. The audience present now when the committee had risen from the original dozen to fully fifty—a fair-sized room full,—and the half of them ready to put their names down as members of a permanent organization. More than that: among those present and not signing, several more are much inclined to go with the new congregation; and eight or ten persons, who could not be present that evening, have told the pastor that they would enter the organization. We may add that the people, of whom the new congregation consists, made a favorable impression upon the committee as to the likelihood of their succeeding in the work with which in the providence of God they have been intrusted. They seem to be a body of intelligent, earnest men and woman.

A step forward it is to have located a Reformed congregation in this particular city. It is not simply the addition of a congregation to the sum of our congregations. Scranton is a large city —75 to 80,000 inhabitants. That means much. It is made up of populous sections, lying in some cases apart. The first congregation will have to be central; but by and by these several sections will also call for Reformed congregations. It may take time, but the time will surely come. This first congregation is the essential condition to the establishment of the others. For them we can affort to wait awhile. They will come.

But Scranton is also the centre of other towns and cities. Itself and these are all growing in population, wealth and the general interests of civilized society. The Reformed Church will find that work is given it to do in these places more and more. All Lackawanna county is our missionary field. We come somewhat late, but we do not come too late. The doors will probably open faster than we wiil be ready to enter. Mark that. Scranton, however, is the starting-point for that section. Let the Church at large extend liberal help to the establishment of this first congregation, and it will find the task of establishing afterward others comparatively easy. We do not express a theory; it is the condition of things.

A step forward will soon have to be taken in securing a Church home for this new congregation. At present it worships in one of the halls of the Y. M. C. A. building, and is well accommodated in so far as the regular Sunday services are concerned. For extra services, however, special arrangements have to be made every time, and there is no suitable locality for carrying on a Sunday-school. It is evident that a lot of ground will have to be secured at no distant day, and either a temporary building or a chapel erected on it. Let the Reformed Church in the East as a body consider this interest as of concern to it and deserving of its help.

WYOMING.

For Reformed Church Messenger.

THE CHURCH QUESTION.—IV.

The New Testament does not claim to be a book of formal divine rules for the organization and regulation of the Church, but a history of the process of her actual organization during the first and formative period of her development; from which, however, may be inferred the principles which must underlie and control her organization universally.

The Church, in the sense of the Creed, was born on the day of Pentecost, when the Holy Spirit, as the Spirit of Christ, came upon and filled the Apostles and other disciples at Jerusalem. When the Heidelberg Catechism says that the Church is gathered by the Son of God out of the whole human race, from the beginning to the end of the world, this is an expression of the catholicity of the Church in its ideal aspect as the embodiment of all humanity, and is true of its eternal and heavenly state, when the number of the redeemed shall be complete, but does not apply in full to any preceding stage. The statement of the Catechism, moreover, may be understood to imply that the relation between Christ and believers, which forms the essential being of the Church, has its basis and root in the original constitutional relation in which God stands to humanity through the eternal Divine Word; in virtue of which relation the Church is not now a supernatural constitution among men in such sense that its essence is something entirely foreign to the proper essence of humanity; although it must not be supposed that the degree in which this relation is realized in the Christian Church is just the same as that in which it may have been realized before Judaism, or that in which it may now be realized in heathenism. The Church is the *fulness* of Him that filleth all in all.

The Church came to its proper being and manifestation in the world then at the first Christian Pentecost. There existed now a Christian community, bound together and animated by the Spirit of Christ. But it was not yet a very highly organized community, differing in this respect from a merely formal institution, like a temperance society, for example, that springs into being with all the parts of its machinery at once completely defined. There was in this incipient Christian community as yet no distinction between clergy and laity. There was no priesthood mediating between the common members of the Church and Christ, their head. The members were all holy; and so far as their subjective endowments permitted, they were all capable of performing spiritual or religious functions. The office of baptizing and of breaking bread, as well as that of preaching the word, could be performed by any disciple. Paul was baptized by a "certain disciple" at Damascus. Had the writer of the book of Acts laid as much stress upon the idea of *Apostolic succession* as some do now, he would, when reporting that case, have told us Ananias was first qualified to administer baptism by the imposition of Apostolic hands. And during the time when every meal, at least every important meal of the day, was observed as a Holy Supper, it is impossible to suppose that an Apostle, or one delegated by an Apostle, could always be present to consecrate and break the bread. During this early period of the Church the idea of an official or sacramental distinction among believers had no existence, and the question as to how the ministry was to be classified and the Church organized had never yet arisen.

So far as we know, Christ never spoke a word about the organization or polity of the Church. He told His diciples that their behavior and condition should not be like that of the Gentiles, "whose rulers *lord* it over them, and whose great ones exercise authority." "So," He says, "shall it not be among you; but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant." How all this agrees now with the character of "my lord bishop" we will not undertake to say; and we let that pass. But, so far as the New Testament informs us, Christ never gave any directions concerning the classification and ordination of the ministry. It is a mere fancy without a particle of proof or probability, that "the things concerning the kingdom of God" of which He spoke to the disciples after His resurrecti o

(Acts 1 : 3), related to the offices of the ministry, their rights and duties, as they were afterwards to prevail in the Church. For the Church is not identical with the kingdom of God ; and even if it were, there would be no evidence whatever that those solemn discourses had anything to do with its outward organization. That was a matter in regard to which no rules were needed, and which might be left entirely to the future. It was a matter, indeed, which, under the influence of the Spirit of Christ, and under the pressure of circumstances in time to come, would shape itself in such way as to produce the most favorable results.

And this also happened. Gradually, in the progress of ages, not only one, but more than one form of government was developed in the Church. That each of these had in it a certain right, even a *divine* right, in its place and time, we have no disposition to deny, but rather affirm. But this is something different from the notion of a formal divine establishment of a certain polity, and of a certain order of ministerial succession, that is to remain unchangeably the same during all time. If the Spirit of Christ, ever living and abiding in the Church, could in adaptation to the needs of the time, give rise to one system in one age, He could in another age give rise to another system that would be equally divine. The fact that such systems come only through human agency and in consequence of human judgment, does not deprive them of a certain divine character and right ; for the divine will never acts otherwise in the moral world than through human agency. All that we require in order to allow a certain kind of divinity to any system of ecclesiastical polity or to any form of the ministry, is that we believe that the Holy Spirit did not desert the Church after the New Testament was written, to allow Himself to be chained to a certain ministerial caste, but that He dwells fully and freely in the whole Church always and everywhere, but acting always under moral conditions.

The first ministers of the Church, after the ascension of Christ, were the Apostles. Though it is not certain that the evangelical commission was given to the Apostles alone, the probability being that the words were spoken at that meeting of the disciples on a mountain in Galilee, where there were present more than five hundred brethren ; still the Apostles naturally took the lead of the work and service of the ministry in the incipient Christian community. This honor was accorded to them in consequence of their having been with the Lord as His messengers and ministers for several years before His crucifixion ; and by this intercourse with the Master they had also been specially prepared to exercise such important functions in the newly born Church. But still they could only take the lead ; for the number of disciples grew so rapidly that in a very few days the Apostles must have become incapable of ministering to all their spiritual wants, and other servants of the Gospel must speedily have become necessary.

The first formal office that was created in the Apostolic Church was that of the diaconate. The occasion was a murmuring of the Hellenists in the Church at Jerusalem, that their widows were neglected in the daily ministration. The Apostles proposed to remove the cause of complaint by the appointment of seven men whose duties it should be to attend to this service ; and the proposition was approved by the multitude. Doubtless this proposition was an inspiration ; and yet there was nothing extraordinary or miraculous about it. The Apostles did not say that they had received a revelation on the subject. They reflected on the matter ; and their proposition, though doubtless expressing the will of the Lord, was the result of their reflection. They said, "It is not fit that we should forsake the word of God, and serve tables." And their conception of fitness in the case was in accordance with the mind of the Lord ; so that the office thus created had the divine sanction and a certain divine right. We dwell upon this case because we believe it to be typical, in general, of the manner in which offices have arisen in the Church. They must all be supposed to have owed their origin to human reflection and will, and yet at the same time also to be divine in their nature and purpose.

The multitude having chosen seven men of the required character, "set them before the Apostles : and when they had prayed, they laid their hands on them." From the order of these words as they stand in the original (Acts 6 : 6) we might infer that the same parties that chose the seven, also ordained them. From verse 3, however, we conclude that the writer means to say that the Apostles, by the imposition of their own hands, invested those who had been elected by the multitude with the rights and duties of their office. But in any view the office was not created by the simple authority of the Apostles, but grew out of the general community of believers, the Apostles acting merely as organs for conferring upon individuals duties and powers which belonged to the body as a whole.

The laying on of hands was practiced in the Old Testament for various purposes ; for example, to symbolize the devotement of an offering, the bestowment of a blessing, or the investiture of an office. It is in the latter signification that the symbol is used in ordination. The act possesses no magical efficacy and confers no supernatural power ; just as the inauguration of an officer of the State, while it makes him out as an organ, for the discharge of functions belonging to the body politic, doesn't invest him with the wisdom and skill required for the due performance of his duties. The personal effect of the transaction could at most be only moral ; as for example, when Henry V., Falstaff's "sweet Hal," after his accession to the throne, becomes a dignified and sober prince. The men to be chosen for deacons must be "full of the Spirit and of wisdom" before they are chosen. The Spirit is not conferred upon them in their ordination by the hands of the Apostles. St. Paul received his ordination from the Church at Antioch, although not through Apostolic hands. See Acts 13 : 3. But he never referred to this afterwards, or appealed to it as the source of his Apostolic authority, or grace or wisdom.

Later in the Apostolic age other offices arose with less observation and formality than that of the diaconate. Some of these passed away again, either before the close, or shortly after the close of the Apostolic age. In the Epistles of Paul we read of apostles, prophets, evangelists, pastors, teachers, miracle workers, healers, helpers, counsellors, speakers of tongues. See 1 Cor. 12 : 28, and Eph. 4 : 11–13. Some of these offices, or ministries, or whatever they may be called, afterwards ceased, either, because their functions, being no longer required, disappeared from the Church, or because they were merged in the more permanent offices of later times. Some of them, like those of *apostles*, *prophets* and *teachers*, are still mentioned in the *Teaching of the Twelve Apostles*, but are no more heard of afterwards. All this shows how far the Church was from starting on her career in the world with all her organs clearly defined and divinely fixed from the beginning. Her history has been like that of any other organic series, in which new organs or members are produced as they are needed, while others, no longer needed, become obsolete.

In the Acts of the Apostles and in the later Epistles of St. Paul we meet with the terms *presbyter* or *elder* and *bishop*. The other writers of the New Testament speak only of elders, and seem to know nothing of bishops. St. Peter once calls himself a fellow-elder with those whom he exhorts. That in the New Testament the terms *presbyter* (from which comes the English *priest*) and *bishop* denote one and the same office, appears, for example, from the fact that in Acts 20 the Ephesian elders are afterwards called bishops. Compare verses 17 and 28. Compare also to the same effect Tit. 1 : 5 and 7. The same conclusion follows from the fact that in several passages, such as 1 Tim. 3 : 1 and 7, and Phil. 1 : 1, where Church officers are spoken of, only bishops and deacons are named, there being no mention of presbyters. As to the correctness of this view there is now no longer any difference of opinion among Biblical scholars.

There is nothing said in the New Testament as to the origin of the office denoted by these terms. It probably arose quietly, without any remark or discussion. The first time we hear of it, is when we are told that Paul and Barnabas, returning from the first missionary journey, "appointed elders in every church." The office was no doubt borrowed from the Synagogue, which furnished the general pattern for the organization of Christian congregations, when such organization became necessary. Each congregation had a number of officers, who from their age and dignity were called presbyters or elders, and from their functions, especially in Greek-speaking communities, bishops or overseers, and whose duty it was to watch over the members of the flock and to minister to them in word and doctrine. Some of these elders in course of time developed a particular talent for ruling and others for teaching ; and so a distinction arose early between ruling elders and elders laboring in word and doctrine, corresponding probably to the still earlier distinction between pastors and teachers. Further than this the organization of the Church had not advanced at the close of the period covered by the New Testament.

W. R.

(*To be Continued.*)

For the Reformed Church Messenger.

A PLEA FOR MISSIONS.—I.

BY MRS. SUSIE MCKEE SMITH.

In undertaking a project of any kind, establishing a corporation, engaging in any pursuit involving labor and the expenditure of large means ; its reasonableness is a matter of primary importance and first consideration. There is no question before the world to-day of so great consequence as that of missions. It involves capital and labor and as yet returns smaller premiums to the corporation and laborer financially considered than any other pursuit engaging the attention of so great a number of people. In view of this fact do missions pay ?

In Genesis 1st, 28th, we have the first command given by God, and among other things—"Subdue the earth and possess it." In accomplishing God's purpose there has been ample opportuity for the most ardent exertions of the whole human race and there will be until the end of time. Each century has shown advancement over the preceding one and yet, considering the still undeveloped resources each century has made but a single stride forward, while much that has been gained has lapsed into a primitive condition. The library, the laboratory, the museum, the gallery, the studio and every mechanical art has paid its ardent devotions to mother earth and yet she but beckons onward. He who redeems land from its wild state does so in pursuit of the Lord's plan and receives spiritual blessings in proportion as it is accepted from his hand.

On general principles the development of the resources of any country is a benefit. Commerce has the benefit of the transportation of its

products, and the people of every clime have the benefit of the products of every other in proportion to the excess of consumption and the perfected system of transportation. That this is true is evidence by the greed with which civilized nations seize fruitful climes, overpower the weak natives, and the lavish expenditure of large sums upon its exploration and initial cultivation. The high cultivation of any land can be reached only through the civilization of its people, and it has been demonstrated that it can only be done by Christian civilization. This is recognized in every colony under the rule of civilized governments by the protection and encouragment which missions receive. The development of the resources of America has been a marvel—but whatever may be thought of her progress it is due to the character of the people who took possession of the wild lands, reclaimed and formed their government. They were marked by the highest type of Christianity and planted God's banner upon a soil which had no religion.

Turning from our own to that of others, and particularly of heathen lands, we lament the material poverty of the once fruitful climes as well as of those whose resources are still unknown. In many countries where nature yields almost gratuitously her products very little is done to accomplish more than this. In others methods are so primitive and implements so rude as to require a great expenditure of labor and small returns. The vine clad hills of Persia, the plains of Hindoostan, the luxuriant clime of Hindoo-China, the rice fields of Japan and China, to say nothing of Turkish and Arabian possessions give but a small amount of their possible yield. The export trade is, however, considerable, and is chiefly in the hands of foreigners. Men of the world with a keen foresight born of gain readily foresee and desire the higher cultivation of these countries and risk all to place themselves in a position of gain. This mercenary spirit will defeat the very end which they desire. The time is coveted when the luxuries of the orient shall be within easy reach of the common people. This subject engages the attention of the most accomplished stateman, economist and diplomat. As long as any country is in a state of material poverty there is little need of their services in connection with that country. The conditions requiring their services can be effected only by uplifting the people, freeing them from rigid and unjust laws, and giving them the moral and religious influence of the Gospel. Then indeed shall the hills rejoice and the valleys bring forth abundantly.

Since missionaries have entered the foreign field many American implements have through their influence been introduced into Japan, China, India and other foreign lands giving employment to our factories, our countrymen and commerce. While there has been very little return to the Church, there has been a general benefit making the support of missions a matter of importance to the benevolent man of the world. In one season alone $12,000 worth of implements were shipped from New York to one region of Japan where the fields assumed the appearance of an American harvest. Many other instances of like character might be cited, and it will be found the demand for manufactures is largely in proportion to the missionary work done.

To be Continued.

For Reformed Church Messenger.

A TRUMPET CALL.

One of the most urgent and worthy objects of our Reformed Church to-day, without question is, "The Society for the Relief of Ministers and their Widows." It appeals most earnestly to all pastors, elders, deacons, and to all the women of our Church and to the officers, teachers and the children in our many Sabbath-schools, yea to *all* God's people to bear this *good* cause on their hearts, to give a place in their prayers and to sustain it with generous contributions. How true is it that our ministers are poorly supported. That with a large majority, it takes all their income to meet the necessities of mere living, so that they cannot lay up anything for "a rainy day." And when disabilities and old age come upon them, as they *surely* will, how *can* these faithful servants of God, now that they are disabled and infirm, meet the *wants* pressing hard upon them on every side?

What will they do for a home, for food, for clothing for themselves and dependent ones, when they are left out in the cold, without any visible means of support?

Dear brethren in the ministry, dear laymen and sisters and lover of Jesus, we entreat you take this most needy subject home to your hearts. Hear what our worthy Treasurer, Rev. S. S. Miller, says: "The list of annuitants is growing *more rapidly*, than the *ability* of the society. If greater activity and larger contributions are not forthcoming, the appropriations, small as they are, will have to be cut down." Yes! *sadly too small* as they are. Now let us all *awake* to a *sense of* duty and rally to the rescue. It demands immediate attention. Too long, has this noble cause been deferred "for a more convenient season."

Where is the good brother or sister, who will take *the lead* to devise a plan for *enlisting all the members* of our "dear old Church," to greater activities and larger contributions for "our suffering ones?"

Just think how liberal our Government is in pensioning its soldiers. And what other Churches are doing for their disabled and aged ministers, their widows and orphans. They leave us away behind. The Presbyterian Church alone gives every year $50,000 to these disabled ones. This is *double* the amount of our *entire fund* on interest for this great object, viz: $25,000. Our sister Reformed Church in America has a minister's and widow's fund amounting to nearly $138,000. And yet we have almost 300 *more* ministers and *over* 100,000 *more* members than they have.

Is there not some good Reformed brother whom God has blessed with this world's goods, and also with a heart to honor His ministry, and to sympathize with His worthy poor, who will *at once* give a large contribution for this *great* and *needy cause?*

What *nobler memorial* before the Lord could be reared in this *Centennial Year* of the Society, by *any* Reformed member? "For God *so loved* the world, that He gave His only begotten Son." John 3: 16. AMICUS.

Church papers please copy.

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

"As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith."

Please send all *money* contributions direct to the treasurer of the Home, Mr. C. G. Gross, 3716 Haverford Ave., Philadelphia, Pa. All other contributions to Womelsdorf, Berks Co., Pa.

These are the days when our little boys and girls are busy putting up Christmas circulars and envelopes. Already about 15,000 have been sent out. This however represents only some 75 congregations and Sunday-schools. Many others have sent us assurance that the Home would be remembered at Christmas. After such a prosperous year may the Lord incline the hearts of the people towards this work and may the gifts be sufficient to fully pay for the new building and to provide for current expenses.

The boys are now bringing in moss and evergreens for Christmas decorations. Not only do they gather laurel for the Home but also for some of the churches in Reading. It is exhilarating sport on a frosty morning for about a dozen or more of our boys to hitch the sturdy mules to the big farm wagon, jump on and go out on the mountain, shouting and hallooing, to gather the laurel.

The date for the formal opening of Santee Hall has not been set. The Board of Managers and the Ladies' Committee will meet on Thursday, January 7th. At that time final arrangements will be made for furnishing all the rooms and probably also a day appointed for a formal opening. We expect the house to be entirely furnished by that time.

Missions.

For Reformed Church Messenger.

MISSIONARIES—ATTENTION!

The quarter will end with December 31, 1891. The quarterly reports must be forwarded to our address at Lisbon, Iowa, not later than Dec. 28, 1891. This applies to all missionaries under the General Board. If there are any who do not have blanks, let such write out a statement of their work during the quarter as well as give a statement of the general condition of the field. Let these reports be sent in promptly. The action of the Board requires that orders for the quarter's allowance be withheld until the reports are sent in. All are treated exactly alike so far as this matter is concerned. Let this request be heeded. D. S. FOUSE.

Denver, Ind., Dec. 7, 1891.

For Reformed Church Messenger.

FOREIGN MISSIONS.

We earnestly request every minister and member of the Church to give the following *Appeal* a most thoughtful and prayerful perusal, and every pastor to read it from the pulpit to each of his congregations and then as in the sight of God, to adopt such effective measures, as duty solemnly points out. S. N. C.

REV. J. P. MOORE'S APPEAL.

Our Board was compelled to borrow five thousand dollars last year, to meet the obligation of paying the ordinary expenses of the work, as these had been estimated by the mission on the field, and approved by the Executive Committee of the Board. A debt of three thousand five hundred dollars remains to be paid on the new Seminary Building at Sendai.

These two items, with a few other small deficits, amount, in round numbers, to $10,000, the indebtedness of the Board, as mentioned in the circular sent out by the Secretary several months since. This condition of our Foreign Treasury has been, for the last year, a source of great anxiety to the mission on the field and of annoyance and worriment to the Board at home.

Right here the practical question arises, What are we as a Church going to do about it? There are two, and *only two practical* ways of solving the problem.

One is, for the mission on the field to draw in the lines and shorten the stakes, as it concerns our evangelistic and school work, so that its expenses would be decreased by one-third or one-

fourth of the whole amount. In other words, to adopt the policy of curtailing or retrenching. As a member of the mission, and knowing practically, the circumstances in the case, I am fully persuaded that such a policy would be ruinous.

I desire, therefore, to call upon the whole Church, and to say to every individual pastor and member thereof, that a backward step at this time and juncture of our work, means disaster to it. It would disgrace us before the other missions operating in Japan; and also in the eyes of the Japanese Christian workers who are co-operating with us, and who have placed their confidence in the mission and the Church, firmly believing that we as a Church would sustain them in the work which was carefully and prayerfully planned by the mission, in connection with the Japanese evangelists, pastors and teachers, who are so intimately associated with us, and upon whom we are largely dependent for any and all success we have had, or may have in the future. Our mission now has the fullest confidence of these self-sacrificing native workers, which is a most hopeful and encouraging feature. But failure in coming up to our promises and obligations will forfeit for us that confidence and we will lose the best native talent. And as is always the case, what is our loss will be the gain of other missions who merit the confidence and co-operation of the best Japanese Christian workers. Then, too, such curtailment would involve the necessity of giving up preaching points and churches hitherto fostered by us at no small expense, and outlay of money. Only last year we were compelled to give up to the Dutch Mission, a most hopeful and flourishing congregation at Mombetsu on the island of Yezo, because we no longer had the necessary funds in hand to carry it on.

Sapporo, on the same island, where the Union Church thought it important to open up work, and which is in the bounds of Sendai Classis, we gave up, for a similar reason, to the Presbyterian mission. This work, under the care of the former pastor of the Sendai church, the Rev. Mr. Sugeta, is reported as the most successful in all the bounds of the Classis. As will be seen, then, our mission has already lost not a little, and to retreat from our advanced position, as we must, unless the Church comes to our rescue promptly, means not only further loss, but disgrace and ruin, as I understand it.

The other and proper way out of the difficulty, is for the Church to raise the funds necessary to carry on the work in its present shape, and according to its present dimensions.

Can this be *easily* done? The estimates for the salaries of the missionaries and the current expenses of the mission for the fiscal year ending May 31, 1892, is about $18,000. Is the sum of twenty or even twenty-five thousand dollars a year for foreign missions, more than the Church can well raise?

The writer was a pastor for five years, and hence knows of the demands which are made upon congregations for the various benevolent operations and enterprises of the Church. And yet he knows, as do all others who give the matter thought, that if *all* the congregations of our Church would take an interest in, and contribute to our work in Japan, it would require, as one of the members of the Pittsburgh Synod facetiously put it, the enormous sum of fifteen cents per member, annually. And at that rate we would have a small balance left toward paying the present debt.

The amount of $3500 due on the Seminary has been paid to the Japanese contractor of the building. But it has been advanced by Bro. Hoy, and is a burden which, together with the other strain upon him in the way of hard work and anxiety, is weighing him down, and interfering with his health and comfort in a way that is hazardous to his future usefulness as a devoted and self-denying and self-sacrificing missionary of the Church.

Now I would lay this matter upon the heart of the whole Church. I plead with every minister that he bring it before his congregations; with every member, especially with those who are blessed with wealth, that an effort be made to pay the money advanced by Bro. Hoy, *within the next three months;* and to systematically support our work to the extent of, at least, 15 cents a year per member. And as much more as will cover the amount of those members of the Church who cannot be induced to give anything to foreign missions, not even fifteen cents a year. Who will say that the missionaries or the Board are unreasonable in asking such a sum?

There are missionaries of our Church in Japan who, by denying themselves ordinary comforts and by practicing the most rigid economy have given hundreds of dollars for the maintenance of our work. There is no need of such self-denial, there in Japan, nor here at home. I repeat, a *little* given by *each member* of our Church would put our work on a good financial basis, and relieve those who have the control of it of all anxiety.

Oh, when will such inexcusable indifference cease? When will the time come when all the pastors and people will realize what is their duty and privilege in yielding loving and cheerful obedience to the last command of our blessed Lord, when He said, "Go ye into all the world and preach the Gospel to every creature?"

J. P. MOORE.

For Reformed Church Messenger.

MISSIONARY NOTES.

BY REV. A. C. WHITMER, SUPERINTENDENT OF MISSIONS.

IN WHAT CLASSES.

The thirty-six missions under our care are distributed by Classes as follows:

Eastern Synod: East Pennsylvania, 2; Lancaster, 2; East Susquehanna, 1; West Susquehanna, 2; Goshenhoppen, 1; Lehigh, 1; total, 9.

Potomac Synod: Juniata, 1; Portland—Oregon, 5; Maryland, 4; North Carolina, 2; Mercersburg, 1; Carlisle, 1; Virginia, 3; Zion's, 1; total, 18.

Interior Synod: Kansas, 2; Wichita, 2; Iowa, 4; Lincoln, 1; total, 9.

Our Serial.

For Reformed Church Messenger.

THE WONDER-DOCTOR OF DELFT.*

FROM THE GERMAN OF BOSBOOM-COUSSAINT.

BY KATHERINE E. HEYSER.

CHAPTER III.

"GET THEE BEHIND ME, SATAN!"

We must now follow Julian, who had followed the stranger as far as the gate leading toward the Hague. Here stood a farmer's wagon, apparently waiting for them, for, when he saw them, the driver lifted his cap, and as if there were some secret understanding, instantly loosed the horse, which was tied to a tree. The stranger invited Julian to step in, and when he hesitated an instant, said, smiling: "You have promised to dine with me, therefore you must accompany me to the farm-house where the meal is prepared. It is a short half-hour's drive from Delft, is it not, driver?"

"A good half hour," corrected the driver, as he urged the horse forward.

* *Copyrighted by Chas. G. Fisher.*

Julian had no reason for refusing, though the affair was somewhat singular, and the stranger a little officious. A good dinner, such as might be expected at a farm-house, was seldom offered him; he was not afraid of being swindled, for he had nothing to lose; as for personal danger, he had his sword.

When they had taken their places on the board that did duty as a seat, the stranger observed: "My conduct must appear a little singular and suspicious—"

"Certainly," interrupted Julian, "it is very seldom that an entire stranger has made it his business to help me out of a difficulty, and that without any advantage to himself," added he.

"I have not professed to be entirely disinterested."

"I assumed that you were, in order to know how much reason I have for gratitude."

"Let me be candid. In return for my help I desire your assistance in some important matters."

"In what way? You know I have nothing but my sword."

"That is a possession which is not to be despised; a capital which, in your hands, may bring a high rate of interest. A good officer is worth much, in time of war."

"How do you know that I am a good officer? You know nothing at all about me."

"Perhaps I know more than you suppose; I have watched you for some time, and know that you understand how to obtain prompt obedience from your soldiers. How strong is your company—I mean in reality, not on the roll."

"My company? You seem to know this and that about me, so you must know that I have none. I am here with some soldiers, the remnant of a cashiered company. They have joined themselves to me for good luck, and do their best to keep themselves and me alive, in expectation of better days."

"How many men are there?"

"Are you a recruiting officer?"

"Why do you ask that? You see that I am a farmer—"

"I see that you are dressed in farmer's clothes, but I hope that you don't consider me so simple, as to have not perceived immediately that you are quite a different sort of man."

"Immediately," repeated the stranger, smiling, "that certainly does very little credit to my talent for personation."

"Well, not just at the first glance; but as soon as we were out of the crowd, I noticed such a change in your speech, your bearing, your walk, that I had no doubt that you are an officer of rank."

"I will give you the satisfaction of seeing that you have guessed correctly," answered the stranger, lifting his hat and raising the farmer's wig, which was of red hair, and hung down to his eyebrows; the short, brown locks, carefully brushed after the fashion of officers of that day, afforded a proof which was not contradicted by his fine, intelligent features.

"Your name?" demanded Julian quickly.

"Wherefore? You would not recognize it, and I have not asked yours. It will soon appear whether a closer acquaintance will be of mutual advantage: until then it will be all the same to you whether my name is Peter or Paul."

"Then I will call you Captain Peter."

"Very well; but why Peter?"

"It is a common name among Germans, and although you take the trouble to speak Dutch, your dialect betrays the South German."

"Bravo! You have guessed it! I am a Bavarian. You are quick-witted, and I need such people; Lieutenant—what shall I call you?"

"Julian; that is my Christian name."

"Will you not add your family name?" asked the captain, with a searching glance.

"Like yourself, I reserve the right not to mention it until I know whether we can agree."

"A right which I acknowledge. Before I mention the business, I must ask something which may appear unnecessary, if not absolutely impudent."

"Ask what you will, but permit me to be silent if I wish."

"Certainly; I only stipulate that what you do answer shall be the truth, deception would not serve either of us. First of all, I wish to know whether you have any expectation of an early restoration to your own rank?"

"None at all!—Why should I conceal the fact. I could find sufficient assistance and protection in Delft if I had gold, or credit befitting my rank; but I am too proud to appear as a beggar, before those who have known me in better circumstances, or to ask aid from haughty relatives," and Julian looked scornfully at his tattered garments.

"You would far rather gain a purse by your sword!"

"Just so!"

"If that is the state of your affairs, you can scarcely hope for restoration."

Julian nodded assentingly, and replied sighing: "Still less, because things have happened, which only need to be known here, to—to—" He checked himself, coloring deeply.

"To bring you before the court-martial?" asked the captain, looking him in the eye.

"It's not that!" exclaimed Julian quickly, with more of bitterness than confusion.

The captain sighed, it was hard to decide whether from pity for the poor lieutenant, or from a certain satisfaction.

"Every one is not guilty who might be condemned by harsh or partial judges," said he sympathizingly.

"But I was guilty," exclaimed Julian, more candidly than prudently, "at least according to strict military discipline. I was young, hot-tempered, and could not control myself when I was provoked, especially when it concerned my honor,—and—and you are a captain, you know how easily a superior can drive a soldier to what they call insubordination, particularly a man whom he desires to ruin."

"I know that severity and caprice are sometimes exercised under the name of strict discipline; I know there are captains who try their utmost—then, when the explosion comes, the court-martial only considers the deeds, not the causes which produced them."

"That was my case, exactly. My captain was an adventurer of low birth; I could not endure the arrogance of a miserable hypocrite, who could not even write his own name, and owed his rank entirely to chance. So, one day, it happened that, feeling myself insulted, I demanded satisfaction, and challenged him."

"And he accepted the challenge?"

"He declined it, and in such a manner that it made me furious. By kicks and blows I forced him to draw the sword which he had refused to measure with mine; the consequence was that this fight was regarded as murder, for the captain soon sank under his severe wounds. True, I did not spare him, but he had chances enough to protect himself and strike me; would to God he had profited by them, there would be one wretch less in the world!"

"I understand your misery; I suppose all your ill-luck dates from that—"

"Oh, no! it was long before that! But enough, that would lead us too far. You may imagine that the sentence of the court-martial was not light; I escaped an ignominious death only by—"

"By deserting?" asked the captain quickly.

"No, by a pardon, which my mother, my dear mother in her unchangeable love, won for me from the Prince."

"From the Prince? Do you owe your life to Prince Maurice?"

"No, no! Not to him, to his father. It was in '79; I was then twenty-two years of age, I had served as ensign from my fifteenth year, and had every expectation of a brilliant career, if—"

"That unfortunate duel had not interfered?"

"No, my mother's intercession had gained no half pardon; the misstep of my youth did not destroy the hope for a better future. I was banished for a time, and afterward restored to my former rank, but with other colors and in a different province. Grown older and wiser, I knew better how to restrain myself, and, if I had not been a bird of ill-luck, I should soon have been captain.

"It seems to me that you had great luck to escape so easily! Another would certainly have been hung,—but—a great deal will be overlooked in the son of a Knight of the Golden Fleece, will it not?" said the captain, watching him closely.

"Julian colored, but answered with some haste: "I am not the son of a Fleece Knight. True, my father was one of the nobles who signed the Remonstrance, but afterward, he sided with the other party, and I am nothing more to him; he—is nothing to me. He has even taken from me the right to bear his name; he has chosen a son after his own heart, after his likeness; he has thrust him into my place and the outcast has gone forth into the wide world, burdened with his father's curse, which will follow him to all eternity!"

To be Continued.

The Family.

LEAD THOU ME ON.

Thy Word, Thy precious Word alone,
Can lead me on;
By this, until the darksome night is gone,
Lead Thou me on!
Thy Word is light, Thy Word is life and power,
By it O guide me in each trying hour!

'Tis all I have; around no light appears—
O lead me on!
With eyes on Thee, though gazing through my tears,
Lead Thou me on!
The good and best might lead me far astray;
Omniscient Saviour, lead Thou me, I pray!

Whate'er my path, led by Thy Word 'tis good;
O lead me on!
Be my poor heart Thy blessed Word's abode,
Lead Thou me on!
Thy Holy Spirit gives the light to see,
And leads me, by the Word, close following Thee.

Led by aught else, I tread a devious way;
O lead me on!
Speak, Lord, and help me ever to obey;
Lead Thou me on!
My every step shall then be well defined,
And all I do, according to Thy mind.

A. Midlane.

IDOLS OF THE MARKET.

"Good morning, friend Smith," said the new minister, as he stopped in front of the flourishing store of which Wilson Smith was proprietor. It was Monday morning; Mr. Smith was about to enter the store, but paused to grasp the minister heartily by the hand. "I missed you from service, yesterday, and feared you might be detained by illness," continued the pastor.

"I was not ill, but completely tired out by the multitudinous cares of the week; you see, my duties are of a very pressing order, and there is no season of rest from early Monday morning until the ledger is closed late on Saturday evening. Yesterday I took a good rest, and to-day I feel like a new man, ready to combat with the business cares before me. Sunday is a blessed day, sir, created by the Lord for the rest of His creatures, and I heartily appreciate the privileges it affords me."

The young man was about to enter the open store-door, but the new minister laid a detaining hand on his shoulder and said: "What about God's claim on the Sabbath, my friend?"

Wilson Smith looked surprised, and a flush covered his face.

"I am not one to forget His claims, sir. I neither read nor advertise in the Sunday newspapers. With Saturday night I dismiss all the business of the week. If I stay at home from church on the Sabbath, I never hinder other members of my household from attending. You probably noticed that Mrs. Smith and my little son occupied the family pew yesterday."

"So you used all the Lord's time in resting a tired body, worn out by the excessive tolls of the week?"

Wilson Smith's face grew crimson. The hand of the minister was removed from his shoulder, but he stood as one uncertain what to say. "I could not have enjoyed the service," he said, "and so I remained at home."

"My dear friend," the minister answered, "are we not disloyal to God when, with fatigued body and spirits vexed by the business cares of the week, we enter upon the holy Sabbath day? There is need to tremble for the soul's salvation when mere worldly gain becomes more precious to us than the commands of our Lord, who bids us be in the Spirit on His holy day."

"But I freely give to all the needs of the church," said the perplexed man.

"So I find, my friend, but that cannot discharge your duty. The Lord asks more than mere dollars and cents from His professed children. Riches and gain are naught if the soul's salvation be neglected."

"Business is business, and I must attend to its demands," said the merchant.

"And in each business transaction of the week, by God's aid, His holy name may be glorified. When the burning desire is present to glorify Him in each act of ours, how sacred will be even the humblest post of duty. But, my dear friend, we ill-use God's holy day, which He commands us to keep sacred, when we take the Sabbath to rest from the mental strains and business anxieties of the week. When such a course as you are indulging in is pursued, it often ends in utterly disregarding the sacredness of the day, and forgetting the One whom we have solemnly pledged ourselves to serve with heart, soul and strength."

The young man gave the minister's hand a hearty grasp, and without further comment entered the store. Here a driving business was already being carried on, and busy clerks passed swiftly to and fro. Wilson Smith watched the scene a few minutes unobserved, and with conscience quickened by his recent talk.

"Not out at service, yesterday, Dean?" said one clerk to another.

"Too tired," was the laconic answer. "I stayed in bed till ten o'clock, and finished the day out on the lounge."

"Dean," said Wilson Smith, as he paused in front of the clerk a moment later, "I think we need another hand to assist you here."

The clerk's face brightened. "Oh, sir, if I might only have one," he said. "I strive to do my best, but I cannot give the business the attention it demands."

"You shall have an assistant at once," answered the proprietor.

Wilson Smith ceased to remain at home from Sabbath worship to recuperate exhausted strength. On Saturday evening his store was al-

ways closed earlier, in order, he said, that no one might be deprived of the worship of God's holy day, because of the business cares of the week.

Employers who drive themselves or their employees so hard with business on Saturday that they are "too tired" to pay their devotions to God, are cheating both body and soul. How can they expect God's blessing?

"Thine earthly Sabbaths, Lord, we love!
But there's a nobler rest above;
To that our longing souls aspire,
With cheerful hope and strong desire."

—*Christian Intelligencer.*

A DOUBLE UNIT.

Women have been credited for generations with exercising a great moral influence over their husbands. If a man becomes a moral wreck, his downfull is attributed to some lack in his wife; she is too weak to exercise an influence, or so strong as to drive him from home. Always the wise-acres wag their heads, saying, "If his wife were different!"

No one disputes that a wife has great influence over a husband, but is it not true that a husband exerts just as much influence over a wife? If she does not meet the promise of her girlhood, and becomes, instead of a happy, calm, helpful woman, a fretful, uninteresting woman, is it not largely the husband's fault? Is it not the office of love to lead out into a fuller life? If a woman who in girlhood gave promise of intelligence; possessed gifts that were marked, and considered worthy of cultivation; who read, and kept in touch with the times, develops into a woman who hardly knows the name of the President, who cannot make use of the gifts that once gave herself and her friends pleasure, who neither reads nor maintains any social relation—is not the husband in fault for permitting her unrestrained to stunt her mind and soul until middle life finds her either a figure for the display of clothes, or an animated duster and brush, a slave to her household possessions? Degeneracy in either husband or wife is a reflection on the other. "With all my worldly goods I thee endow," means more than material things. The unit of marriage is the purpose of two lives lived in active, not passive, sympathy.

The resistance of evil, the cultivation of good, in the home means the development of those who work for a common end. Weakness may be as fatal as wickedness in its influence, and may require as radical measures to overcome it. Where there is true love there is spiritual ambition; but without this quality the love is of the earth, earthy; a weight instead of wings. The moral responsibility of husband and wife is equal; it is not a question of sex. God gave the commands to man and woman, and endowed them to meet His standards.

The husband who lets a wife drift into a line of life that saps her powers has not fulfilled his duties as a husband; he has not made his love a shield to ward off evil, but a cloak of which he frequently avails himself by way of excuse to his own conscience.—*The Christian Union.*

DIED.

In Laodicea, the Prayer Meeting, aged three years and one month. The health of this meeting was poor most of last year, during which its life was often despaired of. A few anxious friends kept it alive, and at times it would so revive as to encourage them. Discouragement at last prevailed, and the Meeting died from neglect. Not a Christian was present when it died. Over forty were living within a quarter of a mile, and not one was there. Had two been there, its life might have been saved, for "where two or three are gathered together," &c. Two-thirds of the forty might have been there, had they been so disposed; but they were not, and it died.

Youth's Department.

SHOULD YOU GO DOWN TO BABYTOWN.

Should you go down to Babytown
A-journeying some day,
Be sure to buy a language-book
And study on the way;
It's "Shake a day-day, Sugar-plum,
Shake it up and down,"
It's "Pat-a-cake, baker's man,"
All day in Babytown.

Should you go to Babytown
A journeying some day,
Study well your language-book
All along the way;
It's "Five little pink pigs
Trotsin' up and down,
All the teeny, weeny pigs
Off for Market town."

Should you go to Babytown
A-journeying some day,
Smiles and kisses you must give
All along the way;
And it's change, change to creatures strange,
Monkey, bear and clown,
To please the funny little folks,
All day in Babytown.

—*November Wide Awake.*

SHE "DID IT NOT."

Harry Fawcett came out of the dining-room and lingered irresolutely in the hall It was Sunday morning. He had breakfast late, as usual, on that morning. On other days he was at his office before nine.

"A young lawyer," he said, "must look as if he had business, if he means to have any," and Harry, though a rich man, was ambitious to do good work in his profession.

He took out his note book and glanced over his engagements for the day and week; dinners, breakfasts, balls, theater parties. Harry was a favorite in society.

Somehow, to-day, these things bored him. It suddenly flashed on him that his life was poor, and filled with trifles.

"There is some stuff in me fit for better work than this!" he thought as he stood in the hall, hesitating.

There was a picture by Corot in the drawing-room. He looked at it.

"If I could paint something that would last, or write a book! Something that would give thousands of people comfort and happiness when I am gone!" he thought.

On the other wall was a copy of Vibert's picture of the returned missionary priest, showing to his superior his scars given by the savages. Harry's blood warmed. "I, too, could sacrifice myself for a great cause," he said. "But what cause do I care for? There is not a single great purpose or meaning in my life."

He looked out at the sunny street down which the people were hastening to church. He grew grave and thoughtful. He remembered how, when he was a little fellow, his mother took him to church. Her religion had been her life. She had died when he was still a boy.

"Is her faith what I need?" his soul asked, groping in the darkness for something live and real.

His sister was a professedly religious girl. She was very active in church work. But he had never spoken to her of her religion. She was coming now, on her way to church.

She came down the stairs buttoning her gloves. Something in her brother's face startled her. Could Harry be unhappy? If they were more intimate she would ask him what troubled him.

"Going to church, Alice?"

"Yes, of course."

"It counts for a good deal to you, eh? Church, I mean. It is a help—a kind of life, I suppose?"

"There is not much help in Doctor Ray's sermons," she said. "He has no ability. And the soprano has a wretched voice."

He walked on with her out the door. There was a hunger in his soul that must be stayed. Even her jesting tone did not drive him back.

"She has the secret. My mother had it. I might learn it. There, perhaps—in the hymns or prayers—somewhere."

But Alice joked about the hats and gowns of the women as they passed. "If you will come to church you will see such guys!" she exclaimed. "It is a perfect study on costume."

"Thank you. I will not go."

He left her at the corner and sauntered down to the club. That night when they met at dinner he was his usual gay self.

"Are you quite well, Harry?" she asked. "I thought you looked pale and troubled this morning."

"I fell into an anxious mood, and was inclined to take life seriously," he said, somewhat bitterly. "But nobody else does it, and why should I?"

"Your trouble is gone, then?"

"O quite gone!" he said.

She was silent, for in spite of his light tone she felt that he blamed her. What had she done?

She puzzled about it during dinner, but soon afterward forgot it. Harry and she journeyed side by side through life for years. But between them there was a great gulf, and she never tried to cross it. She had lost her opportunity.—*Youth's Companion.*

WORK AWAY.

Jim was a poor little newsboy. He wanted to buy a cake for his little sister because it was her birthday. But if he sold all his papers, he would not have any money to spare; his mother needed it, for she was poor.

"I wish I could raise three cents extra," he said to Will, his little comrade.

"Work away, then," answered Will, and ran off crying his papers.

Jim ran off shouting his also. He sold a good many of them; and when he was tired, Will's words, "Work away," would come back to him, and he would go on again.

It was beginning to grow dark when he went into a horse car. All the people in it had papers or shook their hands at him except one young lady. She looked at the little boy, and bought a paper of him. It cost one cent. She handed him a five-cent piece. Jim was going to give her the change, when she smiled at him and said:

"The rest is for you."

Then he ran to buy the little frosted cake for his sister. Kitty gave him some of it, and as they were eating it he said:

"I wish that lady knew."

And then he thought how glad he was that he had "worked away" instead of giving up.—*Child's Hour.*

Pleasantries.

A blind carpenter took his hammer and saw. A dumb wheelwright picked up a hub and spoke. To which may be added that a deaf farmer drove in his flock and herd.—*Boston Transcript.*

NOTICE.

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THE REFORMED CHURCH MESSENGER,

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THURSDAY, DECEMBER 17, 1891.

THE DOOR WAS SHUT.

We do not think that the doctrine of a future probation is likely to be received by Protestant or Evangelical Christians very generally. Critics, scholars, and theologians here and there may adopt it, but to say the most in its favor, it can claim only a few passages in the Scriptures that seem to support it, whilst there are many others, which to the common mind, at least, directly or indirectly, point in the opposite direction. The Protestant consciousness not only acknowledges the word of God as the only rule of faith, but from the beginning it demanded that nothing was to be accepted as truth unless it was *plainly* taught or revealed in the Scriptures. This was the position of all the Reformers, and of their consistent followers ever since. On this account, we say that a second probation in another world is not likely to become ecumenical among the Protestant ranks. The opposite appears to be taught directly, or indirectly, in so many passages that they cannot fail to arrest the attention of the common mind. We here refer only to one. Thus when the parable of the ten virgins is read in the sanctuary, and we hear the words that the door was shut, the impression is made on the minds of most people at once that, if they do not make good use of their opportunities in this world, there will be no others afforded them to enter into the kingdom in the world to come. The foolish virgins, with no oil in their lamps, doubtless thought that there was another chance for them to obtain admittance to the marriage supper, but after they had gone to purchase oil for their lamps, the *door was shut* and no urgency or entreaty on their part could induce the master of the house to open the door for them to come in. They were left out in the darkness. The lesson taught by the parable, to watch, is based evidently on the truth that men should be prepared to meet their Lord, and that, if they do not do so, they are irretrievably lost when He comes. The fearful truth that the wicked are forever banished from heaven and the presence of God, without the prospect of a second trial or of an appeal to a higher court, is here taught more forcibly and convincingly than it could be by any formal or dogmatic statement. Hence it scarcely needs any large array of passages in its support.

SOMETHING TO THINK ABOUT.

A short time ago Dr. John Hall of New York was shot at three times on Sunday as he was entering his house after leaving his church in broad daylight, with murderous intent, without, however, suffering any harm. A few days afterwards there was an awful explosion of dynamite intended to blow Mr. Russell Sage into atoms as he sat in his office on Broadway in the same city of New York. The verdict of the public generally has been rendered, and the assailants pronounced insane of the order of cranks. Both events were the subjects of a nine days wonder, and they will soon be forgotten, in proportion as other similar or still greater atrocities occur. But before they fade entirely from memory it would be well to stop and think for a few moments. What do they mean? Most persons would say that the assassins were both the victims of a diseased mind or of a depraved moral nature. That is doubtless true, but the question arises whether they were not likewise the victims of a diabolical agency, which hurried them into crimes from which they would have revolted if they had been left to themselves or their own instincts. It looks very much as if this were the case. Demons took possession of diseased persons in the time of Christ even against their own will when they were not specially immoral. Why then may we not suppose that in our day evil spirits take up their abode in the bodies of poor unfortunates? This need not lead to anything superstitious. We know that Satan is walking about seeking whom he may devour, that is, seeking to assimilate them to himself; and we also know that he brings with him into our world many legions of confederates. The persuasion that these latter take up their abodes in the wrecked bodies of human beings would tend to excite our sympathies for these unfortunate creatures. Much has been done for them in our days in homes and asylums, but as facts show, some of them are running at large and are spurned as merely harmless cranks. Too often, however, they turn out to be very far from harmless, as the recent facts in New York shockingly demonstrate. Such persons should be looked after with the tenderest care and solicitude, especially such as manifest even a remote tendency towards self-destruction. We know of more than one case when men of good and respectable standing have been driven to a fatal end by an inward impulse, who if they had been properly attended to and had received help for their bodies from a skilful physician, they would have lived to be a blessing to their friends and society at large.

CHRISTOCENTRIC.

It is interesting and perhaps a little amusing to notice, as appears in the religious press, the fascination, the terms *Christocentric* and *Christological*, seem to have for some people in our theological world. The fact serves to call to our mind, as an illustration, what we once heard in a lecture on the subject of breaking and handling horses The lecturer, amongst other things, took occasion to remark upon what might be called the mental peculiarities of the animal, and with other things he dwelt upon its *inquisitive disposition.* He said that if you will cast a buffalo robe or some other strange object into an enclosure in which a horse is confined, the immediate effect is to greatly frighten him, and he will scamper to the remotest confines of the enclosure. After what looks like a brief meditation and a seeming indifference, he will turn him about and gaze at the object of alarm, and as if by the power of infatuation—a sort of fascinating spell, he will slowly and cautiously approach it, only, however, very soon to wheel about with a snort, and with erect mane and tail dash off again to the place of safety. This, without seeming to have the power to dismiss the matter, he will repeat, each time venturing a little nearer, only, however, to repeat his retreats. At length he will get near enough that with outstretched neck and distended nostrils, he may smell the object, touch it with his nose, and arrive at the horse conclusion, that it won't hurt him, and then he will be content.

When, some twenty-five or more years ago this Christocentric matter was incontinently hurled into the arena of our American theology, some of us can recollect the snorts and stampede of the alarmed theologians. Some of the papers vowed and declared that it was loaded. Others adjudged it a device, if not of the devil, at any rate of the Pope—that it was a theological infernal machine, and that it was an excellent thing to let alone. But they could not let it alone; they were held to it as by a spell. And it has been a matter of amusement, at the same time of gratification, to notice how the horse and buffalo robe affair has been repeated.

Why even our staid cotemporaries, *The Advance* and *The Presbyterian*, have gotten near enough to smell the thing, and touch it with their noses. And, presto, they declare it is not loaded at all—that it is a thing of immaculate innocence. *The Advance*, after examination, assures us that the theology of such divines as Dr. Payson and Dr. Archibald Alexander, was soundly Christocentric. And *The Presbyterian*, certifies us that the system of that corypheus of modern orthodoxy, Dr. Charles Hodge, was Christocentric to the core.

Now we never for one moment doubted that these worthy fathers, now gone to their heavenly rest, emphasized with all their learning, hearts and souls, the great cardinal truth of the Gospel, that "there is none other name under heaven, given among men, whereby we must be saved," than the name of Christ Jesus, but that did not make their *system of theology* Christocentric, and any person who apprehends clearly, what in recent usage is meant by that term, knows that fact full well.

The central principle of their theological system was the same as that of abstract *natural religion*, not of *Christianity*. It was the Divine Sovereignty and not the concrete divine-human person of Christ. Christ for them was a means to an end, not the Alpha and the Omega. He was an absolutely indispensable means, but not the end. We believe, ex animo, with all our soul, in the Divine Sovereignty, but the only revelation we have, or can have of it, is in Him in whom dwelt the fullness of the Godhead. No, our esteemed cotemporaries have not got it yet. They will have to smell at and examine the buffalo robe a while longer, but we are glad that they have found out that it is not a Jesuitical device.

A BLESSING OR A CURSE.

That our country is in a prosperous condition, that Providence smiled upon us in a most signal manner during the past year, and that our prospects for the future are of a highly, encouraging nature, we were all no doubt duly informed on Thanksgiving Day by the press as well as from the pulpits. It now remains to be seen how we intend to improve our opportunities and advantages. Wealth has been poured into the lap of the nation, and apparently the stream is destined to continue to flow for some time to come. How will it be used? Some of it will be hoarded up where it will be of little or no use to any one, no more so than old shoes; much of it will be spent for that which satisfieth not, in sensual or sinful enjoyments; but, as we may hope, much of it will also be devoted to useful purposes, in the Church and in society at large. The latter disposition of our surplus, will not as yet preponderate over all others by any means; but it ought to, and that by far. The traffic in avarice or sinful, extravagant enjoyments ought to be frowned out of countenance as contraband or downright smuggling, without asking for the help of a prohibitory law. All people, good and true, should stand together, and employ the means placed in their hands in the promotion of good and useful objects, such as will benefit society, help the poor, build up the kingdom of God, and extend the religion of Christ, which, as we all know, is pure and undefiled. Thus the overflowing bounties of the past year will

turn out to be an actual blessing, and not a curse, during the coming year. The Lord hath spoken; now let all men, like Christians, respond.

Synodical Editors.

(Elected by the Synods.)

Eastern, ... REV. JONATHAN H. PANNEBECKER.
Pittsburgh, ... " DAVID B. LADY.
Potomac, ... " J. SPANGLER KIEFFER, D. D.

THEOLOGICAL INSTRUCTION IN NORTH CAROLINA.

It would be a mistake to suppose, as the tenor of our last article may possibly have led some of our readers to do, that the writer went on his errand to North Carolina with a light and careless heart. This was far from being the case; it was with a grave sense of responsibility, and not without a certain feeling of depression, that he went to perform the duty which his Synod had imposed upon him and his companions. Was there not cause? Had he not recently been in attendance upon the sessions of the Potomac Synod, and had he not been oppressed, while there, with a painful sense of the scantiness of the means with which the Synod was seeking to do its work? Had he not, along with others, wrestled there, in the world of ecclesiastical affairs, with the problem, with which so many of us are so familiar in the world of domestic affairs, of how to make one dollar do the work of five? Had not his soul been vexed by those dismal "arrearages" and by the disheartening complaints (disheartening none the less because they may have been well grounded) in regard to the "apportionments?" Had he not just been in consultation with a friend who had returned from the West, after having visited some of our leading missions there, and had not the impression been left upon his mind (carrying with it, not condemnation of others, but self-condemnation and humiliation) that the work of our Church, at certain salient points, was not prospering as one would wish to see it prosper? Did he not love his Church, and her institutions of learning, literary and theological, and had he not long been grieving over the apparent dearth of liberality upon a large and commensurate scale in support of these institutions? And was he not now going to visit a portion of the Church, remote, destitute, and very much needing encouragement, assistance and support in its work?

It was, therefore, not with any lightness or elation of spirits, but rather with a sense of anxiety and concern, that we went down to North Carolina; with a sense of anxiety and concern, yet not without a feeling of expectation and hopefulness. The congregations in North Carolina form, as it were, a distant and neglected portion of the plantation of the Reformed Church; a part of the plantation which, however, is well worthy of being looked after, and which is capable, we judge, under proper treatment, of being made to thrive and flourish. We have there a Classis consisting of fifteen ministers, thirty-three congregations, and about three thousand members. There, also, under the care of the North Carolina Classis, is Catawba College, a flourishing institution of learning, whose catalogue for the present year contains the names of 192 students. Our few congregations there have manifested those "staying qualities," which may be said to be characteristic of Reformed congregations in general. The Reformed Church, though it may be slow to come, is equally slow to go; it stays: it holds on; it refuses to be dismissed. These congregations have long persisted and endured, under manifold adverse circumstances and conditions. "There is more of the genuine 'tar heel' in our Reformed people," said Col. McCorkle, "than you will find almost anywhere else in North Carolina;" by which characteristic expression we understood him to refer to their staying and enduring qualities. These people love their Church, and are faithful and loyal to it; they have sought to hold their own; weak, remote, isolated from the great body of the Church to which they belong, they have never ceased to hope for brighter and better days. There has been much toil and self-sacrifice here; good men have lived, labored and died here, in poverty and obscurity. Such toil, self-sacrifice and devotion ought not to have been expended in vain.

It seemed good to the members of the North Carolina Classis and the authorities of Catawba College, considering by what means the welfare of our Church in that region might best be promoted, to send a memorial to the Potomac Synod, at its last meeting, asking for the organization of theological instruction in connection with Catawba College. It seemed to them that this was what the exigencies of the case required. They urged the necessity of raising up pastors for the churches of North Carolina, in North Carolina itself. It was too far and too expensive for their young men to come to the North for their theological training; they found, moreover, that, as a rule, when they sent young men here for that purpose, they remained here,—they did not return. Therefore they desired that some provision might be made whereby theological instruction and training (not such indeed as our oldest institutions furnish, but yet such as might satisfy the immediate and imperative wants of the case) might be given to candidates for the ministry in North Carolina. The Synod recognized the reasonableness of the request, and complied with it so far at least as to appoint a committee to confer with the memorialists in regard to the matter.

This is not the time for the committee to report the result of their conference with the North Carolina Classis and the authorities of Catawba College. It is proper, however, and also sufficient for the time being, to say that the members of these bodies and the members of the committee were entirely of one mind as to the desirableness of the proposed forward movement. The Synod was right in its opinion,—it was a reasonable request. The case seems an urgent one; appearances indicate that a crisis has been reached in the history of our Church in North Carolina, and that a new era, if not about to begin, ought to be about to begin. "This is the only thing," said a member of the Classis to the writer, "that will save our Church in this region." This may not be strictly correct; but it is significant that it seemed to a very thoughtful and earnest man as if the very preservation of what we have in North Carolina depended upon the adoption of some such measure.

The beginning, as all understand, would of necessity be small. Despise not the day of small things. The Synod of the Potomac, with the special co-operation of the Classis of North Carolina, might place and maintain at Newton a teacher of theology, who, receiving assistance from those members of the Faculty of Catawba College who are ministers of the Reformed Church, would be able to impart such theological instruction as would for the time being meet the urgent wants of the case. At a moderate cost, a sufficient number of suitable young men might be prepared on the ground to supply our vacant charges there and to plant and carry forward our Church in adjacent regions. It would be the germ of a Theological Seminary, and might, under God's blessing, be the beginning of a new era for our Church in the South. We believe, also, that such a cause ought to, and perhaps would, appeal in a special manner, to men of means throughout the Church. Having, as a denomination, in the providence of God, a foothold in the South, it is the part of wisdom to maintain our ground there and seek to carry forward our work in that direction, not hesitating to do whatever that work, for the success of it, may justly require.

We commend this subject to the reflection of our own Synod, and of other Synods as well. These people in North Carolina are our brethren; their necessities ought not to be a matter of indifference to us. The Church is one. The members of it "should have the same care one for another; and whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."

J. S. K.

Extract from the Contract between the Publication Board of the Reformed Church in the U. S., and the Proprietor of the Reformed Church Publication House.

"It being distinctly understood and agreed between the parties that the Synods of the United States, Pittsburgh and Potomac in consideration of the terms of this lease agree that they jointly or any one of them will not establish or themselves conduct or have conducted for them a publishing house or houses, nor publish any books or periodicals, nor endorse any periodicals that may be published by any private party or individuals either within or without their respective bounds."---Minutes of Synod, 1888.

THE Quarterly Register of the Alliance of the Reformed Churches for November has appeared. The following are some of its contents:

A temperate article tell of the hardships of the Reformed Churches in Russia. Once they were many hundreds in number, but now less than forty. Their pastors are paid by the State, which in turn controls them with an iron hand, and forbids any growth or enlargement. Their pitiable condition invites prayer on their behalf. Encouraging reports are given from the Synod of the Free Churches of France, and that of the Missionary Church in Belgium. The latter will have a delegation at Toronto next September. A good deal of information is given about "Czech-Dom," or the churches in Bohemia and Moravia, whose history is so touching. So of the Swiss Evangelical Union, which, at a recent meeting, Prof. Orelli, of Basle, President, resolved to join the Alliance. The same is true of the *Bund* of Reformed Churches in Western Germany, which was formed in 1884 of those who refuse to be merged into the State Church of Prussia. There are also reports from the Conventus of the Church in Hungary, the Waldensian Synod, the Old Reformed Church of Bentheim and East Friesland, and the Federal Assembly of Australia. The *Register* prints in full the Plan of Union proposed for the German and Dutch Reformed of this country.

The inside of the cover of the pamphlet gives place and date for the next meetings of all the Synods, Assemblies, Bunds and Unions of the various bodies in Europe, America and Australasia that constitute the Alliance. It is refreshing to glance at the list. There is also a record of the different places on the Continent in which Presbyterian services are held in the English language, provision being thus made for the whole of Central and Southern Europe.

The *Register* performs a needed and useful service in thus reminding the British and American Reformed of their weaker and ofttimes struggling brethren who maintain the faith in trying circumstances. Advices of their condition may well awaken gratitude for our own mercies, and stimulate prayer and effort for those who may describe themselves, as did our fathers, as "Christians under the Cross."—*Christian Intelligencer.*

Poetry.

A CALL FROM THE NEW HOME MISSIONARY CHURCHES.

BY LEW DE WILDE.

Have you heard the missions calling,
  Calling in their sore distress,
Asking you, who are well able,
  To relieve their homelessness?
In the East their favored sisters
  Meet in temples chaste and fair.
Listen to the peal of organ,
  On soft cushions kneel in prayer.
But the new, new mission churches,
  They are sighing grievously!
They are homeless, they are calling:
  "Help us, help us speedily!"

Have you heard our pastors calling?
  Have you never heard them plead?
They are straitened, they are hampered,
  By their churches' crying need.
Their dear brethren in the East land
  Preach and pray in buildings rare,
Where their flocks are safely sheltered,
  And receive the tend'rest care.
But the noble mission pastors,
  They are sighing heavily!
They are churchless, they are calling:
  "Help us, help us speedily!"

Have you heard our children calling,
  Asking for a house of prayer?
They are homeless, they are churchless,
  They our deprivations share.
In the temple, Christ their Saviour
  Early learned His Father's ways;
And, when children, *you* were led there,
  Happily to sing His praise.
But the distant mission children,
  They are longing ardently!
They are churchless, they are calling:
  "Help us, help us speedily!"

Will you hear the missions calling,
  Calling in their sore distress?
Will you answer? Will you help us?
  And in helping richly bless?
In the name of Christ, our Saviour,
  Plead we for our children dear,
Plead we, too, for faithful pastors;
  That fair temples we may rear.
May the needy mission churches
  Soon be singing joyously!
Then, *not* homeless, they'll be saying:
  "God hath blessed us royally!"

—*The Advance.*

Selections.

The intellect of the wise is like glass, it admits the light of heaven and reflects it. —*Hare.*

Those have best learned the meaning of Scripture that have learned how to apply it as a reproof to their own faults and a rule to their practice.

And Heaven is kind to the faithful heart,
  And if we are patient, and brave, and calm,
Our fruits will last though our flowers depart.

—*Miss Mulock.*

Thou art by faith to make up all thy happiness in Him, and in Him only: and He Himself being thine, let Him give thee or take away what He will besides, thou hast enough.—*Romaine.*

God took away the grave of Moses, that the people might have before them, in full and undisturbed relief, the man himself. It is an easier thing to revere the dust than to follow the example.

The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storm, and whose reliance on truth, on virtue, on God, is most unfaltering.

The very soul of prayer is trust in God. Self-trust makes prayer impossible; and though it bring a form, and utter words of worship, it does but burn ill savored boasting in the censer of praise. If mercy were offered to one coming in this mood, he would have no room for it.

Earth is sweet, but heaven is sweeter;
Love complete, but faith completer;
Close beside our wondering ways
Through dark nights and weary days
Stand the angels with bright eyes;
  And the shadow of the Cross
Falls upon and sanctifies
  All our pain and all our loss.

Science and Art.

The wonderful properties of nitrate of soda are just now being strikingly exhibited at the Ohio Agricultural Experiment Station, where wheat is being grown continuously under different methods of fertilizing. Although the nitrate was not applied until the middle of April, yet it has stimulated such a tremendous growth that the plots which have received nitrate in large quantity carry nearly twice as great a weight of vegetation as can be found on those which have had no nitrate.

Those who only know morning-glories and moon flowers as climbing species of convolvulus and ipomœa, will be interested in knowing that one species grows as a tree, in Western Mexico, twenty or thirty feet high, and with a trunk three feet in circumference. It has been described as *Convolvulus macranthus*. The flower is about two inches long, and white, though yellowish below. It was found by Dr. Palmer, last year, very abundant about Alamos, where the Mexicans called it "*Palo santa*."

The mischievous prevalence of locusts in Cyprus is ascribed by Sir Robert Riddulph to the destruction of the forests. By the resultant washing away of the soil the ground became barren, and the locusts at once took possession of it. It is only since the forests were destroyed that this pest has made headway in the manner which has been so notable in modern times. Its great breeding ground is not likely to be ever again covered with forests, and its disappearance will depend on the increase of population and cultivation.

Items of Interest.

It is feared that the lottery forces will overpower the best elements of Louisiana.

Little William Astor, born in New York lately, if he lives, will be heir to $150,000 000.

The Real Estate Board, of Chicago, has decided that the limit of office buildings should be 180 feet, which will admit of 14 stories as a maximum.

Governor Pattison has appointed C. E. Heydrick, Esq., of Venango Co., a Justice of the Supreme Court of Pennsylvania, to succeed the late Judge Clark.

The City Solicitor of Philadelphia has decided that, according to the terms of the will of Stephen Girard, colored boys cannot be admitted in Girard College.

The Japanese government has sent to its minister at Washington an account of the recent earthquake, which states that 6,500 persons were killed, 9,000 injured, and 75,000 houses destroyed.

Very lately fifty-three Free Church of Scotland ministers met in a retreat at one of the best known Scottish Hydropathics, and passed two days almost entirely in prayer. On the second day the number increased to eighty.

The plan to lay a cable from America to Asia by way of the Aleutian Islands and Alaskan route has met with a serious setback in the discovery of an extraordinary depth of water off the north-eastern coast of Japan. So deep is the water there that the sinking of the cable is an impossibility.

The Rev. Wilbur F. Crafts has become the Editor of the *Christian Statesman*, whose office of publication has been changed from Philadelphia to Pittsburgh. The scope of the paper will be extended, and it will become more than ever efficient in advocating reforms which may serve the best interests of the nation.

Lady Henry Somerset, who attracted so much notice at the late Convention of the Woman's Christian Temperance Union in Boston, says *Zion's Herald*, "is the eldest daughter of the Earl and Countess Somers, of Eastnor Castle, Ledbury, in Herefordshire, England, and the wife of Lord Henry Richard Charles Somerset, the second son of the Duke of Beaufort."

The Right Hon. Edward Robert Bulwer-Lytton, Earl of Lytton, and British Embassador to France, died suddenly in Paris November 24th, from heart disease. Baron Lytton was born in England, November 8, 1831. He was the only son of the great novelist and dramatist, Sir Edward Lytton-Bulwer, and achieved a name for himself as a writer under the *nom de plume* of Owen Meredith. He filled numerous diplomatic posts, among them Governor-General of India, 1876–80.

The coming General Synod for the Kingdom of Prussia, while not having any legislative rights, will be an important convention, especially as it will voice the wishes and desires of the churches over against the Government. It is interesting and significant that in the election of delegates the conservative and positive Christians in Berlin gained the victory, though by a small margin, over the liberals and radicals, after an exciting contest, the vote standing 72,800 to 72,000.

Hints and Recipes.

CHOOSING A CARPET.—In choosing a carpet always select one the pattern of which is small, says a receipt book published seventy years ago, for in this case the two webs in which the carpet consists are always much closer interwoven than in carpets where large figures on ample grounds are represented, and consequently the carpet will wear much longer.

Here is a recipe for cleaning delicate laces, which an old lacemaker who has woven many a gossamer web for the great connoisseur and lover of laces, Mme. Modjeska, gave to her pupil and patron: Spread the lace out on paper, cover with calcined magnesia, place another paper over it, and put it away between the leaves of a book for two or three days. Then all it needs is a skillful little shake to scatter the powder and its delicate threads are as fresh and clean as when first woven.—*Boston Budget.*

GOOD FOR THE HEALTH.—A famous doctor says: "Eat a good bowl of mush and milk for your breakfast, and you will not need any medicine. Indian corn contains a large amount of nitrogen, has qualities anticonstipating, and is easily assimilated. It is cheap and has great nutritive properties. A course of Indian meal in the shape of johnny-cake, hoe-cake, corn or pone bread and mush, relieved by copious draughts of pure cow's milk, to which, if inclined to dyspepsia, a little lime water may be added, will make life, now a burden, well worth the living, and you need no other treatment to correct your nervousness, brighten your vision, and give you sweet and peaceful sleep."

Farm and Garden.

One aim in fruit pruning should be to have the fruit grow on large limbs, and not at the extremities of small limbs, where the wind has full sway to snap it off. Judicious pruning will secure this result to a certain extent.

The cutting away of large limbs of fruit trees is murderous work. There would be no occasion for tt in case the trees were properly pruned when small. When large limbs must be cut away the stumps should be coated to protect the exposed wood.

Some farmers are finding out that the continued use of commercial fertilizers, without keeping up the supply of humus, is a losing game. Many cultivators believe they can maintain fertility by the use of fertilizers alone, but their rapidly depleting farms tell them it is not so. Humus is the web and woof of fertility.

HOSPITALS FOR FOWLS.—People who keep many fowls should heed the advice of a poultry keeper, who says that some place should be set apart for the sick birds, and it should be clean, dry and warm. As soon as a bird shows signs of illness, it should be removed from the others, as delay may be dangerous and cause the spread of some contagious disease. A cheap hospital may be made of a flour barrel, which should be in a warm room. Put the sick bird in the barrel until better. It is then protected from cold and draught. If roup breaks out, and the bird does not show signs of recovery in a day or two, it is best to destroy it at once.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch St.

THE LITTLE LADIES. By Helen Milman, author of "Boy." Illustrated by Emily E. Harding. Philadelphia: J. B. Lippincott Co. $1 50.

The authoress of this attractive juvenile made quite a reputation through her story called "Boy," some time ago. She has, however, excelled that in this effort. The "little ladies" in this story are the means of bringing together two lovers—all things turning out to the happiness of all. The beautiful illustrations are appropriate and aid much in making the book decidedly attractive.

THE ORIGIN AND RELIGIOUS CONTENTS OF THE PSALTER. By Thomas Kelly Cheyne. New York: Thomas Whittaker. 1891. Pp. 38 and 515. Price $4.00.

We took up this book with great expectations; we laid it down with a feeling of disappointment; for the outcome is so different from what an acquaintance with the author's previous writings had led us to look for. That in the whole collection of one hundred and fifty Psalms, only one—the eighteenth—should be pre-Exilic, and no less than twenty-seven, Maccabean, is a result as doubtful as it is surprising. It is a result which rests, we think, on questionable hypotheses and inconclusive reasoning. Yet the book is one which the Biblical scholar cannot afford to pass by. It displays marked critical and historical tact, however often misapplied, and is characterized by a wealth of learning that is almost blinding

by its excess of light. Every page will repay the most careful study. This is especially true of the three last lectures, setting forth the religious contents of the Psalter, and of many of the multitudinous notes, some of which, with Appendix II., are of extreme value. To the student who is willing to bestow the necessary time and thought on the book we commend it as one that will prove a rich mine.

MENTAL SUGGESTION. By Dr. J. Ochoromcz, sometime Professor Extraordinarius of Psychology and Natural Philosophy in University of Lemberg. Four double numbers of the *Humboldt Library*. Price $1.20. The Humboldt Publishing Company, 19 Astor Place, New York.

The learned author maintains that Hypnotism and Animal Magnetism, which some hold are one and the same thing, are different from each other. "*Mental* Suggestion" marks it well. Hence the object of the author is to prove that it exists in animal magnetism, though it does not in hypnotism. The student of science will find here something to interest him.

THE CENTURY, Illustrated Monthly Magazine for 1891. The Century Co., New York. In gold cloth, gilt top, $3.00; green cloth, $2.75; half Russia, $4.00. Vol. XLII.

ST. NICHOLAS and Illustrated Magazine for Young Folks for 1891. The Century Co., New York. In two parts. $4.00 for the two; $2.00 for one. Volume XVIII.

We are indebted to the publishers for the bound volumes for 1891—of these two excellent magazines. They are valuable additions to the family library for old and young. Abounding in choice, instructive and entertaining reading matter and beautiful and appropriate illustrations, they cannot help but entertain the readers to their profit. They would make nice gifts at Christmas tide.

THE LADIES' HOME JOURNAL for December, 1891, is full of special things for the ladies. The cover is new and in good taste, printed in deep red upon gray paper. The contents, made up mostly of articles from the pen of women, are varied and interesting. The illustrations add greatly to the value of the Journal. Palmer Cox makes his brownies have a Christmas tree to the delight of the children.

Published at $1.00 a year by the Curtis Publishing Company, 433-435 Arch street, Philadelphia.

TABLE TALK for December comes ladened with a complete list of contents from which the good housewife can gather much valuable information about preparing things for the palate for Christmas. It also gives many good suggestions how to prepare gifts, good things to eat and how to prepare a dinner for Christmas. Mrs. S. T. Rorer and Miss Tillie May Forney are editors.

10 cents a number, $1.00 a year. Table Talk Publishing Co., 1113 Chestnut street Philadelphia, Pa.

LIPPINCOTT'S MAGAZINE for December contains—A Fair Blockade-Breaker, Negro Superstitions, Undefined, Literature in the South since the War, An Antique, A Moccasin among the Hobbys, At a Florist's, The Majesty of the Law—A Talk with Colonel John R. Fellows, On House-Furnishing, With the Wits.

J. B. Lippincott Company, Publishers, Philadelphia. Price 25 cts.

HARPER'S MAGAZINE for December. Analysis of Contents. Frontispiece:—"Ecce Ancilla Domini," The Annunciation, The Christmas Peal, A Maid's Choice, Chartering a Nation, My Cousin the Colonel, Measure for Measure, At La Glorieuse, Mental Telegraphy, Her First Appearance, The Singing Shepherd, A Faded Scapular, A Walk in Tudor London, His Ship, Melchior, A Daughter of Heth, Editorial Departments.

Harper Bros., New York.

THE CENTURY MAGAZINE for December contains—Frontispiece, "The Holy Family," The Christ Child, Raphael, At First, The Shepherds, The Christmas Shadrach, The Midnight Call, The Naulahka, Queen Elizabeth, The Rapture of Hetty, The Appearance of the Angel to the Shepherds, Mozart—After a Hundred Years, Remembrance, The Two Lessons, A Christmas Fantasy, with a Moral, The Annunciation to the Shepherds, The Bowery, The Long Ago, Childhood, Holy Night, The Ocean from Real Life, Science and Immortality, Sympathy, Frost Flowers, The Golden Age of Pastel, The Century's Christmas Pictures, Wulfy: A Waif, An Offertory, The Song of the Brook, Characteristics, Sherman and the San Francisco Vigilantes, Topics of the Time, Open Letters, and In Lighter Vein.

ST. NICHOLAS for December. Contents: Frontispiece, Margery and the Twins at the "Christmas Inn," The Christmas Inn, Christmas Eve, The Admiral's Caravan, The Corner of the Column, The Long Hillside, Tom Paulding, There Was a Man, Strange Corners of our Country, David Cameron's Fairy Godmother, A Complaint, Honors to the Flag, Spelling "Kitten," The Crocodile, Afternoon Tea, The Escape of a Whole Menagerie. The Noah's Ark, Shoe Play, Jack-in-the-Pulpit, The Letter-box, and The Riddle-box.

LITTELL'S LIVING AGE. The number of The Living Age for December 12 contains—The New Leader of the House of Commons, The Baron's Quarry, The Spanish Story of the Armada, conclusion, Charles Stewart Parnell, by Justin McCarthy, The Right Hon. W. H. Smith, On Spurious Works of Art, French and English, Afoot, A Piece of Bread, Poetry.

$8.00 per year. Littell & Co., Boston, are the publishers.

Marriages.

At Tremont Reformed Parsonage, on October 22d, by Rev. W. J. Muir, Mr. Jos. Sieger to Miss Mary E. Focht, both of Tremont.

At Donaldson, October 31st, 1891, by the same, Mr. Geo. L. Buffington to Miss Joanna Otto, both of Hegins, Pa.

At Donaldson, November 2d, by the same, Mr. Albert Tobias to Miss Ida Bressler, both of Donaldson, Pa.

November 26th, in York, Pa., by Rev. I. N. Peightel, Mr. George Leese to Miss Paulena Newman, both of York.

Deaths.

Obituaries to be inserted free of charge must contain only *two hundred* words, and all words above that number, verses of poetry and resolutions, will be charged for at the rate of *one cent* a word. Money must accompany obituary to insure insertion. Memoirs of ministers, their wives, and of prominent laymen are exempt from this rule.

DIED.—At his home, near Gettysburg, Pa., on November 30, 1891, Mr. Michael Deatrick, aged 78 years, 11 months and 14 days.

Elder Michael Deatrick in early life united with Bender's church, and continued a faithful, honored member until death. He belonged to a good Reformed lineage, and always was found true to his church and her general welfare. He leaves with us the memory of a beautiful Christian character, which is more to be desired than gold or rubies. The Lord comfort the surviving widow, sister and children. B. F. B.

DIED.—At Shippensburg, November 30, 1891, Mrs. Laura B. Kepner, in the 25th year of her age.

After a long and lingering illness, this devoted Christian lady was called to her home in heaven. Mrs. Kepner was young in years, but strong in the faith, in the triumphs of which she ascended to the Lord above whom she loved and served wtth all her heart. What a comfort to those who mourn her early departure.

"Rest in peace, thou gentle spirit,
Throned above,
Souls like thine, with God inherit,
Life and love."

D. R. T.

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Miscellaneous.

For Reformed Church Messenger.

FRITZ FLIEDNER'S WORK.

Last Spring Fritz Fliedner attended the meeting of the Evangelical Alliance in Florence, Italy. His visit reminded him of the days of his childhood, in 1850, when his father, the sainted founder of the evangelical deaconesses in Kaiserswerth, prayed with his family for the Madiai people, at that time imprisoned in Florence for their Protestant faith. These martyrs were finally liberated through the intercession of King Friederich Wilhelm IV. of Prussia. A few years later Victor Emanuel captured Florence, and Fritz Fliedner says he remembers very well how his father read this news in his newspaper, and how he exclaimed: "Nun wollen wir aber auch mal dem Papst auf den Leib nicken." And now let us go for the Pope!

And when on a beautiful May-day of 1891 Fritz Fliedner came to Florence, he there found a flourishing Seminary for Italian young ladies, conducted by deaconesses of Kaiserswerth, a real fountain of light, whence for years the light of the Gospel had sent its rays into hundreds of Italian homes!

Fritz Fliedner, by appointment, delivered an address on the hindrances of the Gospel in Spain. He has for many years been the successful leader of a great Protestant mission in Spain—the illustrious son of an illustrious father, and thus he was well prepared to speak on this theme.

As the chief obstacle to the evangelization of Spain he named the inquisition. He said that Protestant people generally knew too little of the inquisition. It is not the imprisonment and the burning of [illegible] and the cruel persecution of fugitives, whereby the men of the inquisition chiefly accomplished their end. Greater harm than by these cruelties was done by their terrible misrepresentations of the most sacred truths in their official publications. Every year an index of forbidden books was published, and who ever should possess them or see them should fail to inform the officers of the fact, was threatened with the "great excommunication." The enumeration of forbidden books began with "Lutheran books, the Koran or any Mohammedan books, the Bible or any forbidden books." In this way the Spaniards were told year after year, by their highest authorities, that the Bible was one of the heretical books. The religious Spaniard believes this firmly to this day. It has become an innate idea.

Another example: Saint Theresa is one of their great saints, and her mystical sayings have often been published and praised beyond merit by Protestants. She founded the order of the barefooted Carmelite Sisters. Soon after, a young girl asked to be admitted to the cloister of the new order. She was examined and admitted. On the next day she was to come for good. When taking her leave for the day she asked the saint: "Mother, shall I bring along my Bible?" "Thy Bible," exclaimed the horrified Saint Theresa, "No, no, you must never, never return. You cannot enter. We are ignorant women, who try to do what we are bidden; we have no use for thee, nor thy Bible." Soon after, the maiden was burnt for heresy, in Toledo.

No wonder that piously disposed people in Spain to this day are filled with a holy horror of the Bible. Nevertheless the spread of Gospel truths is making progress. A few facts may be mentioned to illustrate this. The Sunday-school paper, "El amige de la infancia," is published in 3500 copies, some of which even wander to Mexico, Buenos Ayres, Chili, and of late to Peru. A Protestant college (gymnasium) is sustained in Madrid, for which a new building is being erected. An orphan asylum in Madrid, and one in the Escurial. Some Protestant primary schools. A number of evangelical congregations in Madrid, Barcelona, Reus, Granada, Calatrava, Alenco, Besullo, etc. A Protestant hospital. A society for the distribution of Bibles and tracts with several colporteurs.

H. J. R.

For Reformed Church Messenger.

JUNIATA CLASSIS.

The above Classis met in special session in the Reformed church at Mann's Choice, Bedford county, Pa., on the 1st inst., at 1.15 P.M.

Classis was called to order by the President and devotional services were conducted by him. The following members were present, viz., Revs. C. U. Heilman, R. L. Gerhart, S. Z. Beam, D.D., F. M. Line, A. S. Glessner, S. C. Stover and J. B. Stonesifer, and Elders S. F. Miller and Wm. Koontz. The pastoral relation between the Rev. J. B. Stonesifer and the Schellsburg charge was dissolved and the following committee of supply was appointed—Revs. S. C. Stover, R. L. Gerhart and A. S. Glessner.

Adjourned with singing and the benediction by the Rev. S. C. Stover, who had been appointed secretary pro tem. by the President.

JOHN W. PONTIUS, S. C.

FROM LANCASTER.

The literary societies of Franklin and Marshall College have chosen the following to represent them in the annual Glee Club Prize Debate to be held February 22d, 1892: *Gœthean*, H. H. Rauck, '92, Lancaster, and W. D. Happel, '92, Stonersville, Pa.; *Diagnothian*, J. H. Apple, '92, Lancaster, Pa., and Harbery Newcomer, '92, Rohrerstown, Pa.

For Reformed Church Messenger.

BRIEF REPLY OF C. C. TO H. M. K.

A mistake by the writer in giving the first line of the famous hymn of Louisa Henrietta of Brandenberg has been seized upon by H. M. K., the chairman of the Hymnal Committee, and magnified out of all proportion to the main questions presented in my article.

The main point was that an excellent hymn prepared by Dr. Harbaugh and another by Dr. Higbee, the best yet written on two important Scriptural subjects, have been excluded by the committee, as also as it now appears, for the case is worse than I first stated it, the historic and truly devotional hymn of Louisa, while many compositions of inferior merit from outside parties have been admitted to the Hymnal.

The chairman gives no reason for the exclusion of these hymns except to say that none of the translations of the last named do it full justice. But certainly any one of those translations is far superior to several hundred of the so-called hymns contained in the new Hymnal taken from outside or unreformed sources. If the Eastern Hymn Book committee could find room for the name and hymn of that immortal Reformed heroine in a collection of 486 choice hymns, certainly the new Hymnal committee should have found room for it in a collection of 795.

The version given by Dr. Dubbs in the Historic Manual (page 127) is superior in all essential respects to the majority of those 795 in the Hymnal. The larger part of H. M. K.'s lengthy article is based on irrelevant side issues or positive misstatements of the views set forth in my article as a careful comparison will show. Take, for instance, this specimen, which forms the basis of sarcastic comment, "The brother tells us that at the Synod in Baltimore he talked in favor of the preparation of a Hymnal and its publication under one cover with the Directory," etc. The latter half of this sentence H. M. K. inserts in place of an altogether different line of thought in regard to unification as the result of measures there proposed.

A dust is thus created to obscure the main issue.

We beg leave to differ from the chairman in regard to that issue which he skims over so lightly, after dwelling at length on non-essential points.

The new Hymnal is copyrighted in the name of the General Synod. So also the Directory of Worship. They are on a par in that respect and also as constitutionally authorized ordinances. Each is subject to the control of committees of General Synod who have the legal right and, as I hold, are in duty bound to object to the publication of those ordinances along with District Synod liturgies whose provisional use has expired by limitation of the Peace Compact. The Hymnal Committee must represent the sentiments of General Synod, and insert her liturgical ordinance if any liturgy is published along with the Hymnal and not represent individual or sectional preferences. The Directory Committee might with equal and even greater propriety issue editions of the Directory (since the Hymnal appeared) with any one or all of the three old Hymn Books appended.* This would be confusion worse confounded, instead of unification and harmony in the services of the sanctuary. Let us have peace based on principle, as involved in unification measures of General Synod.

C. C.

Greencastle, Pa., December 10.

* C. C. does not seem to know that the Directory of Worship has been bound both with Hymns for the Reformed Church and the Western Hymnal, from the time of the adoption of the Directory. The right to do so was never questioned until he has done so.—ED.

For Reformed Church Messenger.

THE REFORMED CHURCH AT HYNDMAN.

Mention was made in a former issue of the MESSENGER of the destruction of the Reformed church at Hyndman, Pa. The storm that swept over the Eastern portion of our country, November 21st, completely demolished it. The building is a total wreck, and is a serious loss, because the congregation, of itself, is unable to replace it.

This congregation was organized November 20th, 1880, with 24 members, and has had a varied history. Being without a pastor much of the time, and but one of the four congregations forming the pastoral charge, it could not receive the care and attention it deserved. Hence its growth was slow, and did not keep pace with the growth of the town. But within the last few years a change has taken place and the Hyndman congregation has grown very rapidly, increasing nearly

Continued on Page 13.

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which developes ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

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one hundred per cent. A new energy was infused into the membership and the outlook was indeed flattering. The seed sown in former years, by faithful hands, has been bearing fruit, and many sheaves have been garnered in.

Early in the fall of the present year, it was resolved to remodel the interior of the church; these repairs were going on when the cyclone—for such it was—leveled it with the ground. It was expected to have the repairs completed in time for the joyous Christmas-tide and to have it all paid. When mingled with the joy of this glad season of the year, would be the joy of having a neat, cozy church home.

But how different! Instead of our expectations being realized, we have no home at all in which to meet and mingle our voices, with the many millions, in glad anthems of praise to the Christ-Child.

There remains but one thing for us to do Rebuild, and that at once. The preliminary steps have already been taken, and the congregation is being canvassed for funds. It would be folly to build upon the old foundations, for the Sunday-school was fast outgrowing the dimensions of the building which was destroyed. Since the necessity of building is forced upon us, we think it wise to enlarge. True, the old church would have answered our purpose for some years to come. But the Hyndman of to day is not the little village of '80 and '82, when the congregation was organized and the church built and dedicated.

Hyndman is a wide awake growing town, containing twelve hundred inhabitants and has a bright future before it. It is situated fourteen miles north of Cumberland, Md., and in connection with St. Mark's Mission, in Cumberland, forms the Cumberland charge. Among its industries is one of the largest plants of the "Savage Fire Brick Co.," "John K. White's Tannery," and in course of erection the plant of the "Hardwood Door and Trim Co," each employing more than one hundred men. The last mentioned industry will employ skilled labor and bring many strangers to the town. So that there is a necessity to build larger and

And yet we do not mean to be extravagant. We desire to build as cheap as we can, and will do all that is in our power at home. A building costing not more than three thousand dollars will meet our needs, but much of this sum will have to come from abroad. Our people do not possess much of this world's goods. Most of the men are employed by the day and do not have much to give, after meeting the wants of their families. And yet they will give *all* they can to secure a new church home.

Kind reader, will you help us? We need your sympathy, your prayers, and most of all your means, in order to rebuild. The former, I know, you will give us, but how about the latter? In the midst of your Christmas cheer, will you not lend us a helping hand? It is in your power to turn our sorrow into joy. Will you do it? Contributions for this purpose can be sent to M. H. Kramer, Esq., Hyndman, Pa. They will be thankfully received. Your pledge will answer, if you are not prepared to pay just now. Let there be a generous response on the part of the church at large. We need more than your sympathy in order to go forward in this work. Jesus said, "It is more blessed to give than to receive."

Yours in grace,
E. E. WELLER, Pastor.

For Reformed Church Messenger.

OUR NEW BOOK.

THE YOUNG PROPHETESS; A Tale of the Children's Crusade. By Rev. R. L. Gerhart.

In addition to what a worthy correspondent lately said in the MESSENGER about this new book we would give two other notices of it.

"One of the most amazing developments of the crusading spirit of Mediæval Europe was the Children's Crusade. The strangeness of the delusion that seized young and old was equalled only by the pitiful fate that met the children's army. Mr. Gerhart has tried in his book to realize to the mind what has always remained uncomprehended of the rise, the progress and failure of the Children's Crusade. His aim is good, but one cannot always agree with him in his portraiture of the events of the strange march of the children. His Prophetess, too, seems too fanciful a person to place in such a situation. On the whole, while the mind follows the recital with interest, and is by some incidents kindled to enthusiasm, or thrilled with emotion, the interest is largely that of anticipation, and the book is closed with a feeling of disappointment, as if he laid down a picture that did not portray all that it promised or we hoped. The author has made the crusade of the children an incident in the lives of a few characters, when he might have made them part of the greater story of the Crusade."—*The Presbyterian.*

"In the year 1212, when Christian rule in the Holy Land had been almost brought to an end by the Saracens, a children's crusade was started in France and spread throughout that country and Germany. It was a remarkable movement. The army of chiidren grew to the number of 30,000. Its mission was 'to carry the cross beyond the sea and convert the Moslem infidel.' Of course it came to an inglorious end. But one of the army's divisions actually crossed the Alps and reached the coast of Italy.

"It is this romantic episode in history that Mr. Gerhart weaves into a story of great interest. The tale is well planned and exceedingly well written. Many of the descriptive passages are beautiful, especially in the chapters describing the passage of the Alps. On the whole it is a book that the reader does not care to lay aside until he has finished it. *The Gazette* cordially congratulates Mr. Gerhart on his debut as an author. He should have no trouble in disposing of the products of his pen in the very best of literary markets."—*Bedford Gazette.*

For Reformed Church Messenger.

HOW TO GET HYMNALS FOR THE PEWS FOR THE USE OF STRANGERS.

A pastor suggests that if any congregation intends to introduce the Hymnal and wishes to have the pews supplied with [illegible] the book and ask persons in the congregation to furnish them for the pews, for example—Mr. A will furnish 6, Mr. B 5, Mr. C 2 or 1. The other Sunday at service he asked those who would furnish six pews to raise the hand, and six hands were raised, then five, then four, down to one. In a few minutes 98 hymnals were pledged.

For Reformed Church Messenger.

CHURCH REDEDICATION AT SALONA, CLINTON CO., PA.

The Reformed church at Salona was so damaged by the June flood of '89 that it had to be vacated, and a year ago the congregation concluded to rebuild it.

The new church is 32 by 50 feet, Gothic style. An oil painting, by Clinton county's famous artist, Miss Annie Snyder, entitled "Wilderness of Holy Land," 11 by 14 feet, has been placed back of the pulpit, which is very much appreciated by all, and shows Miss Snyder's skill and taste; how beautiful.

The church is also ornamented with a "Children's Memorial Window," a beautiful creation, which attracts great attention. The windows are stained glass.

The church is handsomely frescoed and furnished throughout in a manner both neat and elegant.

The rededication services were held on Sunday, November 29th. The pastor, Rev. F. W. Brown, was assisted by Rev. L. Kryder Evans, of Pottstown, and Rev. M. O. Noll, of Bellefonte.

Rev. Evans preached Saturday evening and Sunday morning to a large and attentive audience, after which the remaining indebtedness of $300 was in a very short time raised, and a suitable anthem sung by the choir under the instruction of J. C. Kryder. The church was then rededicated.

Sunday evening sermon was preached by Rev. Noll.

The services all through were edifying and instructive. Thus again after a year's worship in the M. E. church has the Reformed congregation of Salona moved into their own beautiful home, full of zeal and hope, and their new pastor, Rev. Brown, has a right to feel encouraged, and with his congregation rejoice over the bright prospects of the future. C.

For Reformed Church Messenger.

MAHANOY CITY.

In our perigrinations among our churches, we enjoyed the pleasure of a visit to the congregation in Mahanoy City, of which Rev. H. A. Keyser is the successful pastor. After a laborious pastorate of some twenty years he has succeeded in building up the congregation from a small struggling body to one of some seven hundred members. It was inspiring to visit the Sunday-school, with its three divisions, viz., senior, intermediate and infant departments—comprising between four and five hundred scholars. The pastor is about organizing his catechetical class, and expects that when fully completed it will not fall much short of 100 members.

We addressed a very large and attentive congregation on the subject of our foreign missionary work—as also each department of the Sunday-school. The pastor assured us of his purpose to make an early and earnest effort in behalf of our foreign work. And we entertain the hope that the large Sunday-school will enroll itself among the number of those who are educating each one a Japanese girl in our school at Sendai.

S. N. C.

For Reformed Church Messenger.

DEDICATION OF ORGAN AT NOCKAMIXON.

The Nockamixon congregation is an old one. Its first church was a log one built in 1773. The second church was built in 1813. The corner-stone of the third was laid July 3, 1875, and was dedicated May 20, 1887.

The following have served it as pastors: Revs. Casper Wack, Fred. Wm. Vandersloot, John Mann, ——Hoffmeier, Jacob Wm. Dechant, Samuel Stahr, thirty years, W. T. Gerhard, and David Rothtrock, the present pastor, since May, 1859.

The pipe organ which was dedicated on Sunday, the 6th inst., was built by Samuel Bohler, Reading, Pa. It has twenty stops, two key boards or manuals, and is incased in black walnut. It cost $1,800. Of this amount $1000 was bequeathed for that purpose by Franklin Nice, deceased, a member of the congregation; the balance, $800, was raised by the congregation. Mr. Nice also left $500 for an iron fence to enclose the old burying-ground wherein rests his remains.

At the services of dedication Professor Rosenberry, of Stroudsburg, Pa., presided at the organ. He is regarded as a very competent musician. The services began on Saturday evening. Rev. O. H. Melchoir, pastor of the Lutheran congregation, and Rev. Tobias Kessler, of Allentown, conducted the services. The sermon was preached by Rev. J. J. Rothtrock, of Lansdale, Pa., son of the pastor. On Sunday morning the pastor and son conducted the services and Rev. Kessler preached an appropriate sermon from the text—Rev. v. 11. In the afternoon Rev. C. E. Fleck, of the Lutheran church, Riegelsville, preached the sermon. The dedication services were conduced by Pastor Rothtrock.

The services were well attended, the large church being filled to overflowing. Pastor Rothtrock, we are sorry to learn, is in failing health, and it is more than likely that he will be obliged to retire in the near future.

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THE HANDKERCHIEF EXHIBIT.

Search where one will, a more attractive spectacle than that presented by the long counters devoted to the display and sale of Handkerchiefs would be most difficult to find.

In the beautiful and artistic decorations thousands of Handkerchiefs have been used, while tens of thousands are shown at the counters, with large additions coming every day. Truly a bewildering assortment—beautiful, tasteful and dainty, for men and women, boys and girls, and and all at the lowest possible prices.

Included are:

Real Point and Duchesse Lace Handkerchiefs,
All Linen Hand Embroidered,
All Linen White Hemstitched,
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All Linen Colored Borders,
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Embroidered Colored Silk,
White Hemstitched Japanese Silk,
Colored Japanese Silk, for the neck, in all tints;
Brocaded Silk Mufflers, in white, black, and light tints,
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Church News.

☞Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

PENNSYLVANIA.

Philadelphia.—St. Paul's (German), Rev. Philip Vollmer. On last Sunday, December 6th, twenty-three new members were added to the German St. Paul's church, this city. The total additions during 1891 were 107. The pastor is at present delivering a series of sermons on "The Life of Abraham."

Stone Church.—Rev. S. P. Mauger. Rev. G. W. Williard, D.D., who recently visited this congregation, writes of it:—This congregation forms a part of the Mt. Bethel charge, and is one of the oldest in Eastern Pennsylvania. The precise date of its organization is not known, but it is said there was preaching by Reformed ministers in this locality as early as 1770, being more than one hundred years ago. The first church building was probably of stone, from which the church took its name.

The country is very rough and romantic, the ridges and mountains looking as if they were of solid rock. The Gap through which the Delaware river runs is quite a picturesque scene, and is much admired by those visiting here. And yet rough as the country is it is dotted over with beautiful thriving towns, and with many farms in a good state of cultivation, showing the power man has to make the rough places smooth, and contribute to his benefit and well-being.

Railroads traverse this hilly section of country and add to the comfort and convenience of the people. The immense quarries of slate that lie imbedded under the rough surface give employment to a large amount of money. It is here that the Bangor slate is found with which so many dwellings are covered in all portions of our country. It is said these quarries are inexhaustible notwithstanding the large quantities already taken out.

The early settlers being mostly Germans, and belonging to the Reformed and Lutheran churches, the first buildings were erected conjointly and remain so to the present day.

The Rev. Dr. Hoffeditz, of blessed memory, served this church for many years, and it was to his untiring efforts that the Reformed church gained the strength it has in this region. He was followed by Revs. Young, Schory, Rodrock, Weisz, Hibshman, Thompson and others, whose names we may not have received.

The present pastor is Rev. S. P. Mauger, who has been serving the charge with good success for about four years. Having graduated at Heidelberg College and Seminary, Tiffin, O., under our administration it was a great pleasure to spend Sunday, the 29th of November, with him and family, and participate in the religious services of the sanctuary. Cold as the weather was we were greeted with a congregation of not less than 400 persons, showing the deep interest they have in the worship of God. The society of the young people called the Willing Workers, met in the evening, at which there were fully 250 present, which it was our privilege to address and encourage in the noble work in which they are engaged. We could not help thinking how highly the young people of the day are favored, and what noble Christian characters they ought to form and develop under the influences brought to bear upon them. The Sunday-school we found in good working order, showing that the present pastor as well as those who preceded him were all active and faithful servants of the Lord and did a good work in their day, the fruit of which is now being gathered in. It was a great pleasure to hear the kind expressions of the people towards their pastor and witness the pleasant relation between them. Long may it last and, if possible, become more intimate and cordial.

Harrisburg.—In the notice of the reopening of Zwingli Church, Harrisburg, Pa., in our last issue, the name of David Dickel appears. It should have been Daniel Dickel. The mistake was made by the writer. E. N. K.

Pleasant Unity.—Rev. E. H. Dieffenbacher. In the notice of this charge last week it was stated that all but four of the young men and six of the young ladies who were married remain within the bounds of the charge. It should have read—only four of the young men, etc.

Allentown.—Rev. S. U. Mitman has assumed his duties as pastor of Trinity church, Allentown, Pa.

Royersford.—Rev. E. Clapp. After a series of meetings continuing two weeks, the congregation of the First church at Royersford celebrated the Holy Communion on the 6th inst. for the second time in its brief history of six months. The congregation was organized with 21 members. Now it numbers 43. Thirteen were admitted on Sunday—six by certificate, two by reprofession of faith. The first class of catechumens, consisting of five young persons, were confirmed. The church was crowded and much interest was manifested. The pastor based his remarks on Eph. 6: 10, as words of encouragement to the catechumens as well as to all engaged in the Christian life.

The pastor and young congregation have reason to rejoice over the success with which they are meeting. The Sunday-school is flourishing. The Y. P. S. C. E. is progressing. There are many Reformed people in the place who have not as yet identified themselves with the interest. It is hoped and believed they will do so in the near future.

MARYLAND.

Frederick.—Rev. E. R. Eschbach, D.D. This church has been greatly improved. It is of Grecian architecture. The outside has been painted in terra cotta and buff colors, changing its appearance.

The large audience room has also been greatly changed. The side galleries have been removed, and the curve of the end gallery has been extended to the wall on either side.

On the right of the pulpit an extension has been built for the organ and choir. The organ pipes have been retouched. The former organ gallery has been newly carpeted and seated with comfortable opera chairs.

The main floor is covered with new Body-Brussels carpet, of a prevailingly light olive color.

New, modern, carved back, solid beech wood pews, of light cherry finish, with cushioned seats, have been placed on the floor.

The walls and ceiling have been handsomely decorated in fresco, after special designs in olive, pale brown, buff, cream and gold. The olive shaded with reddish tints fades away and in the top of the dome is lost in a light cream tone.

The wainscoting is in terra cotta and olive and blends pleasantly with the colors of the pews and carpet.

From the centre of the dome is suspended a magnificent polished, fire gilt brass chandelier with seventy-two porcelain candle tip burners, in clusters of six. The whole is of special design and a thing of beauty. There are similar jets in clusters of three, on the gallery at the end wall, under the gallery and in front of the organ.

The pulpit lights are jets shaded by adjustable hoods, which will turn the light where it is needed, and protect the audience from facing glaring lights.

The pulpit and chancel arrangements have been reconstructed. The platform has been lowered and slightly enlarged. The white marble pulpit has been converted into an altar and placed on an elevated platform against the wall, and over it, in fresco in gold are two Greek letters Chi. Rho, forming the oldest monogram for "Christ."

A modern pulpit and reading desk are on the platform, between which three steps lead down into the chancel, on the right side of which is the marble communion table.

The chancel rail is in light cherry and of massive design. In front of the steps leading from the pulpit platform is the marble font.

The eight large windows on the east and west sides of the church, are of stained glass. Two of them are memorials to the parents of Mrs. James M. Hood. They are opposite to each other, and the one represents "The Good Shepherd," and is inscribed to the memory of Susan Scholl, while the other is "Christ the Teacher," and is inscribed to the memory of Daniel Scholl.

The memorial windows are especially rich in color and light.

The other large windows have each a Sacred Lily in full bloom, over which is a crown of brilliant jewels. The upper part of each window is enriched by a sacred emblem, each teaching an important lesson. The effect of the opalescent glass freely used in the construction of the windows is soft and rich, and the entire character of the work is a worthy decoration of the splendid edifice.

The ladies of the congregation secured the stained glass windows and had the carpet on the gallery placed on the floor.

The entire improvements were made at a cost of about $7,500, and were carried forward under the supervision of Elders A. C. McCardell and David V. Stauffer, with Dr. E. R. Eschbach, the pastor, as an advisory member of the committee.

The reconsecration took place on Sunday, December 13th, 1891, at which the act of rededication was performed by the pastor, Rev. E. R. Eschbach, D.D. The sermon was by Rev. J. O. Miller, D.D.

Sunday evening sermon was by Rev. Rev. Cyrus J. Musser.

Monday evening, December 14, sermon by Rev. T. F. Hoffmeier.

Tuesday evening, December 15, sermon by Rev. S. L. Whitmore.

Wednesday evening, December 16, sermon by Rev. S. M. Hench.

Thursday evening, sermon will be by Rev. H. F. Dittmar.—*Frederick Examiner.*

MISCELLANEOUS.

A meeting of the two Boards of Missions, General and Bi-Synodic, will be held in the First church, Altoona, Pa., January 14th, 1892, 2 P.M., to arrange the details for the transfer of the Missions of the latter Board to the former.

Change of Address.

Rev. C. Schmidt to *Baltic, O.*

Rev. J. H. Apple, D.D., from Charlesville to *Saegerstown, Pa.*

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For Reformed Church Messenger.

EXECUTIVE COMMITTEE MEETING.

The Executive Committee of the W. M. S., of Wyoming Classis, met in the Strawberry Ridge church, Montour Co., Dec. 10, '91. The devotional exercises were conducted by Rev. D. E. Schoedler.

In order to raise the $200 needed to redeem the pledges assumed by the society last year, the corresponding secretary was instructed to write to the lady workers in those congregations from which no contributions for Woman's Work have been received, requesting them to raise a generous sum for this object.

The following committee to prepare a programme for the next annual meeting to be held in the Reformed Church, Mt. Ewensville, Pa., May 12, 1892, was appointed: Mrs. H. N. Balliett, of Milton, Chairman; Mrs. and Miss Sorber of Watsontown, Pa. All suggestions as to the programme should be sent to the Chairman no later than April, next.

The committee recommends the printing of an annual report of the doings of the society, the organization of mission bands and the procuring for sale of Miss Hollowell's photograph, for the purpose of raising funds for the work in Japan.

In the evening a missionary meeting was held, which was largely attended. Mrs. S. J. Houtz presided, and also addressed the audience on Woman's Work. Miss Mamie C. Schoedler read an essay on, "The Needs of Our Mission Fields." Mrs. Anna McHenry read the address delivered by Mrs. Moore at Synod in Harrisburg, and was followed by an address by Rev. D. E. Schoedler. This was something to the Strawberry Ridge church, and the meeting made such a good impression on those present that a committee was appointed to solicit funds for Woman's Work and that a ladies' missionary society will be organized in the near future.

The Executive Committee will meet in April, when the final arrangements for the next annual meeting of the W. M. S. will be made.

MAMIE C. SCHOEDLER, Cor. Sec.
Turbotville, Dec. 12, 1891.

RELIGIOUS NEWS.

So far the votes simply to approve the report on revision are more than two to one as against the votes simply to disapprove. The short creeders are one and a half times as numerous as the disapprovers. But the largest body of votes thus far is of presbyteries which desire more thorough revision. Of ninety-four presbyteries which have voted only twelve oppose revision.—*The Interior.*

MORE Christian people lose their influence for good by an immoderate use of the tongue than in any other way. If good men and women would stop a moment before replying to a hostile or slanderous critic, and could learn to return a pleasant word, no matter how justly provoked, the impression they would leave on their opponents might win assent, at least, to the power of religion as peacable and peace producing. We all speak too quickly and talk too much, especially when excited. A word is as hard to recall as a slander, and friendships are often broken by a single sentence thoughtlessly spoked. An illiterate saint, unable to read, came to be taught a psalm. Having learnt the verse, "I will take heed to my ways, that I offend not with my tongue," he stayed away six months, and on being asked why he had not come back before, replied, "I haven't yet mastered the verse I learned." It is hard, indeed, but indispensable to Christian influence to be able to hold one's tongue.—*The Boston Watchman.*

GOOD NEWS
FOR THE MILLIONS OF CONSUMERS OF
Tutt's Pills.

It gives Dr. Tutt pleasure to announce that he is now putting up a
TINY LIVER PILL
which is of exceedingly small size, yet retaining all the virtues of the larger ones. They are guaranteed purely vegetable. Both sizes of these pills are still issued. The exact size of
TUTT'S TINY LIVER PILLS
is shown in the border of this "ad."

Acknowledgments.

Receipts for Foreign Missions for the month of November.

1891.

Nov. 2—Penna, Alice H Hottenstein, sec, Kutztown, Pa, from St Paul's Aid Soc,			$10 00
Rev Wm M Deatrick, treas Mercersburg Classis,			
Zion's ch, Chambersburg,		25 84	
Coll, Foreign Miss Anniv, Synod of Potomac,		53 21	
S S, Grindstonehill, for Girls' Sch, Sendai,		5 50	
			84 55
Philip E Jochem, cor sec, Philadelphia, Y P S C E, Grace Ref church, 2 cents a week,			3 00
Rev C Z Weiser, DD, E Greenville, Old People's Bible Class, New Goshenhoppen,			25 00
Ohio, Rev J H Beck, Orrville, Y P S C E,			15 00
" 6—Illinois, Rev J Frank Wetzel, Dakota, from Dakota chge,			5 00
Iowa, Rev S P Harrington, Maquoketa, from Maquoketa chge, Iowa Cl,			10 00
Ohio, Rev Benj S Stern, Dayton, From a friend,		10 00	
" "		2 00	
			12 00
2d German Ref ch, Dayton, O, Rev Wm Stechow, Arnheim,			
Arnheim cong,		1 23	
Higginsport cong,		2 77	
			4 00
Penna, Rev Geo J Lisberger, Bath, Mrs Richard Hahn, Plainfield cong,		2 00	
Alfred Hahn, do,		2 00	
			4 00
Maryland, Rev B R Carnahan, Keedysville, Rebaugh Miss Soc, Mt Vernon Ref ch,			10 00
Penna, Elizabeth Fetters, tr, Lionville, first instalment of $200, pledged by Chester Co Dist S S Convention, Phila Cl, for debt on Seminary,			30 00
Ohio, Rev C Badertscher, St Mary's from Frieden's cong, Shelby Co, O,		5 00	
St Paul's cong, St Mary's, O,		5 00	
			10 00
" 7—Penna, Rev O P Steckel, tr Leb Classis, from Rehrersburg S S,			4 00
Ohio, Rev J Hauser, Archbald, Ref Zion's cong, Evansport, O,			7 35
" 10—Mrs C O Knepper, treas, Tiffin, from Synod W M S, Ohio,			10 00
Indiana, Rev M G I Stern, Indianapolis, Frank Iske, 2.50, Mrs Mary Wellburg, 1.00, Mrs Hespelt, 1.00, Mrs Sophia Wilhelm, 50 cts,		5 00	
Part of Miss coll, cong and S S, St John's Ev Ref ch,		15 00	
			20 00
Ohio, Rev Jos A Keller, Hartville, Mr Morlidge, 1.32, received at baptisms, 4.00,		5 32	
Two friends for support of Miss Hollowell,		8 30	
			13 62
" 13—Penna, Rev. S R Brideubaugh, Norristown, from Miss Hatie Wolford, member Ch of Ascension,			5 00
Rev Frank E Laufer, Salina, from Cong Miss Soc, Ref ch, Salina, one of the I G Gernart, treas Tohickon Cl; Bridgeton Miss Soc, 7.00, Perkins cong, 11.71,		18 71	
Kintnersville S S, Nockamixon, 1.00, St Luke's cong, 15.00,		16 00	
Rev Jacob Kehm, Indian Creek, Friend of missions, Bridgeton, 3.00, Miss Hartman, Tohickon, 2.15,		5 15	
			39 86
Ohio, Miss Mattie E C Yost, Thornville, treas W C M S, Lancaster Classis, for support of lady student in Girls' school,			25 15
Indiana, Rev B Ruef, Auburn, gift of Mr Muhn, Sr,			1 00
Penna, Rev Z A Yearick, Mercersburg, on account support of "Katomi" or General fund,			35 00
Rev F J Mohr, Quakertown, from St John's Ref ch,			25 22
Rev J M Souder, New Providence, Miss Soc, Zion's Ref ch, do,			12 00
" 14—To cash, int coupons, Dechant legacy,		2 00	
To cash, int coupons, Summy legacy,		2 00	
			4 00
" 17—Ohio, Mrs J G Miller, tr Trebeins, from W M S, Beaver Creek chge, Alpha, O, for support of Hino O Daisan (Mary Steele),			15 00
Penna, Russell Marsh, Milton, from Mission Band, St John's Ref ch,			5 00
Rev T O Stem, treas E Pa Cl, Easton, Moore twp chge,		20 00	
Christ ch S S, Bath,		5 00	
St Paul's M S, Cherryville,		10 00	
			35 00
Missouri, Rev F Maurer, Neosho, Mrs S Rennetsch, 25 cts, Unnamed, 1.00			1 25
Kentucky, Rev C F Kriete, Louisville, from Mrs C Metzgar, Salem Ref ch,			5 00
Penna, Daniel Markel, Evans City, per Rev E H Otting, from St John's ch,			7 82
" 18—Rev M H Diefenderfer, tr Lehigh Cl, A friend, member of St John's Ref cong, Allentown,			5 00
Maryland, Rev C Borchers, Cumberland, from Ger Ref Zion's cong,			2 00
" 19—Penna, C A Shultz, treas Zion's Cl, cont by 1st Ref cong, York,			18 45
Mrs Sara A Herr, Lampeter, for orphan girl "O Tome," Sendai,			10 00
Ohio, Rev J A Seitz, Stoutsville, Coll at Miss Conv at Clearport, O,		6 40	
Miss Dana Abbott, Clearport, raising missionary chickens,		1 00	
			7 40
Wisconsin, Rev C T Martin, Franklin, from member of Emanuel's ch, near Franklin,			3 00
Ohio, Rev P Stahl, Marshallville, from Emanuel's cong, Marshallville charge,			4 75
Penna, Geo M Tobias, treas, Milton, St John's Ref cong, Milton,			80 00
Mrs M F Adolph, treas, Philadelphia, from Miss Soc, First Ref church S S, third yr support of "Oshikawa Umayo San,"			60 00
" 21—Rev E A Rupley, D D, Martinsburg, tr Juniata Cl, from Hickory Bottom chg, Mt Pleasant S S,			5 00
Greenfield chge, for debt on Seminary building,		24 50	
Everett chge, Miss Band, do, do,		20 00	
			44 50
Rev J W Steinmetz, tr Schuylkill Cl, W M S, Jerusalem ch, Schuylkill Haven,		50 00	
W M S, Friedensburg,		15 00	
W M S, Orwigsburg,		10 00	
			75 00
" 24—Geo Z Kunkel, treas, Hbg, Miss Fund, Salem Ref ch, coll at miss meeting, E Synod, Oct 25,			100 00
" 25—P Williard, Trappe,			10 00
" 26—Rev E J Fogel, Fogelsville, com coll, Cedar cong, Judea chge,			23 27
" 27—Rev Geo J Lisberger, Bath, from Thos Achenbach, 10.00, Mrs Mary Ann Eichenberg, 2.00, members St Peter's cong, Plainfield, Pa,			12 00

JOS. L. LEMBERGER, Treasurer.

Lebanon, Pa., Dec. 1, 1891.

Bethany Orphans' Home, Womelsdorf, Pa.

Rec'd from Infant department of First ch, Phila, Birthday Box, per Miss Doll (C G F),	$2 00
Rec'd from Moses Hess (C G F),	2 88
Rec'd from George Doll, Esq, Phila, his annual Christmas gift (C G F),	10 00
Total,	$14 88

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C. G. GROSS, Treasurer.
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In the Don Cossacks' Land; by **The Countess Norraikow.**
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Suggestions to Travellers in the direction of Economy of Time and Money.

London; by Charles Dickens. Rome; by Prof. Rodolfo Lanciani. Walter Besant.
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Reformed Church Messenger



Alleluia! Christ is Born.

LO! a babe in Bethlehem,
Whom the angels diadem;
Him the shepherds joyful greet,
As they worship at His feet;
Alleluia! Christ is born.

Look a guiding star is seen,
Leading wise men by its sheen
To the place where Jesus lies
'Neath the pale, blue Eastern skies
Alleluia! Christ is born.

Bright our star of hope appears,
Seraph's songs fall on our ears;
Bring we gifts of spice and gold
Let our hearts the Christ enfold;
Alleluia! Christ is born.

RESONET IN LAUDIBUS.

SOUND the praises to our King.
Zion, let thy children sing;
He has come, the Virgin's Son,
God and babe in person one.
See fulfilled the angel's word,
Dust has glory, man a Lord.
Hallelujah, hallelujah!

Great the marvel of the deed,
All occurs as God decreed;
Like our race He enters earth,
Of a mother is His birth;
Yet unlike us from above,
Endless ages tell His love.
Hallelujah, hallelujah!

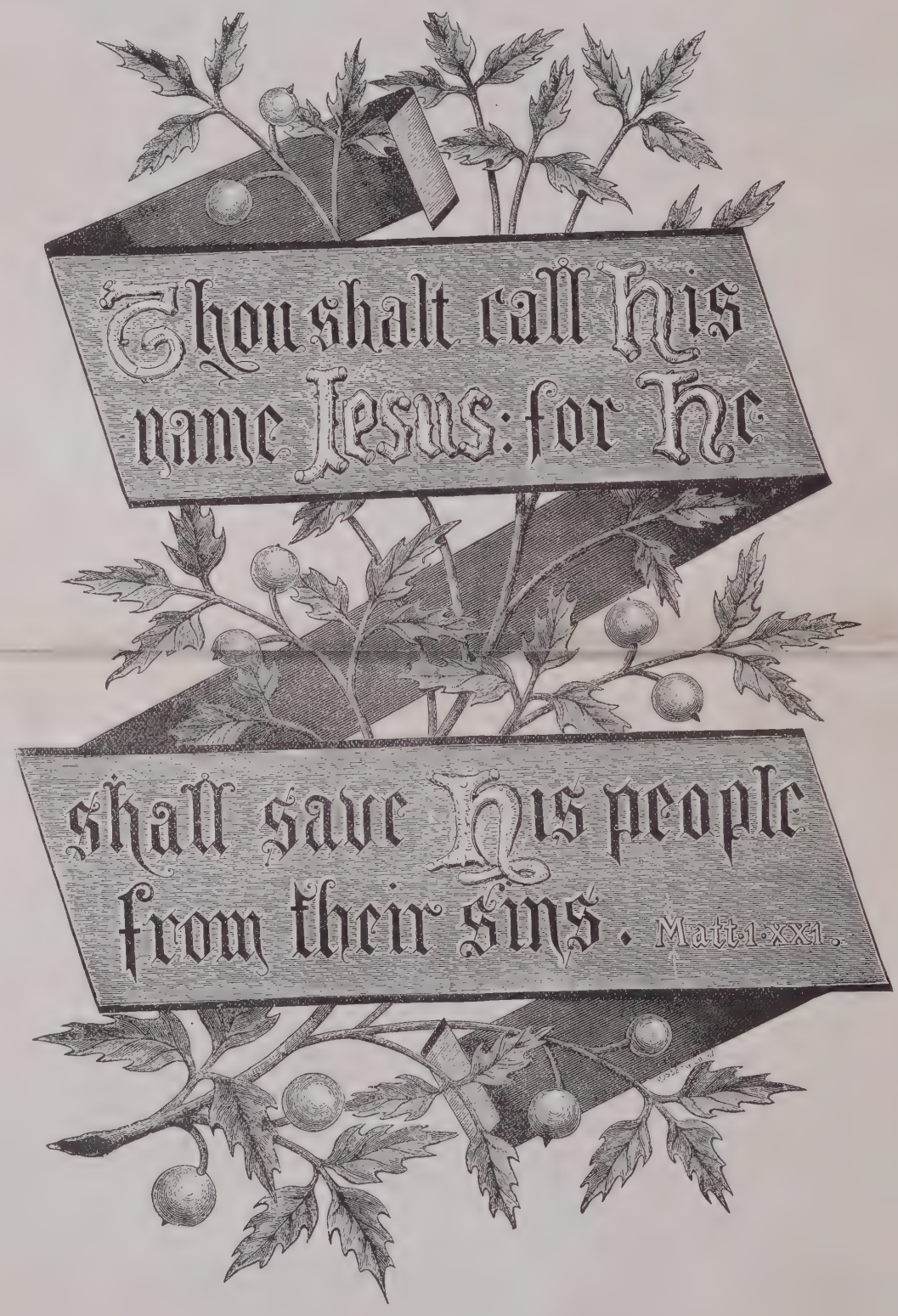
Every child unite in praise,
Sing aloud God's wondrous ways,
To the highest heavens proclaim,
All the glory of His name.
Christ has come, our need to share,
Christ has come, our load to bear.
Hallelujah, hallelujah!

Loving praise and thanks be given,
High above the highest heaven!
Nothing let us fail to bring
That may this great glory sing.
For the song our lips may frame,
Cannot utter half His name.
Hallelujah, hallelujah!

Angels from their glory gaze,
As of old proclaim His praise,
Grace and peace now all their strain,
To this world of sin and pain.
"God with man" inspires the song,
Bursting from the holy throng.
Hallelujah, hallelujah!

Blessed, holiest, dearest child,
Swaying worlds, though lowly, mild,
Men with angels, earth with heaven,
Share in bliss which Thou hast given.
Louder, louder raise the cry;
"Glory be to God on high,
War is over, peace has come,
God with us is now at home."
Hallelujah, hallelujah!

—*From the Fourteenth Century.*



LESSON OF THE CHRISTMAS-TIDE.

WHERE are those who kept Christmas with us long ago? Some are away, divided from us by miles, or things which make greater distances still. But there is always hope in regard to the living. Estranged friends may be reconciled, travelers may come home, lost friends may be found. But what of those whose faces have faded in death, whose voices are silent forever, whose forms we have laid away to take the long, long sleep? The separation seems doubly cruel at Christmas time. If they might only come back one day in the year it would be well, but no longing brings them, not so much as a message from them have we to comfort us. God help us! If we had not the sure and certain hope of a joyful resurrection, how could we bear to see our dear ones die? But to put against all this, we have the fact of the Saviour's birth. He came to cheer us with the tidings of everlasting life, and it is this more than all else that makes our hearts glad. The friends whom we loved have not perished, though we saw them pass away. They are keeping Christmas in our Father's house above, and after a time the whole family will meet, and no one be absent. And so we turn away from the place of graves to the wonderful birthplace in Bethlehem, and our thoughts can be bright, young, vigorous life instead of death. The herald angels are singing still, and we hear their "Peace on earth, good-will to men," once more as we have often done. What can we but answer back in glad strains, "Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace!" It is His presence that fills our homes with mirth and song. If He will come again, turning life's water into wine, touching our sick that they may be healed, cleansing, pardoning, blessing us all—as He will if we make room for Him—then, indeed we must be glad. But He will ask something of us. Self-sacrifice, love, devotion, praise—these are the gold, frankincense, and myrrh that He will accept. And yet more does He look for. "Freely ye have received, freely give." The poor you have always with you, and whenever you will you may do them good. And when out of our plenty we have spared a little, He crowns all with His approval. "Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me." Is not that enough to secure for us a Merry Christmas?—*Christian at Work.*

From Bethlehem's manger, o'erhung by the star,
What glories have streamed upon centuries afar,
Till mightiest monarchs His vassals are styled,
And nations are bending before the young Child.

CHRISTMAS JOY EVERYWHERE.

WE find this fact exemplified at this season. Over half the globe at this time there will not be a hovel unfilled by an echo, faint and uncomprehended though it be, of the Christmas legend, "Good will to men." The three strongest links in that chain, which proclaims the still unredeemed slavery of humanity, and which binds mankind, as a whole, away from true civilization, are the prison, the asylum, the poor house. Yet into every one of these the spirit of the hour will penetrate, and bring in its train, when the worst is said, a feeling unconsciously Christian. How beautifully did the great English novelist bring out the thought of the power of love, as witnessed by Christmas Day, in the pages of his "Christmas Carol." We visit with him the miner's huts on the bleak moors, and find them making merry about the fire. We see the keepers of the lonely lighthouse on the wave-swept reef joining hands above their rude fare. Far away at sea the half frozen helmsman at the wheel is humming a Christmas tune, or thinking of some bygone Christmas-tide, "with homeward hopes belonging to it." And among them all wild oaths are silenced, and bitter words left unspoken. "For they said it was a shame to quarrel on Christmas day. And so it was, God love it! so it was!"—*Rev. Dr. Alexander Mackay Smith.*

LET ALL BE CHEERFUL.

LET every Christian be cheerful at Christmas. A merry Christmas is a duty to the well. Those who lie on sick beds, those who mourn their recent dead, those who look on the unfinished presents and sadly feel that her for whom they were intended is gone, can they be merry? Not with the mirth of the unthinking; but if they will "look not at the things which are seen, but at the things which are unseen"—if they will look and listen, they may fancy that they catch a glimpse of the loved and lost, and seem to hear a few notes of a strain as sweet as the song the angels sang "when Christ was born in Bethlehem."

There is a secret of faith which can transform the very day on which, without faith, those who are gone would be most missed, into sweet and gentle reminders of them. The one sad thought of Christmas is that so many will be glad without being grateful; so many carol who will not consecrate; so many spend the day in riotous living.

Christmas should blend the social and the spiritual—should be a holiday, but not an unholy day. No gravity such as pertains to the holy Sabbath attaches to Christmas; its observance is not binding. It is a privilege, not a duty, to keep it; a tribute of love, not obedience to law. It is a day when Christian good cheer is intensified; when the body is summoned to share in the joys of the heart, and, set free from the self-denial of fast days and the abstinence of the Sabbath, may reach, but not pass, the verge of indulgence.—*Dr. Bucknell.*

The fact is, that in order to do anything in this world worth doing, we must not stand shivering on the bank and thinking of the cold and the danger, but jump in and scramble through as well as we can.—*Sydney Smith.*

Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

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ISSUED WEEKLY

IN THE INTERESTS OF THE

REFORMED CHURCH IN THE UNITED STATES

BY THE

REFORMED CHURCH PUBLICATION HOUSE,

CHAS. G. FISHER, Proprietor,

Office: 907 Arch Street, Philadelphia, Pa.

(For Terms, see page 11.)

Editorial Notes.

—A Merry Christmas to one and all! is the "Old Messenger's" greeting to its readers.

—Christmas is the happiest day of the year. It brings cheer to every one, especially to the Christian. It is the day of gifts; Christ whose [illegible] having given Himself, it is proper to spend it in making others happy. Who could not do so during its holy hours? May it gladden every heart, cheer every home, and brighten every pathway of life!

—We are glad to note the fact that the large edition of the Almanac for 1892 has been exhausted. Our House will issue another edition as soon as possible. Pastors who have not yet received a supply should send in their orders at once.

—The Christmas number of the MESSENGER is ladened with good things about Christmas. The illustrations are appropriate, the selections are varied and instructive, and the first page of the cover is neat and emblematical. We hope it will help its readers to spend with profit and pleasure the Day of days.

—Wishing to make the MESSENGER this week as much as possible a Christmas number, our readers will notice we have omitted "The Church Question," and "A Plea for Missions," continued articles, that have been in its columns one or more issues. They will be found in their usual places in the next number.

—We regret to learn of the serious illness of Prof. J. Kost of Heidelberg University, and of the venerable Stated Clerk of General Synod, Dr. I. H. Reiter. We trust they may both be raised up again for further usefulness in their several spheres. The prayers of the Church will ascend in their behalf.

—We thought we would escape again that almost indescribable malady, La Grippe, but we were mistaken. For the past week we have been shut up, with the most of our household, going through an attack of it. We are glad to say we are approaching the day when we may again be at our post of duty. Our correspondents will, therefore, be patient with us.

—The death of Abraham S. Gerhard, M.D., of this city, will be sad news to his many friends in the Church. Though of late in ill health, his death was a great shock to his many patients and friends in this city, where he had won for himself a high reputation in his profession. He will be greatly missed in the college of which he was a professor, in the circle of his friends, and more especially in his home. To us he was dear as a friend and neighbor. We shall miss him socially and professionally. The void made by his departure will be hard to fill. But he will still linger in the memory of those who valued his skill and felt the influence of his life and character. The garland we would weave to his memory is to be found elsewhere. Farewell, dear friend, sweet be thy rest!

—The *Christian Intelligencer* says this about the Almanac for 1892:

"The Almanac of the Reformed Church in the United States for 1892, has been issued from the Reformed Church Publication House, 907 Arch street, Philadelphia. It is the 29th issue, and is laden with facts and figures to tell the extent, progress, and prospects of the Church. The illustrations are of interest to the Church at large. Portraits of many well known pastors and leaders, and cuts of church edifices make it worthy of preservation. The statistics are the latest, and the clerical register is corrected up to date. We do not see how any family interested in the Church can dispense with this Church Almanac. A single copy costs but twelve cents, and by the hundred is sold as low as five cents. In the comparative table of statistics it is interesting to note the steady increase, and particularly the marked advance during the last three years in contributions to benevolence."

—Our Publication House is always busy, but there are times when it is more so than others. Just at this time of the year and on up to February first it is so in the superlative degree. It, therefore, kindly requests its patrons to bear with it, and in due time they will have attention paid to their favors. One after the other in turn, is the rule.

—The other day we received a letter enclosing $2.00, in which the writer said he had become a member of the Reformed Church and wished to learn all he could about the Church, and requested the MESSENGER be sent to him as a subscriber, and that we should let him know what books he should have in order to gain further information about her. Surely this is a worthy example for all new members of the Church to follow. They, indeed. as all members, should be regular readers of the church paper and possess such books of the Church as *Creed and Customs*, by Dr. Russell, *Historical Manual*, by Dr. Dubbs, *The History of the Reformed Church*, by Dr. Swander, and *The Origin of the Reformed Church in Germany*, by Dr. Good. All these would make valuable Christmas gifts.

—Several times since the publication of the Hymnal of the General Synod began, our Publication House has been greatly embarrassed and annoyed because of its inability to receive supplies of it from the publishers, and to fill as soon as requested the orders received from our patrons. The reason for the failure to keep our House well supplied is, no doubt, that it is impossible to get out the books as rapidly as called for. Those who send in their orders should remember that it takes time to print and bind sufficient to meet the present demand, and should not expect that they will have the books the same week or perhaps month, they have sent in the order. As said before, our House fills all orders as soon as it has a supply on hand. If any are to blame for delay or disappointment it is the publishers, not our House, and neither they nor we should be expected to do the impossible. Patience, brethren, and in time you will have your orders filled.

—We had the pleasure recently to welcome to our sanctum Rev. J. Gantenbein, D.D., of Portland, Oregon, who returned several weeks from an extended visit to the Fatherland, having sailed from this country some time in June, last. He visited his old home and enjoyed meeting his relatives and friends again. He also visited the different Mission Houses and endeavored to interest them in mission work among their countrymen on the Pacific coast, in this country. At several of these Homes he was encouraged to believe that, if the way were opened for the settlement of pious young men over fields of labor in this country, they would see to it that worthy and pious graduates should be sent. As is known, Dr. Gantenbein was the pioneer missionary to the Northwest and located in Portland, Oregon, where he has succeeded in planting a flourishing congregation in that city and in organizing congregations at other points along the coast and in the interior of that State and Washington and settling pastors over them. He is greatly interested in the growth of our Church in that section, and in order to have a general oversight of the work there he expects a young man, from one of the Mission Houses, who shall act for him as assistant pastor in his charge. We believe there are great opportunities for our Church on that coast, and whilst men are to be had to occupy new points, yet money is needed to support them, and also to erect places of worship. It is to be hoped he may receive means from the Church for both these objects. Assistance of this kind is needed at once and can be used to better advantage now than later. The Church will no doubt pray for success in his laudable and important work in her behalf and give him the aid required and encourage him in it.

—*The Independent* very truly says:

"It is a pastor's duty to see to it that as many families in his congregation as possible take a religious paper, and preferably, as a general thing, their denominational paper. I believe those denominations are wiser which expect their pastors to present regularly the claims of their papers to their people."

Poetry.

BLESS THE LORD, YE HIS ANGELS.

As order out of chaos sprang
When God the world had founded,
The morning stars together sang
And heaven with joy resounded;
Yes, all the Sons of God on high
Blessed Him with exultation,
Who built the earth, and spread the sky,
And traced each constellation.

But soon in silent awe they stood
Before the scene appalling,
As on the world, made very good,
The blight of sin was falling.
Though often here with loving hand
Their help to mortals bringing,
They could not, in this foreign land,
Attune their lips to singing.

But when, in Bethlehem's midnight sky,
They saw the shining token
That now the Lord Himself was nigh,
Their silence must be broken.
With all their sweetest music then,
They sang Redemption's story—
Of Peace on Earth, Good will to men,
And in the highest, Glory.

Though scarce more joyful could they be,
Yet is their joy augmenting,
As now with song and minstrelsy,
They joy o'er souls repenting.
And still forever swells their praise,
Until with voices blending,
The saints with them together raise
The song of songs unending.

This happy morn as breathes again
The angels' song and story,
Of Peace on earth, good will to men,
And in the highest, Glory—
With them, O Lord, Thy birth we sing;
With shepherds meek adore Thee;
With star-led Magi hail Thee, King,
And lay our hearts before Thee.

—*The Christian Intelligencer.*

Communications.

For Reformed Church Messenger.

SEMINARY STUDENTS.

In the Congregational Year-Book for 1891, the whole number of undergraduates in our seven theological seminaries is given as five hundred and fifty-nine. Of these only two hundred and seventy-one, less than one-half, are graduates of colleges, and two hundred and twenty-six, or forty per cent. of the whole number, never were connected with a college. Another significant fact is, that at the extreme East and at the West generally, the number of theological students destitute of a collegiate education largely preponderates over the number of those who went through a partial or complete collegiate course of study. At Bangor Theological Seminary, with a total of twenty-nine, twenty-four have never attended college. At Oberlin, with a total of ninety-six, sixty-two have had no collegiate advantages. At Chicago, with an attendance of one hundred and sixty-two, one hundred and two have had no collegiate training. At the Pacific Theological Seminary, with a total of twenty-eight, twenty-four have never been connected with any college. Comparing the statistica of 1891 with those of 1886, it appears that in a period of five years the gain of those without any collegiate discipline over college graduates in our seminaries was nearly ten per cent."

We copy the foregoing paragraph from *The Advance*, and we confess to no small surprise at the facts it presents. It is to be borne in mind that the Congregational Church has been from the beginning, and is to-day, the leading representative in matters ecclesiastical of New England life and thought, both in New England proper and wherever else its people have established themselves and their influence. And New England has never failed to call attention to itself as being the best educated section of the land; easily in the lead, in fact, as respects the educational affairs of our country. It has much to show certainly, and it shows it; but it has also weaknesses just as well as any other section.

We assume that it is desirable that theological students should be graduates of colleges in as large a proportion as this is possible, and we presume that few really educated people will call this assumption into question. What has led to the admission of so many persons into theological seminaries and into the ministry, who have not passed through a collegiate course of training, has been the great and growing demand for pastors on the part of the churches. All denominations have alike felt this pressure. A second cause is referred to by *The Advance*, in another paragraph, when speaking of the pro portional increase of non-graduates among the ministerial candidates in the theological seminaries of its own denomination, as follows:

"The causes of this growing tendency are, doubtless, manifold. It may be owing somewhat to the eagerness of young men to enter as quickly as possible on their life work. In the line of other professions, this haste is noticeable. Many enter the law school and the medical school with little or no preparation. It would not be strange if young men of most excellent spirit should rush into theological schools at the expense of suitable preparation. Then, too, some who feel moved to enter the ministry are advanced in years, and with families, it may be, and shrink from the long course of academic and collegiate training."

One profession influences the other. If young men can by a short cut become physicians and attorneys, why not ministers? Many will argue that way.

It is not indispensable to be a college graduate in order to become a successful and useful pastor, no more than is it necessary, in like manner, to be a college graduate in order to be a successful and useful physician or attorney. If a Church needs more ministers than it can get by way of full college courses, we think it ought to take all the graduates it can obtain, and others to meet its wants in the best way it can obtain them. We, therefore, do not blame the Congregational Church for pursuing this very policy. The Reformed Church has also had to do something of that kind from the beginning of its organized history in this country, and it will, to all appearance, have much more to do of it in the future. What the Congregationalists have not been able to accomplish in this respect, we are not able to accomplish either, for our legitimate home missionary field is dotted over by a far more numerous population than the Congregationalists. Consequently our need for pastors to meet existing and new demands is greater; and, under existing circumstances, it is relatively far greater. All this, in case we intend to gather in and then care for our people, the Reformed masses on this continent.

Our no small surprise to which we referred at the opening of this article, results from the fact that comparing the Congregational Year Book and the statistics of our own four theological seminaries we find that our showing has by much the advantage.

Take it year in and year out it will be seen that only about one-sixth of the students in our seminaries are non-graduates of colleges, and full five-sixths are college graduates. That would go to show that, as a body, the Reformed ministry stands relatively high as an educated ministry. No need of hiding its head over against New England in this matter. If New England has done well, we have simply done better, and people of German stock are at no discount over against the Puritan. If college training is to be an item in evidence, then it would be easy to show that in the "Distribution of Ability in the United States," the German and his descendants make a distinctly creditable exhibit. And yet this stock of people, owing to language, civil, social and ecclesiastical relations, has had much greater difficulties to overcome in this new world than people of English stock. It has come now to a good working basis, the most of the obstructions having been adjusted or set aside, and we may look for large and tellling results.

WYOMING.

Behold the "Branch" of David,
The "Shiloh" famed of old,
The Son of Virgin Mother,
By prophets' lips foretold,
Behold the seed of woman,
Repairer of the Fall,
The Child Divine, yet human,
Emanuel, Lord of all!

For Reformed Church Messenger.

THE WORD, INCARNATE!

BY J. H.

The truth of the Bible is one truth. The truth which God reveals to man in His holy word, is simply one truth. From the beginning of Genesis to the end of the Apocalypse, but one grand, deep, mysterious, incomprehensible, supernatural fact pervades the whole. This fact has two sides—one negative, the other positive—man a sinner, Christ, the Saviour—yet one truth.

As in nature we have a revelation of one will, one purpose, one grand and glorious design, exhibited to us in every department of nature, in the animal, vegetable and mineral kingdoms—the glory of God in the perfection and happiness of man; so in the deeper and higher revelation of God's word, here but one grand, and glorious purpose is continually exhibited to our view—God the Father, reconciling Himself over to an apostate world, by the Man Christ Jesus!

As in nature every flower of the field; every dew-drop that sparkles in the sun; every mountain rill; every beautiful landscape; every towering mount, and every thundering cloud, all exhibit a unity of purpose and oneness of design, so also in the highest revelation of God's will to man in His holy word. Here the beauty of Poetry, the power of History, and the sublimity of Prophecy, are all employed to exhibit the person, the power, the glory and the dominion of God Incarnate!

The necessity of Christ's coming; the method of His mission; the nature and extent of His Kingdom—these are fit themes for the plainness of History, the depth of Prophecy, and the beauty of Poetic power. These subjects too, are deep with interest, and full of nicety of description, as thus revealed under the Jewish economy of God's grace.

Whilst the fact that Christ did come; the place of His nativity; the wonderful character of His birth; the mysterious constitution of His person—His baptism, His temptation, His miracles, parables, sufferings, death, resurrection from the dead, and His triumphant ascension to heaven—these are the enrapturing themes for apostles, evangelists, disciples, as revealed to man in the Gospel dispensation of God's grace.

Christ Jesus is thus the glorious theme of God's holy word. He it is, of whom Moses and the Prophets did speak. He it is, of whom David did sing. He it is, of whom Paul and the Apostles did preach. In Him we have life; and this life, is the "light of men;" and this is "the true light that lighteth every man that cometh into the world." "The world was made by Him, and the world knew Him not."

The whole of Christianity thus starts in one great, divine fact—"The Word made flesh." It is this fact which saves men. It is this fact that gives us the essence of the Gospel—the Gospel itself. It is the sum and substance of all truth. This one great fact, Jesus of Nazareth, God's Son, the Incarnate Saviour—this fact is the centre of the world's history, the completion of the world's life, the fulfillment of prophecy, the perfection of reason, the glory of man—the true idea of man himself,—*Union with the Divine!*

To deny this fact, that Jesus Christ came in the flesh, is heresy, schism, antichrist. See 1 Tim. 4 : 3. To disbelieve this fact is death. See John 3 : 36—where the results both of faith and unbelief are described; the latter in these most fearful words—"Shall not see life but the wrath of God abideth on him." So also in John 8 : 24,—"If ye believe not that I am He, ye shall die in your sins. Oh, the deep power of this wonderful mystery—the Saviour's person; and the world-wide effect of its saving efficacy! "As many as *receive Him*, to them will He give power to become the sons of God; even to them who believe on His name."

Art thou weak? Christ is strong—the mighty God! Art thou sinful? Christ is holy—the spotless Lamb! Art thou ignorant? Christ is the truth—the mighty Counsellor! Art thou lost? Christ the Way! Art thou dead? Christ is the Resurrection and the Life!

Where in all the range of time? Where in all the extent of God's universe can you find a Saviour, like unto Christ the Lord, God's own Son in human flesh—the Incarnate Word, "in whom dwelleth the fullness of the Godhead bodily?" Truly is this Peter's Rock, on which the Church is built, and this indeed is the wonderful comfort of the mystic John—"Lord to whom shall we go but to Thee? Thou hast the words of eternal life. And we believe and are sure that thou art the Christ the Son of the living God."

Well did Daniel Webster, our distinguished American orator, give a most noble reply to a number of French infidels, when they inquired how he could comprehend or explain, that Jesus Christ was God and man. "No, sir," the reply is reported to be—"I do not pretend to explain or comprehend it. I should be ashamed to acknowledge Him as my Saviour, if I could comprehend Him. If I could do so, He would be no greater than myself. Such is my inability to save myself, that I feel I need a superhuman Saviour—one so great and glorious, that I cannot comprehend Him."

Thus it ever is, with humble, child-like faith; asking no questions, priding itself not in human knowledge, or in human power, but quietly, submissively and believingly, saying in the language of the Creed—"*I believe*, in Jesus Christ our Lord, conceived by the Holy Ghost, born of the Virgin Mary." And thus it has been in all ages of the world; the good, and the noble, and the pious of every land; have ever bowed down, honored, adored, worshiped the Incarnate mystery; God's only Son, the Word made flesh! In Him we have life, and this life is the "Light of men." No other can save, but the Incarnate Son—"Immanuel," God with us!

Hosanna to the royal Son
Of David's ancient line.
His nature two, His person one,
Mysterious and Divine.

Fort Loudon, Pa., Dec. 4, 1891.

"Christ came, so far as His relation to human society, taken collectively, is concerned, not to 'reconstruct' it, but to reform, purify, elevate and sanctify it, by having it conform, in all respects, to the doctrine of the Christian religion, as taught and enforced by His Church."—*Catholic Standard.*

For Reformed Church Messenger.

DE JESU CHRISTO DOMINO NOSTRO.

BY H. H. W. HIBSHMAN, D.D.

CHRISTMAS is the chief festival of all festivals, whether secular or ecclesiastical, for the reason that it is the time during which the minds of men in evangelized nations is turned more than at any other to contemplate the person of the Lord Jesus Christ. It is the day on which the Church especially celebrated the greatest event in the history of the world; and it will become more and more so in the degree in which men apprehend more and more profoundly the great mystery of salvation, "God manifest in the flesh," and the world is brought under the influence of the Gospel.

Just as Christmas is the day of all the days so is the fact celebrated historically and doctrinally basic, both for the Church, and the nations of the world in order to reach the perfection of civilization. It is in verity the fact of all the facts entering into the plan of redemption. In the doctrine of the incarnation is involved everything else that is sweet, precious, grand and sublime in Gospel narrative. The union of the divine and the human natures had to take place in the person of Jesus Christ as a child born of a woman before anything else could be accomplished for the Confirmation of the God-inspired hope the Jewish Nation indulged, and for the realization of the dreams and longings of Pagan Nations.

Without such birth there could never have been development of theanthropic life, the unfolding of the perfection of character and the revelation of the wisdom of Infinite mind in the human family. There must be first of all quickening and birth through the power of the Holy Ghost before there can be the development of the Man who shall be the radiant Centre of Light and Life in the periphery of humanity.

Such there was. Jesus Christ our Lord was born of a woman. It is as true as it is an incomprehensible fact. And the mind which does not so acknowledge it only shows its own helplessness and the enormity of the darkness of understanding through the potency of evil. A thousand times more creditable is it to the majesty of intellect to believe in child-like trust in order to know and better apprehend than to discredit because a divine mystery the reason in its blindness cannot fathom.

I open the sacred volume and read: "Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having traced the course of all things *accurately* from the first, to write unto thee in order, most excellent Theophilus: that thou mightest know the certainty concerning the things wherein thou wast instructed."

Two things this historian explicitly states, first, that he carefully investigated the matter about which he was to write for the express purpose of telling only that which was true; and secondly, that his readers might know the truth with certainty. Neither does the narrator propose to explain the historical facts concerning Jesus Christ. He will perform faithfully the duty of a historian and give a true and vivid representation of truth.

Concerning Jesus Christ our Lord we believe everything declared to us in the Gospel, more readily than we trust the statements of Tacitus, or of Gibbon, or of Bancroft, or of Lossing. No men were more sincere and honest to give only historic facts, the incidents that occurred in the life of an individual, the works He wrought and the lessons He taught than were the authors of the Gospel. There is the richness of veracity in the very simplicity of their statements, and their utter indifference to artistic arrangement.

The supernatural is more the object of faith for us than the natural. The birth of Jesus Christ is a fact that belongs both to the Spiritual Realm and to the natural order of human life. It is a miracle over which the angels rejoiced.

"The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And he came in unto her, and said, Hail, thou that art highly favored, The Lord is with thee. But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be. And the Angel said unto her, Fear not, Mary: for thou hast found favor with God. And behold, thou shalt conceive in the womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Most High." Lu. 1 : 26–32.

On Christmas Day we are made glad by the reflection that all of the promises of God, all prophetical declarations through the inspiration of the Holy Spirit, and all of the impressive typical representations in the Tabernacle and Temple worship of God by His people, concerning Jesus Christ our Lord were fulfilled—literally fulfilled. This becomes very evident to any person searching for truth in faith believing by comparing scripture with scripture.

The first proclamation of the advent of Jesus came to Adam and Eve from God our Creator Himself, before their expulsion from Eden on account of their transgression of the law written on the tablets of their hearts. It was by the voice of God the promise was carried through the ear as the inlet to their souls for joy and encouragement. Gen. 3 : 15. Twenty-two hundred years after this promise, in richer and fuller declarations, the evangel Isaiah in line with it said: "Behold a virgin shall conceive, and bear a Son, and shall call his name Immanuel." "For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulders: and His name shall be called Wonderful, Counsellor, The Mighty God, the Everlasting Father, The Prince of Peace." Is. 7 : 14 : 9 : 6.

Four thousand and four years after the first promise, and seven hundred and sixty years after the clear prophecies by Isaiah we have the fulfillment in the birth of Jesus Christ. God sent an angel to announce the nativity of Christ to pious shepherds watching their flocks by night on the plains not far from Bethlehem Ephrata; and by a company of angels He honors the event by sending the same forth to sing praises unto Him in words that furnish the basis upon which to construct the Gloria in Excelsis. It is also very significant that the bright glory of the Lord fell around the shepherds.

"And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all people; for there is born to you this day in the city of David a Saviour, which is Christ the Lord. . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Luke 2 : 8-14.

There is perfect agreement between the record made in the Gospel and the predictions of the prophets under the older dispensation concerning Jesus Christ our Lord. We have all we need

for our salvation in Him. He is the express inage of the Father. That which God promised to Eve we have realized in Him. He was born of a virgin in the line of David. He came to earth in a super-natural manner and is the Divine-Human, in whom, by and by, all the nations of the earth will be blessed.

We are happy in Him as the real OBJECT of faith and of love. We adore Him as the Truth and Life, the Light and Wisdom, and as the only begotten Son of God. We worship Him for He is all-sufficient to save us. His love for sinful humanity is amazing; His person, His works and His wisdom beyond finite comprehension. We love Him and are joyful in Him on this Christmas Day in the year of grace 1891, for in Him we have the surety of the New Covenant and the Saviour of the poor.

We bless His birth, who came to earth,
And in His cradle lowly
Received the earliest Christmas gifts—
The Christ-child pure and holy.
To Him we raise our thanks and praise
For all the love He bore us;
For His dear sake our hymn we make,
And swell the Christmas chorus.

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

HE hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. Luke 4: 18.

The 84 orphans in Bethany Home send greetings to their many friends and wish them all a merry and blessed Christmas.

A brotherly visit. Blue Monday is not always blue for the minister. At least we did not feel so on Monday, Dec. 14th. Busy with the stone masons, hired laborers and the boys in trying to finish some necessary improvement near the new house before winter set in, we espied a visitor coming along the path by the woods with a light step. Of course, we must leave our work and repair to the office to receive a caller. Very demurely, yet with a sparkle in his eye, brother J. F. De Long informed us that he came to leave a small contribution to the building fund, and with that handed over a check for $500, contributed by Miss Anna M. Knecht, a member of the Freemansburg congregation. This makes a total of $900 received from this charge within a few weeks.

"I wish to make a contribution towards paying for the new house. I do not wish to be known in the matter to any one but yourself." So writes a friend and in due time along comes a check for one thousand dollars. Scriptural. "Let not thy left hand know what thy right hand doeth." Would that the whole Church might know the above facts to encourage every one to raise money for this cause at Christmas. Some seem to think that we have plenty of money and do not need the Christmas collection. This is a mistake. We look forward from year to year to Christmas as the time when the orphans should be remembered. We do not complain if congregations see fit to send their money elsewhere at this time; they must be the best judge in the matter. Yet it were a great disappointment not only to us, but to the Church at large, if congregations and Sunday-schools, challenged by such liberal individual contributions, would not now make an earnest effort to raise all the money necessary for the new house and to pay for current expenses.

Program for Christmas day. Early service at 6 o'clock, consisting of devotional exercises and a short address. Distributing presents and viewing Christmas tree after breakfast. Regular Christmas festival at half-past nine A.M., to which the public is cordially invited. Turkey dinner at twelve. No regular exercises in the afternoon. Short service in the evening.

The Board of Managers and Ladies' Committee will meet on Thursday, January 7th. The friends of the Home will naturally be anxious to know the financial condition of the Home after Christmas. In order that we may render a good and prompt account we kindly ask all those who will receive money for the Home during the Christmas season, not to send it to the Home, but direct to our Treasurer, Mr. C. G. Gross, 3716 Haverford Ave., Phiadelphia, Pa.

Missions.

For Reformed Church Messenger.

A LETTER.

DEAR CHILDREN:—Almost two years have passed since last we talked through the Church papers. "What can we do to help with the mission work?" so often and earnestly. The thought came to me to ask them to help in the New Building of the Church Home at Womelsdorf. The questions have all been in a different line. Almost all the requests have been, "What can we do for Japan with our Christmas offering?" My answer must be, nothing, this year. It is too late. And the call this year is for home work. We all remember the command, Begin at Jerusalem. We feel as if the work of the boys and girls should be for the Home to help the Orphans of the Church, who are God's given legacy to us. And you will take a great interest in any work if you give to it.

No one but a child can feel the desolation or loneliness of a child without a mother. God can give us but one mother. The boys and girls who gather around the Christmas board to enjoy this season, we may almost say made sacred to home joys and home lives. Think for a moment what it would be with no mother's voice to cheer and father's hand to guide!

Now for the request. Will every child in the Church send me one penny? If any can send 5 cents it will make the fund larger, but one penny is all we ask. We will call it the Children's Building Fund. Earn it yourselves if you can. One thing more: do not trouble father and mother about it. Remember father is asked many hundred times in a year for his pennies, and this is your once. And if you must go to them, try not to go just when they are busiest.

I know little folks are very anxious to do things in the shortest time. When you read the letter in the MESSENGER (I take it as a matter of weekly occurrence you all read the Church papers. We never can make Church-workers until we know the need of the Church, and we can only find that in the columns of the Church papers), do not run to mother and expect her to listen to you at once. It may be near the dinner or tea hour, and the smaller brothers and sisters may need her attention, and as soon as father opens the door do not rush up to him and expect him to listen. Wait until you are all seated quietly at the table, then you may present it; or better still, in the evening hour after the lessons are learned, books put away, then talk it over with all. Now it will involve some work, so we can not ask our treasurer to do it. So send your contributions and letters to me. I will take account of them and hand the money to the treasurer in bulk. I cannot report the name of every child who sends a penny, but will report the school or bands of children. I will keep the fund open until February, so that the money can all be handed to the treasurer of the Woman's Missionary Society at the meeting of the Executive Committee? Your teachers will see the date of the meeting in the papers. Wishing you all a merry Christmas and a happy New Year, I remain, Yours for the children,

MAY G. HEITSHU.

Lancaster, Dec. 14th, 512 East King St.

For Reformed Church Messenger.

MISSIONARY NOTES.

BY REV. A. C. WHITMER, SUPERINTENDENT OF MISSIONS.

THE UNIFICATION OF MISSIONS.

THE word "unification" has been very much used during the last four years, always in reference to our home missions. It is easy to understand this word, if you call to mind the fact that for many years our home missionary work has been carried forward, not by the Board of General Synod, but by the several Boards of District Synods. The German Synod of the East has its own Board. The Central Synod and the Synod of the Northwest, both German, have their work under a Joint-Board. The Ohio Synod had its work under its own Board until April 1st, 1889, when it transferred it to General Synod's Board; and the Synod of Pittsburgh did the same January 1st, 1890. These two Synods took this action in answer to the request of the General Synod made in 1887 (and again in 1890). The Synod of the Interior has just lately resolved to transfer its work to the General Board.

The Eastern Synod and the Potomac Synod (with the Pittsburgh Synod to January 1st, 1890) carried on their home missions under a Joint Board from 1874 to the present, a period of eighteen years, with marked success. No wonder that they have been unwilling to run the risk of making any change of method.

The subject of unification, placing all our home missions under the Board of General Synod, has been widely discussed in private and in public for four years; and there has been such a growing sentiment in favor of this change that at length all the English Synods have yielded.

The "Plan of Unification" proposed by General Synod's Board of Home Missions came before the Eastern Synod at Reading, Pa., in 1890, and the following action was taken: that the Synod heartily approves of unification; that in its main features the Plan submitted commends itself; but that certain features of the plan should be changed, to insure the hearty co-operation of all; and that for the present no change of management be made.

The Synod then appointed a committee to take into consideration the difficulties in the way of unification, to state them definitely, and to suggest a way out of them—evidently a great step toward a solution of the question, and the right thing to do. The resolution appointing the committee said that their work was to aid in hastening the unification of our home missions, and further suggested a meeting of General Synod's Board and the Bi-synodic Board for conference with a view of adjusting such difficulties as may stand in the way of unification.

The Synod of the Potomac favored the general plan of unification, but feared to enter upon it lest the change might interfere with several items of general work which the Synod had in hand.

At the meeting of these two Synods in October, 1891, however, it was thought best to yield to the general call, and action was taken definitely

looking to an early transfer of our missions to General Synod's Board.

The Synod of the Potomac met first, and its action was very general: recommending the transfer of the missions and the continuance of the present Bi-synodic Board, with the further recommendation that the peace relations between this Board and the General Board shall be determined by these two Boards.

The action of the Eastern Synod was the same in substance, but somewhat more detailed (merely in reference to the make-up of the General Board and the office of Advisory Boards). The Synod recommended the transfer of the missions under the care of the Bi-synodic Board to the General Board as soon as the details of the transfer can be arranged; and for the purpose of carrying the transfer into effect the Synod suggested a meeting of the two Boards for conference. Correspondence relating to the time and place of this meeting is now in progress.

You will notice that the action of both the District Synods is based not on certain conditions but on faith. Certain reasonable things are asked of the General Synod, but thetransfer of our missions does not depend upon the answer to be given. The recommendations or requests can come before the General Synod only in 1893, but unification is to take place at an early day, so soon as the two Boards can agree upon the details of their mutual relations and particular duties. In both Synods the action taken was without much discussion and also without dissent.

It is true that not all were fully persuaded that this time is the best, but these cheerfully withheld their own judgment, yielding to what seemed to be a general desire for unification. Not one voice in either Synod was raised against the action proposed; but, with faith in men as well as in God, the brethren said, "Let us unify

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Heedfully my Lord I'll cherish,
Live to Thee
And with Thee
Dying shall not perish;
But shall dwell with Thee forever
Far on high
In the joy
That can alter never.

Our Serial.

For Reformed Church Messenger.

THE WONDER-DOCTOR OF DELFT.*

FROM THE GERMAN OF BOSBOOM-COUSSAINT.

BY KATHERINE E. HEYSER.

CHAPTER III.—*Continued.*

"GET THEE BEHIND ME, SATAN!"

"Superstition, my worthy lieutenant, superstition! If a man is wise enough to struggle with the so-called fate, and will seize and hold fortune when the opportunity offers, he may laugh at curses and lucky stars—"

"No, no," interrupted Julian, "I know better by experience; I know that there is something that all a man's courage cannot overcome, and although the curse that rests upon my head, is undeserved, it has power to harm, for in my fall have I not dragged down my mother, my noble loving mother? for me there is no hope of heaven's blessing!"

"Then sell yourself as dearly as possible," said the captain somewhat sarcastically.

"Perhaps I am in the mood for such a bargain," replied Julian coldly, looking sharply at him.

"Unless you reject a good bargain through childish weakness," said the captain quietly.

"Let me hear what you really desire of me?" interrupted Julian, vexed at the captain's hesitation.

"Before I do that, I must know certainly that I can make use of you; therefore it is necessary for me to hear something of your past."

"Do you desire to know the circumstances which compelled me to leave my father's house?"

"No, not that. First of all, I want to know what brought you to Delft at the present time."

"How shall I answer," replied Julian, shrugging his shoulders, "My unlucky star follows me everywhere, believe it or not, just as you choose; I will not say that I was not to blame, I know only too well that I have passions and faults which have often brought me into trouble; but good luck I never had. If I happened to be under a captain who seemed content with me, he fell out with the Earl of Leicester, and the Stadtholder Maurice, and, because they ceased to trust him, the company was transferred to a distant station. Once, to my great delight, I was sent to the English, who lay in Bergen-op-Zoom under Captain Morgan; but the company was taken from him, and I was sent away. I went from one province to another, until, at last a company of infantry from Germany and Friesland, was entrusted to me as deputy-captain."

"That suited me exactly, and I can truly say, that I did my best. Of course I did some foolish things, but I was no worse than the rest, and, with regard to my office, I failed in nothing. I thought I was really on the road to fortune, and that my good angel had conquered my evil genius. But no, not so; before two months, without having committed any fault, I was suddenly cashiered, without even knowing the reason.

"How then can you hope to find service again here in Holland?"

"I did not say I had such a hope."

"If you are willing to serve in foreign countries, why have you not tried that?"

"You mean that I might have deserted to the Spaniards, but that is not my intention; if you wish to know why I am here I will tell you. The festivities bring many princes and commanders from other countries to this city; in such times as these, they too require soldiers. It might be possible that one of them would employ me, without asking too searching questions; this is the more probable, since I can bring with me twenty brave and experienced soldiers. I will wait to offer myself until just before their departure, that they may have no opportunity to consult over it; I hope, particularly that Maurice will not be one of the last to go."

"Right, Maurice must be out of the way first!" assented captain Peter, laughing as if he had said some witty thing; but the speech was not merely ambiguous, it was intended to suggest evil. However, Julian did not notice it, and continued: "If only money were not so scarce; if I cannot appear as a nobleman no one will accept me. If only I had one friend who could lend me what is necessary."

There was a hesitation in his tone, an eager expression in his eyes that the captain either did not understand or purposely left unnoticed, as he replied: "It would be a pity for a young man of so much ability and experience to remain idle!"

"I am beginning to fear that I must," replied Julian, dejectedly, "for my men are being scattered. When I left Groningen thirty men joined me; I went to Gelderland, and their number increased to fifty, for discharged soldiers were swarming everywhere."

"How did you manage to feed the fifty?" asked the captain in astonishment.

"There is an ordinance by which the inhabitants of a city or country are required to provide quarters and provisions, for a limited time, to soldiers who come into their district; if these soldiers are as many as the law requires, and are commanded by an officer. That deserters and dismissed soldiers may not become a burden, the law does not require any provision for those wandering around alone. It follows that many are glad to join together, and put themselves under a lieutenant. In this way we marched through Gelderland: when we came to the district of Utrecht, we heard that there was to be a review of the troops lying in the city, and fifteen of my men left me to fill vacancies in the ranks. Then, too, many who were mechanics, found work; others hired themselves to farmers, and one even found a wife. To be brief, by the time I arrived in Delft my troop was so diminished that I was obliged to resort to all sorts of tricks, and to make the people believe that I was really a lieutenant in the service of the States. Of course, when so many distinguished officers came to the city, this position could not be maintained; so I had recourse to one of my old soldiers, whom I chanced to meet here; he had married a cooper's widow, and had some means; he gave us shelter, and kept us from starving."

"But such a position is unbearable, for a man like yourself!"

"I know that well; but what can I do? If I should tear my hair in despair, or bite my lips till the blood came, it would do me no good. Have you any advice? can you, will you help me?"

"If I had no such design, it would be cruel to probe your wound so deeply. Yes, Sir Julian, (for so I may call you, since you are of noble blood and will soon be in circumstances to honor your rank). Yes, I have counsel, I have help for you. It is in my power to give you the rank of captain, a company, and money to establish yourself and your soldiers suitably."

"Then you have more power than I supposed; are you Master of Horse, or Colonel?"

"I will keep my promise; that is all you need to know at present. I dare not yet lift the veil of secrecy, but I will show you by deeds that I mean well by you. I am ready to give you a hundred louis d'or as an earnest, provided that you swear to perform the service which I require."

Julian colored, and his eyes sparkled. "Let me hear what the service is," cried he hastily.

"I presume that a man like yourself, one who has borne so much, will not be over-scrupulous—"

"Oh no, I have done with that."

"Neither will you allow yourself to be deterred by trifling considerations, if it should concern a project—which—might perhaps be called by a hard name?"

"Project? The—what do you want of me? Out with it! This suspense is intolerable! You would not require me to surprise a city with a handful of soldiers?"

"Would you hesitate if that were my design?"

"My soldiers desire nothing but booty, and I do not value my life! Provided it is not to put the Spaniards in possession of a fortress which belongs to Holland, you may count upon me. I have never acknowledged the King of Spain, and am determined not to aid him in any way. I have a religion of my own which consists in hating the Pope, and those who stirred the fires of the Inquisition, the executioners of the nobles and the erectors of scaffolds; and in an eternal, implacable hatred to the King of Spain and all who assist him."

"I did not think that you would be influenced by such prejudices—"

"If you are a hireling of Philip II., I will have nothing to do with you," exclaimed Julian, at-

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* *Copyrighted by Chas. G. Fisher.*

tempting to spring from the wagon. Captain Peter laid a firm hand on his shoulder.

"Have I not told you that I am a German? I give you my word of honor that the King of Spain knows nothing of me; none of his party would dare to give me orders, or to ask a service of me—so little am I his hireling."

"That is something quite different; but do let me hear what you desire."

"I only spoke of surprising a city to try you; what I want is nothing more than this: To-morrow morning you must go, well armed, to the market-place where the games—"

"We will be there to-morrow, just as we were to-day—"

"That, posted exactly at a place that I will show you—"

"You yourself will be one of the party?"

"I will remain near you in this disguise, and, if necessary, will warn you of danger."

"Good! and what more?"

(*To be Continued.*)

The Family.

CHRISTMAS WITH MY OLD MOTHER.

OH! I never felt so happy as upon last Christmas night,
Coming near the little home where mother lives,
The familiar scenes of boyhood, and the window with the light,
And the joy anticipation ever gives.
Eager fingers tingled gladly as I opened the old gate,
And my feet, impatient, hurried to the door;
But her ear had caught my footsteps, and her love remembered well;
On the threshold mother met me as of yore.

Oh! I clasped her to my bosom, as she used to clasp her boy,
While her tears and loving kisses answered mine.
Then she led me to the table, where the good things kept for me
Were all waiting with the chair of auld lang syne.
She remembered ev'rything I liked, and how to make it best,
Serving me as though my place were still a child's;
Cakes and jellies, home-made candy, and ev'ry choicest thing,
Heaped before me with caresses and her smiles.

Oh! I seemed a very boy again, as we sat talking there.
And she told how she had thought of, prayed for me;
How I'd been a joy and comfort to her all her widowed life;
And her spirit, like an angel's, I could see.
How in ev'ry whistling boy that passed she heard me coming home,
So she had love-waited for me all the years;
Then, arising from the table, she would stand caressing me,
As she breathed on me a blessing through her tears.

When I went to bed she came to me and tucked the covers round,
In the dear old way that only mothers know.
Oh! I felt so blissful, peaceful, and so full of tender love
That all silent came my glad heart's overflow.
Happy, grateful, joyful tears I shed; ay, cried myself to sleep,
Dreaming in a heavenly dream-land free from cares;
In my boyhood home and bed again, the covers tucked around,
Safely guarded by my dear old mother's pray'rs.

—*Lu B. Cake, in Harper's Bazaar.*

CHRISTMAS—THE MOTHER'S DAY.

THE coming of Christmas Day is always a significant fact with the mother. It is the children's happiest day in life; the day they look forward to, and plan for, from Christmas to Christmas. What sacrifices the mother who has but little money makes to give her children some gifts to make the day memorable and enjoyable. But there are many mothers who will wake up in the early grey of the Christmas morning, only to remember the echoes of the sound of the little pattering feet that used to hurry over the nursery floor towards the chimney corner. O, what sweet recollections they are to think over! No wonder that tears fall on the pillow of such a mother, whose loneliness is more oppressive on that day than any other.

"It is all I can do to get through Christmas now-a-days," a sorrowing mother said. "We used to have such good times before our home was broken up and the children scattered. It is only by forgetting myself, and doing all I can to make other children happy, that I can get through the day at all."

How many mothers feel just as this sorrowing mother does? It is so hard to have the children scatter. No gathering together about the old fire-side, only reading the letters that come from distant places, and vainly wishing we could hear the voices and look into the faces of the ones so near and dear to us.

But some of the children have gone where letters cannot be interchanged. Some of the little ones have been gathered into the good Shepherd's arms. We remember how happy they were over the coming of Santa Claus last Christmas time. We cannot see them, or know anything of their surroundings now, only as faith is enabled to follow them into the green pastures. But O, how we thank the Saviour that the sweet story of "Suffer the children" has been handed down to the latest generation of sorrowing mothers! How often we read it over: "Of such is the kingdom of heaven,"—precious words! We know that all the little children who came into our homes to love us and be loved, but who have been taken to the Saviour's arms, are with Him where He is, and where He is there is fullness of joy forevermore.

And the young men and maidens who stayed longer with us, and upon whose growing strength we had just begun to lean, how we think of them on Christmas Day! But how very near to the stricken mother's heart is the Comforter at such times. "I will not leave you comfortless." What a promise! Dr. Orville Dewey, in writing of the children who had left the household, says: "Yet not with terror only, but with tenderness, does death touch the human heart—touches it with a gracious sympathy and sorrow. One may know the house where death has left his mark long after the time. Traces are left in the affections that are never worn out. Traces left in *memoriam*, in poetry, in all human sentiment. Death is not the sundering, but the consecration, of love. It strengthens that holy bond. It makes the departed children dearer. It gives new power and sanctity to their lives when with us. It invests their virtues with a radiance of angel beauty. It canonizes them as patron saints and guardian angels of the household."

We may be assured that for the children who have gone to the Father, "it is well with them."

As one whom his mother comforts
He layeth the soul on his breast;
And he draweth the curtain closely
As it enters into rest—
That none may see it go
Away through the sunset's glow.

N. Y. Evangelist.

AMY'S GIFT TO JESUS.

IT was a merrier Christmas than usual in little Amy's home. Of all the preparations it would be useless to attempt to tell you. Of course the Christmas-tree was the central object of attraction. A beautiful sight it was as it rose in the large parlor of Mr. Graham's handsome residence, and at night, when the lights were lit, the tree sparkled and glittered as only Christmas-trees can, and the happy crowd of little ones clapped their hands in high glee, and shouted their admiration. Indeed, Amy's brother, Douglas, gave the wildest hurrah his father and mother thought they had ever heard. It is pleasant to be able to say that many little children were present who lived in lowly homes, and who, but for Mr. and Mrs. Graham's kindness, would not have spent a very merry Christmas.

Every child, and every guest, and every servant in the house were remembered, and all seemed so happy that it would not have been easy to increase their joy. But somewhat suddenly Amy's face assumed a serious look, her merry voice was hushed, and she stood in thoughtful attitude for a few moments.

"What is the matter with my little pet?" asked her father.

"Papa," she said, "I put a present on the tree for Jesus, and I forgot all about it, and no one has taken it off. I'm so sorry I forgot it. Will Jesus mind, papa?"

Amy had forgotten, but her father soon discovered the present for Jesus hid away behind the branches of the tree, and low down—for Amy was a little girl and could not reach very far. And what do you think the present was? Many in the company smiled, but her father did not. A few months before papa had given her a small gold locket as a birthday present, shaped as a heart, and she always called it her little heart. This it was which she hung on the tree. On the paper in which she packed it she had printed the words, For Jesus."

On the last Sabbath she had heard the preacher at church speak of giving something to Jesus as well as to our many friends, and she caught the words, "We can please Him best by giving Him the heart." So Amy determined to give Jesus her gold heart, and she thought, of course, she must put it on the tree.

Her father closed the pleasant Christmas night's entertainment by telling her and all the little visitors that Jesus wanted something better than a heart of gold; and some of us think that Amy did that night give her own living heart to Jesus, and that some others of the party soon after did so, also.

KEEPING CHRISTMAS WISELY.

Thoughtful people have discovered that we are in danger of losing our Christmas by doing it to death. It may die of surfeit, as a pet, or a love.

The madding crowd making itself maniac across the impassable street, choking the writhing shops, stalling the railway trains, blocking the United States mails, and choking, stalling, blocking, and madding more madly every year than it did the year before, does not necessarily mean the growth of the Christmas sense, but is quite as likely to mean the growth of Christmas nonsense. It means a vast amount of folly, imitation, greed, ambition. It means an incalculable sum of envies, disappointments, jealousies. It means unmeasured aches. It means women literally "tired to death," and men in debt, and neighbors offended, and rich relatives cajoled, and a host of human blunders which we might call the Christmas waste. All the processes of action have their waste, and it does not condemn the action, but only appeals to the intelligence behind the action to regulate the proportion between profit and loss.

So, when we have a fine thing—a fine art, invention, feeling, or custom—the first point is how not to lose it, and it may be found that we need a high spiritual economy to save our Christmas from the kind of decadence that belongs to a society like ours. It is the greatest—it ought to be the grandest—day in our calendar. A petty spirit, a false extravagance, a lost temper, a worn-out body, a disappointed soul, having no more place at Christmas than at marriage time, or heaven time.—*Ladies' Home Journal.*

Youth's Department.

FATHER CHRISTMAS AND THE STOCKINGS.

WE hang up our stockings on Christmas Eve,
Jack, Wilfrid, Clement and I—
One stocking each at the head of our bed,
And this is the reason why:
When we are asleep Father Christmas comes—
How he comes, we do not know—
And he fills each stocking with sugar-plums
And with toys from top to toe.

On a Christmas eve when we go to bed
Our stockings are limp and long,
But when we are waked in the early morn
By those who sing *the birthday song*,
They are stiff and swollen to such a size—
Full of queer lumps. What a pleasure!
How we long for the lazy sun to rise
That we may see our treasure.

Last Christmas little Wilfrid thought
He'd see Father Christmas when
He came. So he kept awake all the night—
Except only now and then.
Once when a light made him start from his sleep,
"Old fellow, you're caught!" he said.
How mother did laugh!—she just came to peep
At us all as she went to bed.

"Who *is* Father Christmas?" Jack says papa;
And I, too, think so, rather.
Wilfie says mother. That's nonsense, of course,
A *mother* can't be a "father!"
Nurse whispers "Hush! or maybe that elf
Father Christmas will be sore.
He hears you say he's not himself
And he'll never come any more."

So when Jack and Wilfrid, Clement and I
About old Christmas wonder,
We're always careful to whisper low,
And to get the table under;
And that we have not offended him yet,
I think I may truly say.
Else how do these things in our stockings get
'Twen Christmas eve and Christmas day?

—*Little Folks' Magazine.*



THE LITTLE STRANGER.

THERE is a popular household story that is repeated year after year to the German children at the beginning of the Christmas holidays, to kindle the spirit of charity, which illustrates to the child's mind the words of our Lord: "I was a stranger, and ye took me in." In Germany every child passes through fairyland, and receives the great truths of moral and spiritual life in parables. The story is subsequently as follows:

In a little cottage on the borders of a large forest there once lived a poor wood-chopper, with his wife and two children. He was a good and pious man, but was scarcely able to earn enough to provide food for his family. For all that, he began his daily duties with prayer, and the family were very happy.

His children's names were Valentine and Marie.

One snowy evening when the wood chopper came home, he brought with him some green boughs, and after the evening meal began to hang them over the mantel-piece.

"Christmas is here," said he, "and I have no presents for you; but we will offer to the Lord the beautiful altars of grateful hearts. God will bless us."

He then said grace at the simple table, as they gathered around it to partake of the evening meal. There came a knock at the door.

"Who is there?" asked the wood-chopper.

"A homeless child."

"Come in."

"Who are you?" asked the wood-chopper, kindly. "Whence do you come?"

"I am a stranger, and have no home," answered the child.

"Come to the table, little stranger," said Marie. "There is not bread enough for us both; you shall have my supper."

"And I will let you sleep in my bed," said Valentine. "There is not enough room for two. I will sleep on the floor."

The family sung their evening hymn,—

"The woods are all silent,"

and the little stranger quickly fell asleep in Valentine's bed.

At midnight the family was awakened by the sound of music without the door. The storm had abated, and the stars shone clear in the cold sky. Very sweet it was.

"Hark!" said Marie. "It is the song of children. What do they sing?"

"Listen!" said Valentine. The family was still and the voices sang:

"Oh, happy home, to heaven nighest,
Wherein Thou, Little Stranger, liest."

Like the softly attuned musical glasses seemed the music out of which rose the carol. The family heardit with delight.

The song was repeated:

"Oh happy home, to heaven nighest,
Wherein, Thou, Little Stranger, liest."

The music drifted away as in a cloud of light, higher and higher, and was lost in air. In the morning the Little Stranger woke, and said that He must go.

"You will be blessed," He said simply, "because you took me in. Take this sprig of evergreen," he added, breaking a twig from the tree that the cotter had brought home, "and plant it, and you shall one day know who I am."

"It was a sprig of the fir.

The cotter did as he was bidden, and the sprig grew, and the fir tree bore silver nuts and golden apples, and Marie and Valentine never again knew the want of food or a bed, or of an abundant Christmas table.

It was the first Christmas-tree.

God save you little children.
Let nothing you affright;
For Jesus Christ your Saviour
Was born this blessed night,
The dawn rose red o'er Bethlehem,
The stars shone through the gray,
When Christ, the child of Nazareth,
Was born on Christmas Day.

A CHRISTMAS SONG.

THE cousins who were filling Grandmother Lee's house to overflowing all agreed that there never could be nicer Christmas weather. The oldest cousins went off skating soon after dinner, the very little cousins were all packed into the big sleigh for a ride with grandpa, and the middle-aged little folks went out for a snow-ball match.

Herbert was on one side, with Harry to make his snow-balls for him. Sue, a bright, hearty little country cousin, who was "almost as good as a boy," was on the other side, with Grace and Harold to make her snow-balls.

As they stood stamping their feet, laughing and talking, Harry held out his hand towards Sue's head as if to warm them.

Now, Sue had two trials. One was bright golden hair that was almost red, the other was a fiery temper. I should be sorry to tell you how the hot and angry words began to fly. I am not sure that blows would not have followed words if Grace had not been there.

Her sweet face was troubled, as she could think of nothing to say; but at last she began to sing a verse of the hymn they had all sung at family prayers that morning:

"Holy Jesus, every day
Keep us in the narrow way."

It was the only thing she could think of to do, and I am sure it was the best thing. The angry faces looked ashamed. There was a minute or two when everybody was too uncomfortable to speak. Then Harry, who was a gentleman, if he was a tease, held out his hand to Sue and said, "Sue, I was mean, and I'm sorry."

And Sue, who had a warm heart, if she had a hot temper, said, "I was the mean one to get mad at nothing."

I don't know who won the snow-ball game, but I know who won the the words, "Well done!" that day. Don't you?—*Sunbeam.*

NOTICE.

☞ *Editorial Correspondence address to* THE REFORMED CHURCH MESSENGER, *907 Arch Street, Philadelphia.*

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For Terms, see page 11.

THE REFORMED CHURCH MESSENGER,

907 Arch Street, Philadelphia, Pa.

THURSDAY, DECEMBER 24, 1891.

CHRISTMAS.

WHAT THE PROPHETS SAY.

The Lord himself shall give you a sign. Behold a virgin shall conceive and bear a Son, and shall call his name Immanuel.

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.

For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulders. And his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.—ISAIAH.

Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and he shall reign as king and deal wisely, and execute judgment and justice in the land. And this is his name whereby he shall be called, The Lord our Righteousness. —JEREMIAH.

But thou, Bethlehem Ephrata, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel, whose goings forth are from old, from everlasting.—MICAH.

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee; he is just and having salvation; lowly and riding upon an ass, and upon a colt the foal of an ass.

In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness —ZECHARIAH.

But unto you that fear my name shall the Sun of Righteousness arise with healing in His wings.—MALACHI.

WHAT THE GOSPEL WRITERS SAY.

Now the birth of Jesus Christ was in this wise: When His mother Mary had been betrothed to Joseph, before they came together, she was found with child of the Holy Ghost. And Joseph, her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary, thy wife; for that which is conceived of her is of the Holy Ghost. And she shall bring forth a son; and thou shalt call his name Jesus; for it is he that shall save his people from their sins —MATTHEW.

And there were shepherds in the same country abiding in the field and keeping watch by night over their flocks. And an angel of the Lord stood by them, and the glory of the Lord shone around about them, and they were sore afraid. And the angel said unto them, Be not afraid; for behold I bring you good tidings of great joy which shall be to all people; for there is born to you this day in the city of David, a Saviour, which is Christ the Lord. And this is a sign, unto you; Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying:

Glory to God in the highest, and on earth peace among men in whom he is well pleased.

And they came with haste, and found both Mary and Joseph and the babe lying in the manger.—LUKE.

A HAPPY CHRISTMAS.

We are thankful that we are permitted once more to wish the readers of the MESSENGER, young and old, a Happy Christmas, and that our greetings will reach them in advance, before the day itself arrives. In our communications with our readers we have sought to direct their attention to the historical Christ, from the manger to the cross, from the cross to His throne on high, from His assumption of all power and authority in heaven to the spread of His kingdom on earth, and then from His presence in His Church to His future coming in glory with all the holy angels. This we consider as the sum and substance of the Gospel. And now we come back again from the end to the beginning; and on Christmas Day with undiminished joy and admiration we will stand once more by the manger, where with the Wise Men of the East we will adore and worship the little child, in whom the Word was made flesh and tabernacled with men here on earth. It is a proper time for joy and rejoicing, not, however, in the style of the old Roman Saturnalia, with which Christmas, a Christian festival, never had any connection. On the contrary, the two have always been in conflict, and all good Christians should seek to drive the old heathen practice into the corner, as it has no right to exist in this land of ours.

Let our hearts responding
To the seraph's band,
With this morning's sunshine
Bright in every land!
Word and deed and prayer
Speed the grateful sound,
Bidding merry Christmas
All the world around.

PEACE ON EARTH.

THE peace on earth, or rather cessation from war, among the nations of the earth at the birth of the Prince of Peace, to which attention has so often been turned, was something certainly remarkable. Although superficial and in fact only apparent, it was doubtless, so ordered by God, Himself, we would say, not merely as an omen or sign, but as a promise, a dim shadow, an actual prophecy of that thorough, lasting peace which Christ came to proclaim and establish by His coming into our flesh or nature. It was to be the result of that one great victory which He gained when He took possession of our human nature and became its head, by driving Satan from his throne in the world and inflicting such a wound on the old serpent's head as to render him incapable of holding his forces together any longer in this world. Man thus delivered from all the power of the Wicked One, helpless, man dead in trespasses and sins, was an object of divine pity and compassion. When Christ was born the proclamation of pardon was made by a deputation of angels to all those who had been engaged in the long rebellion against God; and the assurance was made of the friendly good will, of the kind feelings of heaven towards those who had brought upon themselves ruin and desolation by their alliance with the prince of darkness. Peace was declared by the announcement of the angels, not, however, merely as a declaration, but as a fact, in the presence of the Son of God in human flesh, from whom it was to flow forth in multitudinous streams to all nations, and then materialize itself in the actual history of men.

GLORY TO GOD IN THE HIGHEST.

GLORY is the homage paid to men on earth for great achievements or superior eminence in particular departments of life. In ancient times it was almost exclusively rendered to military heroes. Their victories on the battle-field whether just, or unrighteous, generous or cruel in the highest degree, were received with the shouts and acclamations of the multitudes throughout the land. As on earth, so no doubt it has always been in heaven, where the King Immortal has been carrying on war with the Prince of Darkness and been receiving glory, honor, praise, dominion and power from the innumerable throng of intelligent beings around His throne, in proportion as His great enemy receives defeat after defeat at His hands. These victories, following each other from small beginnings during the long process and the small progress of history, were at length crowned with a signal, crushing defeat of the great enemy of man in the manger at Bethlehem, when Christ was born. It filled the inhabitants of the upper world with wonder, admiration, praise and awe. Angelic voices and angelic harps filled all the regions of the heavenly world with songs of praise. The eternal Son of God, the brightness of the Father's glory, the joy and delight of the innumerable throng of holy intelligences that stand round His throne, was, so to speak, not there. He had gone down to the earth, had become incarnate, and in front of the line of battle had struck the head of the great dragon with a weapon polished and sharpened in the armory of heaven, formed out of the Divine Love. The head of the old serpent, the head of the fearful rebellion against God, being thus incurably bruised, the war substantially came to an end in the infant child in the manger. In Him, the Word made flesh, all other successive victories of light over darkness were involved down to the end of time. The bruised head involved the demoralization of all the forces of evil and an increase of manifest, suicidal folly in their warfare against Heaven. The lost angels looked into these things, understood the meaning of Christ's advent on earth, saw something of the end from the beginning, the final rout of the forces of Satan, and in their great joy they ascribed

Glory to God in the highest.

BEFORE ALL WORLDS.

THE ante-mundane existence of Christ seems to be taught so positively in the first chapter of the Gospel acccording to St. John, that one would suppose there ought to be no doubt in regard to it among those who receive the Bible as the word of God. This, however, unfortunately, is not the case. There are critics and learned theologians, entitled to some respect for their biblical knowledge, who maintain that the Logos or Word was not a personal being as Christ was when He was on earth, but something else, merely truth or wisdom personified, in the manner in which that is done by Solomon throughout the book of Proverbs. In the eighth chapter he speaks of Wisdom as a personal being that speaks, that crieth out at the gates, that existed before the worlds were made, as one brought up with God, His daily delight, rejoicing in the habitable part of the earth. But if St. John had intended to express the same thoughts as the wise man, he would have used the same language and spoken of the flights of wisdom. Then there would have been no difficulty in understanding what he meant to say. Instead of that he speaks of the Logos or Word as the only begotten Son of God in plain, simple, didactive language, without any taint of poetry or the imagination.

There are, however, a number of passages in holy writ which teach that Christ had a personal existence with His Father "before all worlds," so clearly, that he that runneth may read. We need here to refer to only a few of them. The testimony of Christ Himself in this case is the best that could be given, because He knew for a certainty whether He had a conscious existence before He was born of the Virgin Mary, and could not therefore be deceived. Thus in several places He speaks without hesitation of having come down from heaven. See John 3 : 13, 6 : 33, 38, 51 and 58. But in John 17 : 5, He asserts the same truth under the most solemn and impressive circumstances. Appealing to God, His heavenly Father, He thus prays: "And now, O Father, glorify Thou me with Thine own self *with the glory which I had with*

Thee before the world was." Could anything be more explicit than this? Christ must have dwelt in the bosom of the Father from all eternity, as a partaker of His glory, or else in uttering such a prayer as this, He must have been the most profane blasphemer that ever lived.

The old article in the Nicene Creed which teaches that Christ was "begotten before all worlds" is one that should be intoned particularly at this season of the year when our minds are occupied with the Advent of Christ on earth. When we think of it we see in it untold blessings to the human race, but looking at it as the descent of Christ from the regions of glory, it is well calculated to fill us not only with admiration and gratitude, but with feelings of the profoundest reverence and awe.

For the Reformed Church Messenger.

THE MANGER.

COME on, dear friends of Christ, and let us make
A trip far off to distant land and climes,—
Back to dim ages of the hoary past.
On wings of thought we'll take our flight,
Through realms of Space and centuries of Time.
We'll go to Bethlehem, and with shepherds
See the strange thing which God did bring to pass,
When Christ was born and in a manger laid.

'Tis ev'ning now, the sun has sunk behind
The purple hills, yet casts its ling'ring rays
On floating clouds, which seem to touch the earth,
Then form a highway up to the golden
Gates of heaven. So near the throne of God
Stands to His footstool here on earth.—
We leave the crowd and to the inn retire,
Beyond the walls to pass the nights of nights.
From terrace high we see the spacious court,
With walls around and porticoes within.
'Twas built long time ago for travellers
On their weary way, by thoughtful Chimham.
2 Sam. 19: 37.

'Tis a sight most strange to see. The yard is
Filled with ——
Everywhere predominates. He brays
So loud that drivers scarce can hear their words.
Sometimes he kicks a camel on his nose,
And he kicks back again. The patient ox
More meek still bellows for his native hills
Of Bashan, until the hills around send
Back the loud resound. High up above this crowd
We sit in ev'ning breeze and think and meditate.—

The beasts below once fed will cease their cries,
Drivers too will cease their altercation,
And fall asleep beside their animals.—
A picture here of this our noisy world,
Into wild excitement tossed, then lying
Down to sleep, thoughtful and unmindful
Of all that God is doing for mankind.
The twinkling stars look down and seem
To speak their joy, and in their silence sing
In reason's ear we hear their voice sublime.

See, yonder in those fields the shepherds sit
Around the fires, which they are wont to light
At night to frighten savage beasts away.
Thus Israel's gentle Shepherd builds a wall
Of fire around His flocks, and lions fierce
That walk around and fiercely roar
Durst neither touch or harm the tender flock.
But look again. A radiance mild adorns
The eastern sky, as if blushing morn had come
At midnight. But no, the light doth come
From heaven above, not from the earth below.
An angel brighter than the sun descends
Upon the rays of light that flash from ether
Heights across the plain. I ween 'tis Michael,
Prince of Angels, hard by the throne of God.
He strikes his harp and sings the heavenly song,
A song of songs. The earth ne'er heard the like
Before. He thus begins the lay divine:
Fear not, ye toiling sons of men,
For now *behold*, *good tidings of great joy*
I bring to *you* and all the tribes of men;
For unto you is born this day, near by, Luke 2: 8–21.
In David's city, *a Saviour*, *which is*
Christ the Lord. In this dark night go out and
Search, for *ye shall find the babe* securely
Wrapped in swaddling clothes, *in a manger laid*,
A sign to you, and ages yet to come.
But look again. Scarce had this melody
Ceased to engage the list'ning ear of night,
When Raphael came, and with a heavenly host
Did chant aloud the chorus of the skies:
Glory in the highest, glory. *Peace on*
Earth, *good will toward men*, of ev'ry name and tongue,
Thus Heaven long shut to men benighted
In this one holy night was opened wide,
And from its portals proclamation made
To list'ning multitudes of ev'ry age:
That Peace, like dove descending from above,
Should spread her wings o'er sick and dying men;
So that faithful souls, oppressed, distressed,
By foes on ev'ry side, might not yield to fear:
But rise with bounding heart, and faith sincere,
To hurl the shafts of Satan back again,
To his dismay and heaven's high delight.

The music o'er the angels wing their way
Along the shining path to their abodes,
Upon the heavenly hills. The amber light
In which they came doth float away. Dark night
Doth spread her mantle o'er the neighb'ring hills,
And twinkling stars shine brighter in the sky.

The shepherds leave their fires and flocks behind,
Each with his lamp well trimmed and burning bright.
The porter opes the gate and lets them in,
They wend their way across the court,
Where man and beast in sleep unconscious lie,
A solitary lamp in cave behind
A porch doth shine as if it were a star.
Thither guided by their eyes, they pursue
Their course; and we will follow them.
There faithful donkeys stand. There lie the sacks
Of corn or hay or food for travellers;
And there in the manger lies the infant
Christ, at rest in peaceful sleep, as if
Some happy dreams had touched the springs of life,
And spread the mildest radiance o'er the face.
The mother sitting by, upon the crib
Doth rest her eyes, effulgent bright and clear,
Through which her soul's great joy flows out,
Her husband stands with folded hands, and
Upwards casts a thankful, wond'ring glance.
The shepherds stand in silent wonder mute,—
Stock-still, as if deprived of life and speech.
'Twas the thought of God, supreme in greatness,
That filled the place and left no room for speech.
But see! Divinity begins to speak
In pure Humanity, and from that crib,
The humble shepherds hear the voice of God.—
Tears flow down their cheeks. On bended knees they
Fall upon the earth, and in simple ways,
In solemn tones of voice, adore their Lord.
'Twas love of God in human flesh that touched
Their hearts, a new and living way for men.
They went their way, and in all the regions
Round about told what they had seen and heard.
And now with them let all unite to spread
The glad tiding, and with the angels sing:
Glory in the highest, glory. Peace on earth,
Good will to men.

★

IN MEMORIAM.

It is with sadness we chronicle the death of Abraham S. Gerhard, M. D., of this city. Dr. Gerhard was the son of Samuel Gerhard and was born in Upper Hanover twp., Montgomery Co., Pa., June 10th, 1840, and had reached the age of 51 years, 6 months, and 5 days. His ancestors were among the first settlers of the place of his birth, and were in faith, Schwenckfelders. Entering the Academy at Allentown, Pa., then under the principalship of Rev. Dr. Kessler, he pursued a course of preparation for college. In the fall of 1859 he entered the Freshman Class of Franklin and Marshall College and graduated in 1863. Choosing the profession of medicine he entered the office of Dr. C. W. P. Fisher of Boalsburg, Centre Co., Pa. In 1864 he entered the medical department of the University of Pennsylvania this city, and graduated therefrom in 1866. He located in this city and soon by his industry and attention to his profession he secured for himself a practice very flattering to one so young in years and practice. In September, 1866, he was married to Amelia Pilgram, sister of Rev. Frederick Pilgram, of this city, their union having been blessed with six children, two of whom preceded him to the eternal home.

Extract from the Contract between the Publication Board of the Reformed Church in the U. S., and the Proprietor of the Reformed Church Publication House.

"It being distinctly understood and agreed between the parties that the Synods of the United States, Pittsburgh and Potomac in consideration of the terms of this lease agree that they jointly or any one of them will not establish or themselves conduct or have conducted for them a publishing house or houses, nor publish any books or periodicals, nor endorse any periodicals that may be published by any private party or individuals either within or without their respective bounds."—Minutes of Synod, 1888.

Such were Dr. Gerhard's attainments in his profession and his skill as a physican, that in the reorganization of Medico-Chirurgical College of this city he was invited to become a member of its faculty, occupying in it different chairs, and by his faithfulness to duty and his ability as a professor, he won the esteem and affection of his fellow-professors and students. At the time of his death he was the only member of the original Faculty of this advancing Institution in its present Faculty. He was also a writer of some repute upon subjects in which those of his profession are interested. He compiled a book of prescriptions for the use of physicians which proved to be of great value to the profession. In 1885 he was Alumni orator at the Commencement of his *Alma Mater*, and had for his subject —"The Future University."

Dr. Gerhard was a great lover of music. He had no taste for much of the music of the day, particularly that of the trifling sort. Rather, he enjoyed and ever upheld that of the masters of old, the German chorals and that which was churchly in every sense of the word.

In 1867 he became a member of Christ Reformed church, this city, by adult baptism, under the pastorate of the late Rev. Samuel H. Giesy, D.D., he indeed being the first member received at the altar of the present edifice, and he and his now sorrowing partner in life were the first couple married at the same. It was proper then, according to his own request, that his funeral services should be held in the church of which he had been so long a member. As a member of the Reformed Church he was devoted to her interests, proud of her history, and thoroughly acquainted with her peculiar customs and doctrines.

Dr. Gerhard's life was one of humility; his attainments in his profession were recognized more by his patients and fellow-physicians than by himself. Had he had the ambition of many others he would have reached great prominence in his profession. He was genial, instructive in conversation, large-hearted, and ready to respond to the call of those who needed his services even down to within a few days of his death.

Several years ago in the practice of his profession he became a victim of blood poisoning and the paralysis of his right side followed. From this he recovered to a great degree. Last fall he had an attack of La Grippe, which in his partially enfeebled condition, took a severe hold upon him. He rallied again to some extent, but had a relapse last month, and on the 9th inst., took his bed, and with little strength to resist the attack of the disease, now so prevalent, on the evening of the 15th inst., he entered into rest.

In Dr. Gerhard's death the writer feels he has lost a dear friend, but the greater loss is to his widow and fatherless children whose home is now desolate indeed. But He in whom he trusted will be to them a true Friend and Protector and will bless this sorrow to their eternal good. His funeral took place on the 18th inst., appropriate services being held at the church at 11 A.M., at which time addresses were delivered by Revs. Dr. James Crawford, R. C. Zartman and G. A. Scheer, the services being in charge of Dr. Crawford, assisted by the other two brethren. A large number of relatives and friends were present. The Faculty and students of Medico-Chirurgical College were also present, the former acting as pall bearers. Interment took place at West Laurel Hill Cemetery, near this city.

F.

Poetry.

CHRISTMAS DAY.

ALICE WILLIAMS BROTHERTON.

(Uncle Seth *loquitur*.)

A GOOD old-fashioned Chris'mas, with
the logs upon the hearth,
The table filled with feasters, an' the room a-roar 'ith mirth,
With the stockin's crammed to bu'stin', and the medders piled 'ith snow—
A good *old-fashioned* Chris'mas like we had so long ago!

Now *that's* the thing I'd like to see ag'n afore I die,
But Chris'mas in the city here—it's different, oh my!
With the crowded hustle-b ustle of the slushy, noisy street,
An' the scowl upon the faces of the strangers that you meet.

Oh, there's *buyin'*, plenty of it, of a lot o' gorgeous toys;
An' it takes a mint o' money to please modern girls and boys.
Why, I mind the time a jack-knife an' a toffy-lump for *me*
Made my little heart an' stockin' jus' chock-full of Chris'mas glee.

An' there's feastin'. Think o' feedin' with these stuck up city folk!
Why, ye have to speak in whispers, an' ye dar's n't crack a joke.
Then remember how the tables looked all crowded with your *kin*,
When you couldn't hear a whistle blow across the merry din!

You see I'm so old fashioned like I don't care much for style,
An' to eat your Chris'mas banquets here I wouldn't go a mile;
I'd rather have, like Solomon, a good yarb-dinner set
With *real* old friends than turkle soup with all the nobs you'd get.

There's my next door neighbor Gurley—fancy how his brows 'ud lift
If I'd holler "Merry Chris'mas! Caught, old fellow, Chris'mas gift!"
Lordy-Lord, I'd like to try it! Guess he'd nearly have a fit.
Hang this city stiffness, anyways, I can't get used to it.

Then your heart it kept a swellin' till it nearly bu'st your side,
An' by night your jaws were achin' with your smile four inches wide,
An' your enemy, the wo st one, you'd just grab his hand, an' say:
"Mebbe, *both* of us was wrong, John. Come, let's shake. It's Christmas Day!"

Mighty little Chris'mas spirit seems to dwell 'tween city walls,
Where each snowflake brings s soot-flake for a brother as it falls;
Mighty litt.e Chris'mas spirit! An' I'm pinin', don't you know,
For a good *old fashioned* Chris'mas like we had so long ago.

—*Christmas Century.*

Selections.

JESUS, THE SAVIOUR.

CHRIST, THE INFANT KING.

Glory to God in the highest;
And on earth Peace; Good-will towards men.

In giving to others the truest kind of satisfaction and happiness is found. "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble." "He that hath pity upon the poor lendeth to the Lord, and that which he hath given will he pay him again."

I will tell of the decree:
The Lord said unto me, Thou art my Son;
This day have I begotten thee.
Ask of me and I will give thee the nations for thine inheritance,
And the uttermost parts of the earth for thy possession.
Then said I, Lo, I come;
In the roll of the book it is written of me:
I delight to do Thy will, O my God.

"Unto us a Child is born, unto us a Son is given."—Isaiah 9: 6. We have two words, Child and Son: neither waste. Born and given. Born of the Virgin His mother, given by God His Father. All along His life you shall see these two. At His birth, a cratch for the Child, a star for the Son: a company of shepherds viewing the Child, a choir of angels celebrating the Son. In His life; hungry Himself, to show the nature of the Child; yet feeding five thousand, to show the power of the Son. At His death, dying on the cross, as the Son of Adam, at the same time disposing of Paradise, as the Son of God.—*Bishop Andrews.*

Science and Art.

A writer in *Science* says that while as yet we have discovered no way of avoiding contagion which comes to us in the air, we are just beginning to find out the extremely important fact that the air does not become contaminated with *bacteria* unless they are allowed to dry. Recent investigations, he adds, have shown a smaller number of *bacteria* in the air of a well kept sewer than in that of a poorly-ventilated school-room.

A core saw, intended for boring out barrels from solid logs, was recently completed at Taunton, Mass., for a company in Lacrosse, La. The saw is made of wrought iron, cylindrical in shape, and steel cutter teeth are distributed about its edge. It was expected that the saw would cut a barrel per minute, and during a trial of the first machine a core of 10½ inches in diameter, and 21½ inches long was bored out in 30 seconds. A mill for the manufacture of barrels by these machines is to be built in Louisiana.

On the tibia of grasshoppers' and crickets' forelegs may be seen a bright, shiny spot, oval in form, which has been found to be a true ear. Old naturalists supposed these strange structures helped in some way to intensify the penetrating, chirping sound of crickets. No one for a moment thought they might be ears. Sir John Lubbock and other modern naturalists have decided that crickets, bees, ants and other little animals shall not keep their sense-organs a secret from us any longer; and, although these are often in the least suspected places, still, by careful experiments, they are sure to be discovered, as was the cricket's ear. Some grasshoppers have no ears in their legs, and as a rule these cannot sing.—*St. Nicholas.*

Items of Interest.

The Indians of the Upper Brule and Crow Creek agencies have sent a petition to Chicago, asking for representation in the World's Fair as the original Americans.

At Washington and Lee University, Lexington, Va., there are two students whose Christian names are Robert E. Lee and Ulysses S. Grant. They room together.

During November the Sinking Fund of this State was reduced about $1,525,000 by the purchase of bonds. There remains in the fund $1,259,132, and in the general fund $5,720,721.

Queen Victoria is supposed to have the largest collection extant of photographic portraits, representing celebrities of her time from the proudest emperor to the foot-light favorite.

The Mikado of Japan has made a proposition to the management of the World's Fair to erect a permanent building upon the grounds, surround it with a typical Japanese garden, and then make the city of Chicago a present of the building.

It is now known that there has been an uprising, probably instigated by the secret societies, against the foreigners and Christians centered in the district of Tehayoyang, in the province of Jehol, China. According to the latest estimates from three hundred to five hundred Christians, several native priests, a Mongolian prince and some unconverted natives were massacred.

Dom Pedro, ex-Emperor of Brazil, died at Paris at one o'clock in the morning of December 5, two days after his 66th birthday. His complaint was diabetes. The Princess Isabe la and her husband, the Count d'Eu, and Prince Augustus of Saxe Coburg, Dom Pedro's grandson, were with him. Among the last, if not the last, words of the exiled emperor, was an expression of the deep affection for Brazil and the regret that he could not go back to die there.

Postmaster-General Wanamaker's annual report is a clear statement of the business of the department during the year. Among the more important recommendations [illegible] graph recommendation of last year, to which he adds a plea for the adoption of the telephone as well as the telegraph to the postal system. He proposes the extension of the money order system so as to make it co extensive with the postal system. He urges once more his plan for postal savings, and recommends the adoption of the pneumatic tube system, which has been so succesfully tried in Berlin and London. He does not think the time for one-cent postage has yet come.

All my heart this night rejoices,
As I hear,
Far and near,
Sweetest angel voices;
"Christ is born," their choirs are singing,
Till the air
Everywhere
Now with joy is ringing.

Hints and Recipes.

TO KEEP PALMS IN A ROOM.—There is but little difficulty in keeping palms in a house, even where gas is used, if they are properly treated; we know of some still fresh and beautiful which have decorated a parlor for over two years. The plant should be plunged over the top of the pots in water for about two hours, once a week in winter, twice in summer, and the leaves sponged on both sides. The water should be quite cold. They should be kept a few feet from the window, but not in a draft, as that is fatal to them; and as all cannot have the best position, it is well to change them occasionally. They do not need much sun.

JELLY BISCUIT.—Take Boston crackers (they are the best) and drop them for a second in boiling hot water; it is better to put them in and take them instantly out. Then clip them at once into beaten egg and fry in boiling lard. They should only be a delicate brown. When finished they will be the shape of egg biscuit, the outside edge curling up and forming a little saucer. Into this saucer drop a teaspoonful of jelly or preserve. Preserved figs are very nice for the purpose. This makes a very dainty, delicate and quickly prepared dish for lunch or dessert. Squares of bread, lightly browned in the same way, are delicious. If using bread, substitute cold milk for hot water.

Farm and Garden.

The plan pursued to kill cut-worms on old sod fields is to plow at this season and leave the land in the rough condition, which turns up some of the worms and allows the frost to go down after the others. The land should also be turned again early in the spring.

Women and girls can raise strawberries in pots in the winter if they will, and why not do it as well as to raise flowers? Strawberries are palatable any day in the year, and the very rich, who delight in things out of the common, pay enormous prices for winter berries. Mothers will do well to interest their girls in strawberry culture, and then they will have both flowers and fruit.—*Massachusetts Ploughman.*

Injury by freezing, which often spoils fruit and garden vegetables, is not always fully understood in its effects. Apples may be partly frozen, but will not be much injured if thawed very gradually. Place them in an apartment at 32 degrees, and they will very slowly recover. Or, put them in water at 32 degrees, and they will thaw and become incased in ice. Or, still better, bury them very compactly in fine earth. Potatoes are frozen sooner than apples, and are [illegible] But they are uninjured if left in the soil where they grew, because by increasing in size they make a compact case of earth about the tubers, with no air crevices. Nursery trees, when accidentally frozen after digging, will be killed if thawed in open air; but if the roots are compactly buried in fine earth they will escape without injury.—*Country Gent.*

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch St.

The December MAGAZINE OF AMERICAN HISTORY completes the twenty-sixth volume. The frontispiece is a full length portrait of Queen Isabella of Spain, and the opening article, by the editor, describes some of her descendants who figured in the century following the discovery of America. The other contents are—The Career of General Jethro Sumner, The Colonial Meeting House, Thanksgiving Day and the Christmas Festival, Pen Portrait of Washington, Two Lincolns, The Code in North Carolina, General George Izard's Military Career, The Guns in the Grass, A Forgotten Republic.

Subscription price $5.00 a year. Published at 743 Broadway, New York City.

THE POPULAR SCIENCE MONTHLY is rapidly coming to the front as an illustrated magazine. Until recently it published only a few simple drawings, where they were specially needed to supplement the text, but the January number is to have no less than sixty illustrations. Those in the article on American Potter[illegible] are especially noteworthy, and the other illustrated articles are Remarkable Bowlders, Tail like Formations in Men, The Aviator Flying Machine, and The Musk

Ox. The frontispiece is a portrait of Prof. Elias Loomis.

THE MEDICAL BULLETIN: A Monthly Journal of Medicine and Surgery. Edited by John V. Shoemaker, A. M., M.D. Contents for December—Address; Original Communications; Abstracts; Therapeutic Notes; Editorials; Medical News and Miscellany; Book Reviews.

Terms—$1 a year in advance. F. A. Davis, Publisher, Philadelphia, Pa., U. S. A.

The Christmas number of the NEW YORK LEDGER, just issued, is full of stories, sketches and poems appropriate to the merry Yuletide season. Among the contributors are Mrs. Amelia E. Barr, Colonel Thomas W. Knox, the late Henry W. Grady, Mary J. Stafford and Helen Marshall North. The number contains twenty pages and has a beautifully illuminated cover emblematic of the Nativity. The price is five cents.

Messrs. L. Prang & Co., Boston, have issued their usual collection of Christmas and New Year's Cards for the season of 1891–92. The samples received by us are of new designs in color and study. Among their art novelties are calendars for 1892 suitable for all places it is desirable to have them for use. Their art pictures are from the pencil of prominent artists in this country. The publications this year go far ahead of those of last year.

"Always good" is no doubt the verdict after reading a copy of THE YOUTH'S COMPANION, but when such a superb *Companion* as the Christmas Double Number is received (24 pages, finely illustrated, with a beautiful cover in colors), it is to be wondered why the paper is not taken by one million families instead of five hundred thousand.

The Fleming H. Revell Company, New York and Chicago, has—The Land of the Corsairs, The Romance of Ancient Literature, The Horse World of London, The World's Gold, The History of Stundism, In Spite of Herself, The Goodwin Sands, A Christmas Carol. The subscription price is $2.

December number of BOYS' OWN PAPER is richly illustrated. It has The Construction of a Windmill, The Making of a Fire Balloon, The Use of Cameras, Working in Metal, The Horned Toad, Plant Drying. The subscription price is $2, and Fleming H. Revell Company, New York and Chicago, the publishers.

The Christmas SUNDAY AT HOME from the Fleming H. Revell Company, New York and Chicago, is full, as usual, of good reading, and is an excellent home magazine. Contents—The Religions of India, The Apology of Aristides, The Spiritual Experience of St. Paul, Wanderings in the Holy Land, Looking Backward, The Open Windows, and His Lost Chance. The subscription price is $2 per year.

LITTELL'S LIVING AGE. The number of The Living Age for December 19 contains—The Private Life of Sir Thomas Moore, Janey a Humble Administrator, Elizabethan Explorers, English and American Flowers, by Alfred R. Wallace; Village Life in Persia, by J. Theodore Bent; French Schoolgirls, Carlyle's Message to his Age, by W. E. H. Lecky; Warwick the Kingmaker. Poetry—To James Russell Lowell, The White Moth, In Autumn. Miscellany.

$8.00 per year. Littell & Co., Boston, are the publishers.

In the GIRL'S OWN PAPER for December from the Fleming H. Revell Company, New York and Chicago, there are How to Help in the House, Plain Words to School Girls, How French Girls are Employed, etc. The distribution of such literature should be helpful. $2 is the subscription price.

Ye who pine in weary sadness.
Weep no more,
For the door
Now is found of gladness.
Cling to Him, for He will guide you
Where no cross,
Pain or loss
Can again betide you.

Marriages.

On November 26, 1891, at the Reformed Parsonage, Wapwallopen, Pa., by Rev. W. D. Donat, Mr. Clarence J. Mowery, of the same place, to Miss Elmira Denn, of Wilkesbarre, Pa.

On December 2, 1891, at the residence of Rudolph Keller, in Hollenlack township, Luzerne county, by the same, Mr. George T. Keller to Miss Mary E. Kessell, both of Hazleton, Pa.

By Rev. W. A. B. Satterfield, assisted by Rev. J. G. Shoemaker, at Curllsville, Clarion county, Pa, on the 10th of December, Hon. Charles Shepard De Lay, of Oran, Scott county, Mo., to Miss Mary Caroline Shoemaker, of Curllsville, Clarion county. The young lady being the niece of one of the officiating ministers and the eldest daughter of the other. A few hours after marriage they departed for their future home in Missouri. B.

On Saturday, December 12th, at the St. Mark's Reformed Parsonage, by Rev O. P. Steckel, Mr. Charles E. Farnacht, of North Lebanon, to Miss Kate Arnold, of Womelsdorf.

Deaths.

Obituaries to be inserted free of charge must contain only *two hundred* words, and all words above that number, verses of poetry and resolutions, will be charged for at the rate of *one cent* a word. Money must accompany obituary to insure insertion. Memoirs of ministers, their wives, and of prominent laymen are exempt from this rule.

DIED.—December 1st, at North Lebanon, Clara Cecilia, wife of Chas. D. Swope, aged 41 years.

In the death of Mrs. Swope St. Mark's Reformed church lost an exemplary member. She was of a quiet and unassuming disposition—like a deep river her life flowed noiselessly into the great ocean of eternity. She leaves behind to mourn her untimely departure a kind husband and six children.

The funeral took place on Saturday morning, December 5th, and, besides the relatives, many friends were present to show their last tribute of respect and affection. Her remains were taken to Kimmerling's church, and there, "earth to earth, ashes to ashes," in the hope of a blessed immortality. O. P. S.

DIED.—Christian Thomas, December 8th, 1891, at his late residence, on the Ballinger Creek road, about three miles south of Frederick, Md., at the ripe age of 81 years, 4 months and 7 days.

He was the last of six brothers, three sisters only remain of the once large family.

He lived in holy wedlock with Mary E. Kemp for over 51 years. She with two sons and two daughters survives him.

He was a quiet, unassuming Christian, and a life-long member of the Reformed church, in whose communion he was for many years an officer.

As a husband and father he was tender and considerate, and no man better deserved the devotion of his family, which to a remarkable degree he possessed.

About ten years ago he suffered a paralytic stroke; this was followed some years later with another stroke, and other bodily infirmities, not the least of which was impaired speech. He patiently endured his prolonged afflictions and anxiously awaited his summons to his heavenly home. All that medical skill, careful nursing and devoted affection could do for his comfort was done.

His remains rest in Mt. Olivet Cemetery, awaiting a joyful resurrection.

E. R. E.

DIED.—At his late residence, in Centre Square, Montgomery county, Pa., December 2, 1891, Mr. Isaac Yost, aged 79 years, 7 months and 5 days.

The deceased was for many years a member of Boehm's Reformed church, and was a great-grandnephew of Maria Yost, wife of Rev. John Philip Boehm. There survive him, his aged widow, Mary Rife Yost, two sons, three grandchildren and one great-grandchild. One son and two grandchildren preceded him to their eternal home. Mr. Yost was buried at Boehm's church on Monday, December 7. W.

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Miscellaneous.

For Reformed Church Messenger.

A COLLEGE CHURCH.

AT the Holy Communion held on the third Sunday in Advent in the college church at Lancaster (St. Stephen's) there were *156 communicants*. Considering the number absent, members of the Senior class of the Seminary away preaching, and others kept away through sickness, it is safe to say that there are at present 175 communicants in this congregation. This congregation is a peculiar feature in an American college. We know of none other in this country exactly like it. It is a feature peculiar to Franklin and Marshall College. Other colleges have religious instruction, make account of Christianity in various ways, but we know of none in which Christianity enters into the life of the institution in precisely this form. This congregation is composed of the professors and their families, the students of the college and seminary, and a few families living in the vicinity. The officers of the congregation are elected from the students. There is a regular service every Sunday, the Holy Communion is administered at stated times, service on the leading festival days is held, a catechetical class is maintained, a Bible class on Sunday morning and a prayer-meeting during the week. The congregation raises its quota of the Classical apportionments for benevolent objects, besides paying from $100 to $150 a year on debt still resting on the enlargement of the chapel, which cost some thousands of dollars, but which cost nothing to the Boards of College and Seminary. No one can estimate the influence for good exerted by this congregation on the life of the institutions. It is Christianity brought home to the bosom of college and seminary in a most practical and concrete form.

What is most remarkable is the large proportion of the students that are communicant members of the church. On a communion occasion it seems as if every student communed. Several years ago the proportion was 96 out of 108, and we believe the proportion is not less now. And this fact accounts for the good character of the students of Franklin and Marshall. It is remarked by the people in town, by ministers of our church living in Lancaster, by visitors, by all, that the students are exemplary in their lives, gentlemen in the best sense of the term.

St. Stephen's is in many respects a model congregation. Its preachers are always well prepared, and so the students get the best the professors are capable of giving to them. The benevolence of the congregation is exemplary. It is always up in paying its apportionments, besides giving liberally every year to extra objects. The music has grown to be excellent. Under the direction for many years of Miss Alice Nevin as organist and director of the choir, the selection of tunes has been in harmony with the character of the hymns. The Ladies' Missionary Society is doing a good work. The other week the society resolved to send $100 to the Mission church at Washington, under the pastoral care of Rev. A. Thomas G. Apple. The last two meetings were devoted to Japan and the wants of our foreign missions. At both meetings Rev. and Mrs. Moore, our returned missionaries from Japan, were present and gave the society very interesting and instructive accounts of the state of things in that far-off heathen country. Mrs. Moore read an excellent paper on the subject. These missionaries are well adapted to their work. Being without a family of their own they seem to consider the destitute and suffering among the Japanese with whom they come in contact their special care. Rev. Moore delivered an excellent lecture at the Monthly Concert of the Society of Inquiry of the Theological Seminary in the chapel on Shintoism, and in a few weeks he is to preach a sermon in the same place on the practical workings of Buddhism, the two leading religions of Japan. Mrs. Moore is thoroughly imbued with the missionary spirit, and has that magnetism that communicates her spirit to others. Their visit to this country will stir up a new interest in the cause among our churches. The three Japanese students in the college and seminary here add interest to these meetings by their presence. Altogether it is a rich treat to have these missionaries in touch with our institutions by their temporary residence in Lancaster.

It is an interesting coincidence that the Cliosophic Society have chosen the "Far East" as the subject of their study for the present winter. The subject was opened by an interesting paper prepared and read by Dr. Dubbs, and this was followed by an essay by Dr. Thos. G. Apple on the religion and civilization of China. A paper on Japan is to be read by Rev. Rowbottom, the pastor of St. James Episcopal church. The Clio was organized by the re-election of the old officers, Dr. Thos. G. Apple, president; Mrs. Dr. Gerhart, secretary, and the business committee, Misses Alice Nevin and Bessie Hager, Hon. W. U. Hensel, Esq., John W. Apple, Esq., and another whose name we do not just recall, and though in its thirteenth or fourteenth year of existence the society has lost none of its interest and vigor.

We could say much more in regard to St. Stephen's church especially, but for the present we close this article by a brief reference to a want in this congregation, and that is a *pipe organ*, which the members have been raising money for during a number of years. Miss Alice Nevin has in hand some three or four hundred dollars, and Mrs. Prof. Kieffer has been collecting for this object for some time. Considering that the congregation has raised some two or three thousand dollars to pay for the extension of the chapel, that they have reduced the debt to about one thousand which they intend to pay without applying to the Boards of Trustees, might it not be expected that the church at large should render some aid in procuring this much needed organ. A congregation such as St. Stephen's, which has in it representative young men from different portions of the church, many of them to be the future ministers of the same, should be supplied with an instrument so needful in conducting its worship. We trust that some friend, or friends, of the congregation may be inspired to contribute this much needed aid.

R.

Oh, tender Plant, upspringing
Amid the desert dry!
Oh dawn of Promise flinging
The rays o'er earth and sky!
Oh, glad and gushing River,
From Love's own Fountain poured,
Spring up—flow on for ever,
Till all men know the Lord!

For Reformed Church Messenger.

REDEDICATION AT FREDERICK CITY, MD.

IT was our pleasure to spend Sunday, December 13th, with our Reformed people at Frederick City, Md. We were there at the invitation of Rev. Dr. E. R. Eschbach, to participate in the services of rededication of their church. The day was a rare one for December—clear and warm, full of sunshine, with no sign of coming winter. It brought to the church over a thousand worshipers. But had the day been other than it was, the congregation would have been cheered by the brightness and beauty of the remodeled church, and by the joyful worship in which they participated.

The service, from the fine opening anthem to the splendid renditfon of the Te Deum and the benediction, was inspiring. The service of rededication was read by the pastor. The sermon, a thoughtful and very appropriate discourse, based on Psalm 87: 4, was preached by Rev. Dr. J. O. Miller, of York, Pa.

As we listened, we forgot the building in which we were assembled, we no longer saw the beauty of the frescoed walls and of the memorial windows, but our thoughts were of the great, catholic, ever-living church of our glorified Master, and of the high privileges of our sonship.

A description, by another pen, of the changes and improvements made were given in last week's MESSENGER, but something by way of additional remark may be allowed here. We felt—we were not *struck*—the harmony of design and color. We do not like things to strike us. Here no one thing or part presses its claims above its fellows. This leaves you at peace. You are allowed to rest, to feel at home. Around and above you all is bright and rich, but nothing is loud; all is beautiful, everything invites to worship.

In the evening it was our pleasure to preach. We can not remember that we ever preached to a larger or more attentive audience. Surely the Frederick church is large in numbers, but it is strong in many other more important points. During the afternoon we went to Sunday-school. Here, too, we noticed the large number present; but we saw not only children, though we remember the many pretty faces we saw in the infant department, and can still hear their sweet voices in the Christmas hymns, but many young men—we always see the young ladies in Sunday-school—and many more whose gray hairs prevent them from any longer laying any claim to being young. Later in the day there was a meeting of the Guild. This is the church organized for work. From what we could learn of it, it is the very best of its kind.

It would have been pleasant for us to have spent the week with our kind friends at Frederick and to have listened each evening to one of the brethren preach, but duty called us away. We went away, however, feeling better for having visited this strong Reformed church. We also learned some things from one of our most efficient pastors. We will long remember the time spent with both, and will always rejoice with the church over their joy and labor in the Gospel.

C. J. M.

For Reformed Church Messenger.

A LAYMAN'S VIEW OF THE LINCOLN, NEBRASKA, MISSION.

IT may not be uninteresting or valueless to those who direct and control our mission interest in the West if our opinion be expressed from the standpoint of the layman. During the past month the writer had occasion to spend several weeks in Eastern Nebraska, and was for some days in the city of Lincoln. His trip was purely a business matter and of course he was principally concerned in secular affairs. He confesses to have formed no opinion that is the result of a knowledge of all the facts or that has been produced by anything like thorough investigation. What he has to say is given merely in the way of suggestion and may be of value principally by reason of the fact that it comes from a layman and is devoid of anything like sentimentality. The writer is interested in a general way in the prosperity of our church and desires to see her spread her churches all over this land wherever a

Continued on Page 13.

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But, if you go on losing for some time or lose a good deal in a short time, you are running down. Is that a trifle?

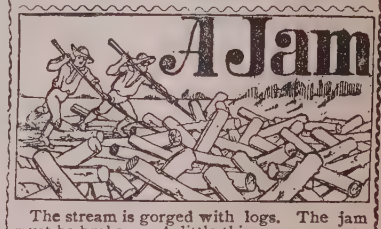
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suitable field appears. He does not believe in intruding upon ground already occupied and being worked by other Christian denominations. There can be no satisfactory missionary work performed by establishing two rival churches both admittedly orthodox in the essentials of the Christian religion—where one could do the whole work. This is true in a new community as well as in an old.

The Reformed church has certainly a mission to perform in many of the Western States, especially in those settled by people from the Eastern States, where the Reformed church has standing and is known. It is certainly her duty to provide for such of her people who have chosen to locate in the growing cities of the West. We believe that wherever a Reformed people can be found in number sufficient to form a nucleus for a congregation a mission ought to be established. But before entering a new field in a growing Western city the field ought to be well examined. When however a mission point is determined upon it ought to be adequately supported by the Mission Board and a suitable energetic man with proper salary placed in charge. Lincoln, Nebraska, is such a point. It is a city of 55,000 people, and is growing and prosperous. The people are more than ordinarily intelligent, and in recent years it has become an educational center. The University of the State is located there in addition to some half dozen of the church universities. Rev. T. F. Stauffer, the missionary located there, is popular, active, alert and well equipped for his post. During the past summer, during the temporary absence of their pastor, the members of the First Presbyterian church in the city invited him to fill the pulpit, at the same time allowing the Reformed congregation to worship with them. Mr. Stauffer filled the pulpit to the entire satisfaction of all.

There are many Reformed people there who have emigrated from New York, Pennsylvania and Ohio. A number of them have already identified themselves with other Protestant churches, and of course cannot be induced to leave the church of their adoption.

A congregation of fifty-one persons has been gathered together and the field in which to build is already established. A lot costing $2,200 has been secured upon which is erected a *one story frame* building, which is temporarily used as a church for worship. The location is in a growing section of the city and is well chosen. There are not many churches in the vicinity and a number of other people stand ready to connect themselves with the church as soon as a church building has been erected. This ought to be done at once. Nothing of a permanent character can be done until such a suitable church building is erected. Lincoln is a city of five churches, and other denominations are recognizing the fact that they cannot hope to succeed without having suitable and comfortable church buildings. Mr. Stauffer is the man for the place and if he is given such a church building he will succeed in gathering in a large and prosperous congregation, but without it neither he or anyone else can do much. If he waits until they can build a church themselves it will take years, and by that time other denominations will have entered the field and taken the best material.

In these new Western cities theological doctrine and dogma amount to little. The material comfort is the first consideration, and the two things absolutely necessary are a suitable church building and a competent pastor. The latter is there. Give him the building if proper results are to be expected. The pastor's salary ought to be sufficient to enable him to move among the people and clergy of other denominations without being ashamed. He deserves to be well supported who is willing to cut loose from all his ties of family and friends and consents to make new ones in the new West. If this be done he will reap more abundant fruit and the Reformed church, instead of being as now, little known, will be respected and recognized by all people as she deserves. It is absolutely necessary that a good beginning be made in such central points as Lincoln. Give the mission at Lincoln a respectable church building.

LAYMAN.

"Thou Light of uncreated Light,
Shine on us, Holy Child,
That we may keep Thy birthday bright
With service undefiled."

For Reformed Church Messenger.

HOW THE MISSION WORK IN KANSAS CITY WAS CONDUCTED.

I HAVE read the article in the MESSENGER of December 3rd on the Kansas City Mission, and lest those who are unacquainted with the early history of that mission might draw wrong inferences from that article, I will endeavor to give an account of the manner in which our work there was conducted.

In December, 1885, I reached Kansas City, and several weeks later had the pleasure of organizing the congregation. We immediately began to prepare to build. Real estate was then rising in value with bewildering rapidity. There was therefore no time to lose in buying a lot.

A committee was appointed to select a lot. Land was already so high that the places which seemed most eligible were beyond our reach; and we went here and there over the city vainly seeking a spot that met our needs. In the excitement that prevailed all delay was irksome, and very soon complaints were heard from the congregation of our tardiness and hesitation. At length, to hasten matters, the selection of the site was placed in the hands of the president of the board of trustees, a man not only of wealth, but also of established reputation for business sagacity. In a few days time the place where now stands our church was pointed out. The spot was examined by all of the officers, and by a great many, if not all, the members of the congregation; and various opinions expressed concerning it. Though on one of the most delightful residence streets, only two squares and a half from the most wealthy and prominent church of the city, which was on the same street, it bordered a large tract of vacant land. But this land had never been in the market, and was just about to be opened up for building. The city was increasing with wonderful rapidity, from three to five thousand houses and buildings being erected annually, and, believing, with all others, that this tract of open land would soon be built up with houses, and the houses filled with people who, having no other place of worship, would naturally come to St. Paul's Mission, we decided, after repeated conferences, to buy.

The land was purchased before the charter could be procured, though I did my best to have it before, and acting on the advice of O. H. Dean, an atttorney of marked eminence and ability to whom I bore a letter of introduction when I went to Kansas City, I took the property in my own name as "Trustee." The transfer of property was made in the office and in the presence of our attorney, Mr. Kane, the vendor, the attorney of the latter, Mr. Powels, and of the president of the Board of Trustees. No word of disapproval was uttered, and every point received careful consideration. After the charter had been procured, again acting on the advice of my attorney, I transferred the property to the trustees of the church, by signing a document which the trustees themselves presented to me. Mr. Dean had told me that Mrs. Gerhart's signature was unnecessary, but at the time of final transfer the question was again asked, and by the president of the board answered in the negative. Since the appearance of "J. W. S.'s" article I have had the opinion of three different attorneys, and they concur in the judgment that the signature of my wife was unnecessary.

The lot, 69x125 feet, on which stood two small houses, cost $6,500, one-third of which, $2,166.66, was paid, and two notes signed by me as trustee, payable in one and two years, with the usual interest in the west of 8 per cent., given for the balance. There thus remained a debt on the land of $4,333.32. This debt was, however, increased by $2,500, loaned to the congregation by the Board of Home Missions. Part of this was expended for the lot, and the remainder in building the church. The debt then at the time we began to build was $6,833.32. And this was the amount of indebtedness on the whole property when I returned to the East nearly four years ago. It is $700 less to day.

This debt would seem to be a heavy burden on a struggling mission; but rent from the two houses, aggregating $480 per annum, was sufficient to cover within a few dollars not only the interest on the notes, but also on the mortgage given the Board of Missions. So that in reality the congregation was burdened with no other expense than what we know as "running expenses." Before I left Kansas City, I secured the promise of a prominent firm to take up these notes bearing 8 per cent., and loan us the amount needed at 6 per cent. That plan was never carried into effect. It could have been done then, and I believe it can be done to-day. "J. W. S." appears to overlook the significance of his reference to this matter. Speaking of the interest on notes and mortgage, he says, "the rents together are barely sufficient to meet this interest." The congregation is most heartily to be congratulated on being able to meet the heavy interest on a large debt without direct cost to itself.

Plans and specifications were now drawn by a firm of architects, and bids taken for the erection of the church. These bids, three in number, were opened in the parlor of the president of the trustees on the evening of September 7th, 1886, in the presence of the consistory and trustees, all of whom had been notified of the meeting. One for $4,085, offered by Love & Jefferies, was taken. Alterations and changes in the plans reduced the original bid to $3,800. And for this amount a contract was signed by the president of the board of trustees in the office of Matthews & Sanders, architects, corner of 9th and Main streets, Kansas City, Mr. Sanders, formerly a member of the Reformed church in Waynesboro being present.

About October 1st the work of construction began. A building committee, consisting of the trustees, was appointed at a joint meeting of the consistory and trustees, held September 23rd, 1886. But all except one was engaged in daily labor, and that one left to spend the winter in California when the new edifice was about half completed, so the work of superintending construction fell almost wholly on me. I did my best.

Provided with a letter from the superintending architects, certifying that the plans and specifications had been complied with, the contractors met in the parsonage on January 10th, 1887, and there in the presence of the board of trustees, we compared accounts, and after a unanimous vote had been taken, accepted the work and paid off the contractors. Though I was in Kansas City one year and three months after the building was completed, no bill for material or labor was ever presented me that had not been provided for that evening. About one year after the congregation was organized the church was completed.

The total cost, including furnace, stained-glass windows, plans, pews, pulpit and other furniture was about $4 500. Part of the furniture was paid for by the ladies of the congregation, so I cannot give the exact amount. I then placed my accounts, with itemized statement of receipts and expenditures with vouchers into the hands of the board of trustees to examine and audit at their leisure. The accounts were approved, and at a meeting of the congregation the report was received and read, and my accounts again approved. At my request, a copy of the minute of this action was given me. It reads:

"KANSAS CITY, May 25, 1887.

"At a meeting of the congregation of St. Paul's Reformed church, the report of the committee (appointed to examine the accounts of Rev. R. L. Gerhart with the church) was read and received; from this report as read the Rev. R. L. Gerhart's account with the church was approved by the congregation.

Signed,
Chairman, J. MCCAMMON.
Secretary, F. R. SHAFER."

My accounts were also forwarded to the Board of Home Missions, where they were again audited and returned with a letter saying they were satisfactory.

To preserve the records of the church a secretary was elected as a regular officer of the congregation. Three different men filled this position. The second died in office. When the book came into my hands, I was amazed to find very few if any entries. Those that are in the book before that time I copied from loose sheets. It has never been my custom to keep the minutes of the congregation, and I believe it is not the custom among our ministers in general. I kept as my own the record of membership, communions, deaths, births, etc., and left the other records to be kept by those regularly elected for the purpose. The board of trustees had their own organization, and I was not present at all their meetings. When the question was asked me by the Superintendent of Missions whether the records were properly kept, I answered "Yes," referring to my own pastoral records.

Three months before I returned to the East, at a time when I felt that many of the congregation had become estranged from me, at the regular annual meeting of the congregation, of which due notice had been given, and which was attended by a large majority of the regular members of the congregation, without consulting me, and without my previous knowledge, resolutions of confidence and approval were unanimously adopted. Under the circumstances, I trust I may be pardoned for quoting them.

"ST. PAUL'S REFORMED CHURCH,
KANSAS CITY, MO.,
January 2, 1888.

"Rev. R. L. Gerhart, Pastor Reformed church, Kansas City.

Dear Bro. and Pastor:—At a congregational meeting held at the above time and place, on motion the following was unanimously adopted:

"WHEREAS, R. L. Gerhart, by the authority of the Board of Missions, came here two years ago to establish a mission church of our faith, and has worked zealously and unabatingly, his efforts having been crowned with remarkable success, as compared with the work accomplished by other missions in the city, and in view of the difficulties with which he had to contend, and,

"WHEREAS, We consider our church now in more healthful condition than it has been at any other period, and believe that Bro. Gerhart can accomplish a great deal in this field of missions, therefore,

Resolved, That we pledge him our support and assistance in the upbuilding of this church and congregation and desire to have him remain with us.

"*Resolved*, That Bro. T. J. Hilliard present a copy of these resolutions to Bro. Gerhart, and the secretary mail a copy to the Superintendent of Missions, A. C. Whitmer, Lancaster, Pa.

Signed,
T. J. HILLIARD, Pres. pro tem.
J. MCCAMMON, Sec. of Cong."

I resigned in the spring of 1888.

R. LEIGHTON GERHART.

Bedford, Pa.

For Reformed Church Messenger.

SPECIAL MEETING OF GOSHENHOPPEN CLASSIS.

A SPECIAL meeting of this Classis was held at Boyertown, Berks Co., Pa., December 17, to receive and act on a report of the reconstruction committee, recommending the uniting of the Swamp and Amity charges.

The report of the committee was adopted and the two congregations were united into one pastoral charge, to be known as the Swamp-Amity charge.

Revs. L. K. Evans and C. S. Wieand, the chairmen of the committees heretofore supplying the two congregations, were appointed a committee to give such assistance as the consistories of the newly constituted charge may require in organizing the joint consistory.

C. S. W.

INSTALLATION.

REV. G. W. Snyder was installed as pastor of Trinity Reformed church, Boonsboro, Md., Saturday afternoon, 5th inst., at 2 o'clock.

Rev. B. R. Carnahan, of Keedysville, and Rev. J. S. Kieffer, D.D., of Hagerstown, conducted the services, which were interesting.

Rev. Carnahan, chairman of the committee, delivered a very appropriate sermon, taking as his text Thessalonians iv. 13.

Rev. Snyder was chosen pastor of this charge last spring, coming from Harrisburg, Pa., where for sixteen years he had been the faithful pastor of a congregation. He has charge of Trinity Reform-

ed church, this place, and Christ Reformed church, Funkstown. Rev. Snyder has during his residence here made many warm friends by his kind disposition and Christian spirit, and it is to be hoped that his relations as pastor may last for many years to come.

For Reformed Church Messenger.

INSTALLATION SERVICES.

ON Sunday evening, December 13th, Rev. Morgan A. Peters was installed pastor of the Reformed church at East Mauch Chunk, by Revs. W. H. Wotring and S. P. Mauger. This congregation was lately constituted a self-supporting charge, and now having the benefit of a resident pastor it is in a good position to become a growing and active congregation.

Church News.

☞Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

PENNSYLVANIA.

Wapwallopen.—Rev. W. D. Donat. The fall communion season in the Wapwallopen charge closed November 29th. The attendance at the different services was large, and the offerings amounted to $75.

The new cemetery at St. Peter's Reformed church, Hobbie, Pa., was consecrated on Thanksgiving Day. The pastor was assisted by Rev. J. B. Kerschner, of Conyngham, who preached a very eloquent and edifying sermon based on Gen. 23 : 17–20.

Scottdale.—Rev. J. H. Mickley. The Holy Communion was administered in Trinity Reformed church, Sunday, December 6th. There were six additions to the church during the last month by certificate.

On Wednesday evening, November 25, about a half hour after the close of prayer-meeting, the pastor and his wife were surprised by a visitation of the members of the church, who brought with them evidences of their kindness in the form of groceries, turkey, etc., giving the pastor and his wife every cause to be thankful.

Uniontown Charge.—Rev. S. P. Brown. The fall communions of this charge have closed. The attendance upon these services was very large. In these services there was a general awakening and more vigor and spiritual life manifested. The number of communicants larger, and the offerings for benevolence are highly commendable.

There is no missionary society in this charge, but there are special evenings set apart when congregation and Sunday-school meet together, and is called "Our Missionary Service." Music, recitations, missionary address by the pastor, and the offerings for missions is the programme. In this way all the people are reached. Not only a few come, but they come old and young, until the Lord's house is filled to overflowing.

At Vera Cruz, on last Sunday evening was Mission Sunday. They had an offering in the morning, being communion ; and the evening offering was $5.55. Besides, this Sunday-school at every quarter makes a special offering for missions. The special offering for this school this quarter is $11.65.

The Sunday-school and congregation of Uniontown had their "Mission Service" in connection with the harvest service in the evening. This school has also a quarterly offering which is devoted to the orphans of Womelsdorf. The work cannot be so well systematized in the other congregations on account of the schools being union. But the congregations are very liberal in their offerings of benevolence.

The pastor was made the recipient of a beautiful, costly black fur robe as a Thanksgiving present from the lady members of the Uniontown congregation, which he highly prizes.

Coplay.—Sunday, 6th inst., marked an important event in the history of Trinity Reformed church, Coplay—the dedication of the new chapel. This chapel or annex is of brick, 32 by 40 feet, and consists of one story and a basement. The first floor is used for church and Sunday-school purposes and can be connected with the church auditorium. The basement is fitted up for the use and occupancy of the infant school. The dedication services took place in the afternoon and evening and were largely attended. Revs. Dr. Wagner and T. J. Hacker, of this city, preached in the afternoon and Rev. Dr. Dubbs in the evening. There were good collections at both services. Among the gifts were a Rochester chandelier by Mr. W. F. Levan, of Coplay ; a clock by Mr. Edward Keller ; a fine thermometer by M. C. Ebbecke & Co., and a class bell by F. Hersh & Sons.

Trinity church is under the pastorate of Rev. Dr. W. R. Hofford, of this city, and has never been more prosperous. Its membership is steadily increasing and in all its work the congregation is active and progressive.—*Allentown News.*

Pottstown.—Trinity. Rev. L. K. Evans, pastor of Trinity Reformed church, Pottstown, completed the twentieth year of his ministrations to that congregation, on Sunday, December 15th. He succeeded Rev. J. H. Dubbs, D.D., and preached his first sermon in the church on Sunday morning, December 10th, 1871, at which time the membership was about 350, of whom 294 had been present when Mr. Evans was chosen pastor and voted unanimously for his election. Now the congregation has 700 communicant members. The ladies of the congregation had decorated the pulpit and chancel with palms, ferns and flowers on Sunday morning, and the excellent pastor was surrounded with ferns and other evergreens as he stood up before the large audiences which greeted him on Sunday morning and evening. Many strangers and members of other churches were present on the occasion.

An able and appropriate sermon was preached by the pastor in the morning from Ezekiel 37 : 3, "And he said unto me, Son of man, can these dry bones live? And I answered, O Lord God, Thou knowest." At the conclusion of the discourse the pastor gave some interesting statistics of his busy work during the score of years which are past. He had preached 2100 times in Trinity church and 170 sermons in supplying neighboring congregations ; baptized 1248 infants and 100 adults ; received 720 members by confirmation and 285 by letter ; dismissed 113 to other churches ; removed without letters, 78 ; married 435 couples and attended 905 funerals. The amount of money raised by the congregation for missions, charitable work and other church purposes, was large, but the exact figures could not be given, except from the books of the treasurer. The enlargement of the church edifice and the additions thus made to its capacity and conveniences were alluded to.

The text of the evening sermon was from 1 John 2 : 14, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." The remarks were directed more particularly to young men. At the evening service a fraternal letter was received from the Session of the First Presbyterian church, Rev. H. M. Dyckman, pastor, extending the greeting and good wishes of the minister and people of that church on the event which was being observed by Rev. Mr. Evans and his congregation.

At both morning and evening services the pastor of Trinity Reformed church received many warm congratulations and evidences of kindly feelings and love from his members, To use his own words the day was one of the happiest of his life. It may be remarked that Sunday was also the twenty-fourth anniversary of the entrance of Rev. Mr. Evans upon his work as a minister, the first four years having beea spent at Williamsport, Pa.—*Pottstown Ledger.*

Pleasant Valley.—Rev. F. W. Smith. Communion services were held in the Pleasant Valley charge, as follows: On Sunday, October 18, the Salem's Reformed congregation at Gilberts celebrated the largest communion since the organization of the charge. The church was appropriately decorated. The musical part of the communion service was acceptably rendered. Communicants, 213; accessions, 32 ; collection for classical apportionment, $32.

Communion services were held in St. John's Reformed church, Effort, October 25. The additions to the congregation were thirteen by confirmation. Eighty-four communicants appeared at the table of the Lord, being the largest number in the history of the congregation. Collection for missions was $14.

James Creek.—Rev. H. F. Long, of James Creek, Pa., after serving the Woodcock Valley charge ten and a half years has resigned.

Sellersville.—Rev. J. G. Dengler. The Ladies' Aid of the Sellersville Missionary Society held its first anniversary on last Monday evening. Rev. J. P. Moore and wife were present on special invitation, as also Rev. Dr. Koplin and Rev. S. K. Gross. The report of the secretary showed that 31 members belonged to this society, that $241 were collected during the year for benevolence, and that $134 had been raised by an album quilt which was presented to Mr. and Mrs. Moore. Addresses were made by Mr. and Mrs. Moore, and a few complimentary remarks by Dr. Koplin. The music and decoration were appropriate. This is but another evidence of what not only the women of our church are capable of, but of what they are willing to do if but a proper opportunity is afforded. The evening was a very pleasant one indeed.

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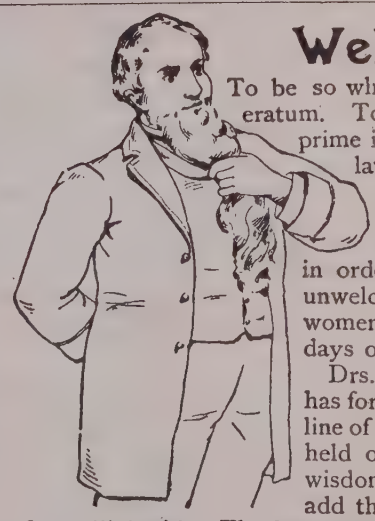
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MISSIONARY CONFERENCE IN ST. PETER'S CHURCH, TOPTON, BERKS, CO.

In accordance with announcements made, a goodly number of the brethren appointed met in the above named church on the 8th of Dec., 9 30 A.M. and found quite a large number of the members present, to hear the discussion of the subjects on Home and Foreign Missions which had been assigned to the different ministers present.

The audiences increased at every service which was held; so that the last evening (Thursday) the church was altogether full with attentive and much interested audience. The people took a deep interest in the work, were all well pleased to come in contact with so many ministers and hear that this part of Lehigh Classis is fully alive in the noble work of missions, which is becoming more and more the principal work of the Church all over the world.

The discussions were animated, and all the brethren seemed to come prepared, as they ought to (though some were missing who ought to have been on the ground) The conference as a whole, I think was a decided success, and many of the people, as we took leave from them said, come soon again, we would like to hear still more. When a whole congregation can be thus interested in a few day's work it shows that the people have been prepared beforehand by the pastor, and already instructed in these matters, so that a convention like this makes the missionary fire burn only the faster.

Rev. F. B. Hahn the pastor ought to feel very much encouraged that the impetus given this small flock will no doubt bring forth much fruit. B. W.

THE PATRIARCH OF WAYNESBORO.

The following notice appeared in the *Waynesboro Daily Gazette* of the 8th inst., concerning an aged member of our church in that place:

NEARING THE CENTURY MARK.

Our venerable friend and fellow citizen, Daniel Mickley, Sr., reached and passed the 96th milestone in the journey of life. His general health continues to be good, although the increasing infirmities of old age have rendered him comparatively helpless. The formal festivities which for a number of years have marked the return of the anniversary of his birth, Dec. 8, 1795, were omitted this year, on account of the recent deaths of two of his children, Abraham and Sarah, and the present critical illness of the wife of his son Henry, at Upton. His pastor, Rev. F. F. Bahner, of Trinity church, of which Father Mickley has for many years been an elder, however, conducted a religious service at his residence in the forenoon, and a number of his children, relatives, friends and neighbors, called during the day to pay their respects to the patriarch of Waynesboro.

A CARD.

We extend sincere thanks to the following named persons and to any others whose names we have not been able to ascertain for books, papers, cards, etc., sent for the use of the mission Sunday-school at Burlington, N. C.

Lydia H. Koehler, Harrisburg, Pa.; Rev. H. M. Kieffer, D.D., Easton, Pa.; Sarah J. Houtz, Orangeville, Pa., Katie E. Dieffenderfer, Transfer, Pa.

MRS. E. LEFEVRE and Sunday-school

GOOD NEWS
FOR THE MILLIONS OF CONSUMERS OF
Tutt's Pills.
It gives Dr. Tutt pleasure to announce that he is now putting up a
TINY LIVER PILL
which is of exceedingly small size, yet retaining all the virtues of the larger ones. They are guaranteed purely vegetable. Both sizes of these pills are still issued. The exact size of
TUTT'S TINY LIVER PILLS
is shown in the border of this "ad."

NOTICE.

Harbor Missions at New York: 30 State Street.

All those who may expect relatives or friends from Europe to arrive at the port of New York, and those departing from here to Europe should communicate with our Harbor Missionary, Mr. Paul Somerlatte, No. 30 State Street, New York City, and he will gladly give them all the advice and assistance possible without any charge. The names of the parties expected from Europe and the name of the ship they will arrive in, should be given to the missionary in time, and steerage passengers should be advised to carry the name of the missionary in sight while landing at New York, because the missionary is always present upon the arrival of steerage passengers in the Barge Office, and will take care of those directed to him.

Convenient lodging, good transportation, railroad and steamship tickets, passes, etc., can also be secured through the aid of our missionary. Address,

PAUL SOMMERLATTE,
30 State Street,
New York City, N. Y.

Acknowledgments.

Bethany Orphans' Home, Womelsdorf, Pa.

Received from Nov. 18 to Dec. 11, 1891.

Per Rev M H Diefenderfer, treas Lehigh Cl, from Mahoning cnge, Rev Abraham Bartholomew,		$22 00
From Salem's Ref ch, Philadelphia, Rev F W Berleman, pastor, part of Thanksgiving collection,		17 00
From Bethlehem's Ref S S, Philadelphia, Rev J G Neuber, pastor,		100 00
Per Geo Hill, Esq, treas E Susq Cl, from Lykens Valley chge,		15 00
Per Mrs Matilda Chidsey, treas 3d Street Ref ch, Easton, Pa, Rev H M Kieffer, D D, pastor, Thanksgiving offering as follows:		
Daniel Black,	100 00	
Mrs Matilda Chidsey,	100 00	
Congregation,	73 52	
Birthday Box,	9 00	
Orphan Box,	14 06	
Infant Department,	23 41	
		319 99
Per Rev Thos M Yundt, Supt., as follows:		
Ref cong, Shenandoah, Pa,		21 10
Texters Meeting-house, Rev A J Bachman,		2 82
Mrs Mollie Seibert, Schaefferstown, Pa, annual contribution,		2 00
Mr Clay, Womelsdorf, Pa,		1 00
Miss Anna Dole, Lancaster, Pa,		1 00
Mrs H T Trombower, [illegible] Pa,		2 80
Trinity Ref S S, Pottstown, Pa,		50 00
St John's Ref S S, Catawissa, Pa,		5 00
Total,		$562 91

Thankfully received,

C. G. GROSS, Treasurer.

3716 Haverford Ave, Philadelphia, Pa.

Goods Received.

Ref cong, Bath, Pa, 6 pads for single beds.

Golden Rule Circle of King's Daughters, 1st church, Lancaster, Pa, 1 quilt.

Ladies' Sewing Circle, Salem's Ref ch, Allentown, 24 pads for single beds.

Ladies' Aid Society, St. John's Ref ch, Allentown, 14 shirts.

Church Work Society, St John's Ref cong, Shamokin, 9 quilts, 3 sheets, 1 pair pillow cases.

Geo W Wertz, Wernersville, 1 barrel yellow granulated sugar.

Mrs Schlappich and daughters and Mrs Hettrick and daughter, Greenbrier, Northumberland Co, Pa, 1 quilt and 1 pad.

Bedding for one bed each by the following—Love Circle, 3rd Ref ch, Baltimore; Friend, do, do.; Miss Katie Cook, do, do, in memory of her father.

From Mrs Fackenthal, Riegelsville, $20.25, and from Mrs Chidsey, Easton, $7, which was spent for boys shirts as they directed.

Thankfully received,

THOMAS M. YUNDT, Supt.

The air was very Crisp in Washington on Monday.—*New Orleans Picayune.*

St. Paul, Minn., May 15, 1890.

JAPANESE REMEDIES CO.—*Gentlemen:* This is to certify that I have been afflicted with Protruding Piles, at times so as to be unfit for anything, for the last eight or nine years; I had a severe attack last winter; the tumor resembled a good-sized tomato; I could not get out of bed for over two weeks; I could get no relief until I tried your Japanese Pile Cure; I used four boxes, which brought me around all right and entirely cured me. I would recommend them to any one troubled with Piles. Respectfully yours,

E. NULTY, 177 Carroll St.,
Employed at Cincinnati Shoe Store.

Kingston, N. Y., has a highwayman but 12 years old.

VAN HOUTEN'S COCOA.—"Once tried, used always."

Love never picks out a two-cent piece from a purse full of gold coins to put in the collection basket.—*Ram's Horn.*

TEACHING BY CORRESPONDENCE.

Teaching by correspondence has developed wonderfully during the last ten years, largely being the result of the earnest work of Prof. W. R. Harper, late of Yale College, and now at the head of the new University of Chicago.

At Detroit, Mich., The Sprague Correspondence School of Law is conducting a Law School by the Correspondence method with splendid success. Its students are located in every State and Territory and are among all classes. It is adapted to the wants of students who are unable to attend a law school—to those who are studying in offices where, by reason of the regular work of the office, little opportunity is had for guidance, instruction, examination, etc., such as is necessary to a thorough grounding in the law; and to those who have a few hours every day which might be profitably used at home in this pursuit. The method of instruction is more thorough, personal and direct than the law school method, or that of "reading in an office." The student is not left to himself, but is continually guided and proven in his work.

See their advertisement in another column.

White deer, which were once very rare, are said now to be plentiful in Eastern Maine.

A SURE CHANCE TO MAKE MONEY.

I read with interest letters from correspondents. If this, my first letter, escapes the waste basket, I may write others. My old schoolmate made so much money plating knives, forks, etc. I ordered a $5 machine from H. F. Delno & Co., of Columbus, Ohio. I made $21 the first week. I get all the plating I can do and sold three platers at $12 profit. The work is splendid even on the finest jewelry. Any reader can get circulars by writing and have profitable employment the year around.

YOUNG READER.

A romantic couple were married outdoors in the moonlight a few nights ago in Grayson, Ky.

BEECHAM'S PILLS are faithful friends.

It is a great misfortune for the young and middle aged to be gray. To overcome this and appear young, use Hall's Hair Renewer, a reliable panacea.



Tom: WHAT 'S YOUR HURRY? FIRE?
Jack: NO, BUT DON'T YOU KNOW THE JANUARY "ST. NICHOLAS" IS OUT?

Why not begin the new year with a subscription to "ST. NICHOLAS"? It costs $3.00.

One of the troubles of life is the breaking of lamp-chimneys.

Needless. Macbeth's "pearl top" and "pearl glass" are tough against heat.

You will save nine-tenths of your chimney-money by using them,

"Pearl top" fits most of the little lamps; "pearl glass" is for "Rochester," "Pittsburgh," "Duplex," etc.

We make a great many sizes and shapes, all of tough glass. You can get the right ones. Talk with your dealer about it.

Pittsburg. GEO. A. MACBETH & CO.

EXCURSIONS TO WASHINGTON.

A series of personally conducted tours to Washington has been arranged via the Royal Blue Line for December 29th and January 7th. The tickets include all necessary expenses of a three days' trip, and provide for hotel accommodations at Washington, meals en route, baggage transfers, etc. Rates from Trenton, N. J., $11.00, $12.00 and $12.75; from Philadelphia $9.00, $10.00 and $10.75. For programme describing these tours write to Thos. Cook and Sons, 261 and 1225 Broadway, New York.

In San Bernardino county, Cal., 3172 jack rabbits were killed in 17 days, on which bounties aggregating $793 were paid.

VASILI VERESTCHAGIN,

the battle painter, was wounded in the Russian Army while getting experience for his wonderful war scenes. Their reality is such a protest against all war that he became obnoxious to the Czar, though formerly a favorite. He is one of the special writers for *The Youth's Companion.*

DESERVING CONFIDENCE.—There is no article which so richly deserves the entire confidence of the community as BROWN'S BRONCHIAL TROCHES. Those suffering from Asthmatic and Bronchial Diseases, Coughs and Colds should try them. They are universally considered superior to all other articles used for similar purposes. The late Rev. Henry Ward Beecher said of them: "I have never changed my mind respecting them from the first, except I think yet better of that which I began thinking well of. I have also commended them to friends, and they have proved extremely serviceable."

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O LITTLE TOWN OF BETHLEHEM.

BY BISHOP PHILLIPS BROOKS.

O LITTLE town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent hours go by.
Yet in thy dark street shineth
The everlasting Light,
The hopes and fears of all the years
Are met in thee to-night.

For Christ is born of Mary;
And gathered all above,
While mortals sleep, the angels keep
Their watch of wondering love.
O morning stars together
Proclaim the holy birth,
And praises sing to God the King,
And peace to men on earth!

How silently, how silently,
The wondrous gift is given!
So God imparts to human hearts
The blessings of His heaven.
No ear may hear His coming;
But in this world of sin,
Where meek souls will receive him still,
The dear Christ enters in.

O holy Child of Bethlehem,
Descend to us we pray!
Cast out our sin and enter in;
Be born in us to-day.
We hear the Christmas angels
The great glad tidings tell;
Oh, come to us, abide with us,
Our Lord Immanuel!

—*Selected.*

THINGS TO REMEMBER AT CHRISTMAS.

CHRISTMAS is a religious festival. It is no day for the mere gratification of self, or for mere social and family reunions. It should be hallowed by devout thanksgiving at private prayer, by united worship at the family altar, by a general attendance upon church services. The very heart and center of all rejoicings in the households, should be the inspiring and more than usually elaborated celebrations of the church.

Christmas is an excellent day for forming high resolves, and beginning to carry them out. What makes a child most interesting is the promise which it gives of future usefulness. What makes Christmas most precious is that it proclaims the beginning of a life which is our salvation. Suppose that wonderful child had died in its mother's arms, or its murder by Herod would have have been accomplished! Chrismas, therefore, is joyful only as a starting-point. The lights of Christmas will never be dismissed if the heart continue to trace the various stages of the life of the God man, and to appropriate them all to itself, dying daily unto sin, but living unto Christ. As the family otherwise scattered, gathers round the festive board, cannot some suggestion be made which may drawn the careless and indifferent to a more devoted service of the Saviour they are neglecting.

Christmas is a time of peace. Let nothing be done to mar the spirit of good-will which it brings. As long as there is sin, there must be war; and principle must never be surrendered for the sake of peace—for such would be no true peace. Christ came to send fire upon earth, and the sword, as well as peace. For a false peace must be broken, before a true peace can enter. But let the day especially be devoted to the milder, gentler, tenderer sides of the Christian character; and for a few hours at least, let the discordant noises of earth be hushed.

Christmas is of all celebrations, the chief celebration of the poor. They have a right to ask and to receive their Christmas gift. It tells of the gift of the wealthiest of monarchs to the poorest of paupers. We, [illegible] poverty are made rich, perhaps can find t[illegible] our thoughtful assistance on this day would b[illegible]ond all that we can think. If we wish to enjoy the blessedness of Christmas, let us remember who it was that said: "It is more blessed to give than to receive."

Christmas should suggest some spiritual, as well as temporal gifts, for our fellow-men. The temporal should simply be the starting point. Thoughtful friends select as tokens of their friendship, articles of permanent value,—and not those merely which perish with the Christmas tapers. The greatest blessing we can give a man is to lead him to Christ, and to the church where the blessings of Christ are freely given. Christmas prepares the way for epiphany with its missionary lessons and its missionary call and its missionary gifts.—*The Lutheran.*

Sweet friends, let us hasten with offerings meet,
Gold, myrrh and frankincense to lay at His feet.



TWO SIDES.

THERE are two sides of our Christmas celebration. The side of gladness and rejoicing rightfully predominates. We sing our carols. We adorn our churches. We remind each other of the great Gift which the season commemorates, by presents to each other. Above all, we teach our children that of all seasons of the year, this is the time of joy.

But there is a view of Christmas more somber in the thought which it inspires, and yet which ought not to be forgotten. I mean the thought of the *voluntary poverty* of the Saviour. How many hearts were touched, as the Protestant world celebrated the four hundreth birthday of Luther; by the picture of pre-Reformation day, when the son of the miner—John Luther—sang his Christmas carol on the streets of Eisenach for a piece of bread to satisfy his hunger! It makes one's eyes fill with tears to think of him whose utterance shook the world, startled the Church, and made the Vatican to tremble, begging in sweet song for a morsel of food. It is one of those sharp contrasts which Christmas is apt to present—even in our days.

But there is another Christmas scene which represents a poverty much more touching. Luther was "born" to the inheritance of poverty. He knew no other lot. He was the son of one who had felt the struggle with hard and grinding want before this child was born. It was not poverty's deepest gulf into which the young Martin Luther was plunged. For there is no penury like his who mournfully says "I have know better days." Surely, the seraphim who looked upon that manger-cradle, beheld the poverty of One who "had seen better days."

Men can bear almost anything better than the loss of reputation. Yet, says St. Paul, "He made himself of no reputation." From the very first of His life on earth, the glory of the rich Christ was gone. He was a peasant's child. He was born under circumstances which might readily set slanderous tongues to babbling. His home was a village which had a name synonymous with everything evil. "Can any good come out of Nazareth?" We need not recall the after period of our blessed Lord's life on earth, to learn how "He made Himself of no reputation." It did not require that by the word of the drunkard and the song of the scorner, He shall be reviled like the Psalmist before Him. It was not necessary that he should be called a mover of sedition, a glutton and a wine-bibber, a friend of publicans and harlots, a blasphemer against God and a rebel against the Mosaic Law.

For all that was foreshadowed when the Son of God was born of woman. We Christians talk of our giving for the cause of such a Master. We often think if we do not speak, of our self-denial for Him. But who of us has made himself *poor* for the sake of Jesus? A few years ago, a member of His visible Church died in one of our American cities, whose daily income was ten thousand dollars! But he left by will for the cause of the Master who had made Himself poor for his sake, just forty thousand dollars—his income for four days.

If this Christmas shall have its rejoicing tempered by the thought of the voluntary poverty of the Saviour, it may only serve to quicken our liberality, and to make gladder the hard lot of some of His poor.—*Episcopal Recorder.*

Carol ye with gladness,
Not in songs of earth,
On the Saviour's birthday
Hallowed be our mirth.
While a thousand blessings
Fill our hearts with glee,
On Christmas Day we'll keep
The feast of charity!

WELCOME, JOYOUS CHRISTMAS.

In the name of ten thousand times ten thousand we hail thee, blest day, "brightest and best of the sons of the morning." We hail thee as the nation hails the day that celebrates its enfranchisement; as the condemned hails the day that recalls his pardon; as the storm-wrecked mariner hails the anniversary of his rescue; as the happy bride hails the wedding day from which her new life dates; yea, rather as only the Christian can hail the anniversary of that day in which enfolded, as the fruit-tree with all its fragrant blossoms and golden fruit is enfolded in the seed, lay dormant but germinant all the possibilities of life and hope and peace and joy, for this life and for the life to come.—*Anon.*

Our gold for His poor, with the incense of prayer,
And myrrh like repentance, He bids us prepare.

WHEN CHRISTMAS COMES.

WHEN Christmas comes with mirth and cheer,
To clasp the circlet of the year,
Then forth we go for holly and pine,
Our wreaths of evergreen to twine;
Then swift we trip across the snow,
To find the gleaming mistletoe,
And straight and tall and branching free,
We haste to choose the Christmas-tree.

When Christmas comes, for Mother and Kate,
All sorts of sweet surprises wait;
And little fingers thrill with joy
As pretty gifts their skill employ.
When Christmas comes each tries her best
To make it beautiful for the rest,
And no one thinks of selfish ease,
But seeks his neighbor to serve and please.

When Christmas comes, there is none so poor
He will turn the beggar from his door;
When Christmas comes the rich and great
Search out their brothers of low estate,
And the sleigh-bells ring, the church-bells chime,
The children sing in the merry time,
And smiles and greetings leap to lips,
That long were set in grief's eclipse,
For angels of comfort come and go,
Within the Yule Log's radiant glow.

When Christmas comes, I think again,
Heaven stoops to wish good-will to men,
And God Who loves this earth of ours,
With love once more the whole earth dowers;
And the Babe who slept on Mary's knee,
Once more brings peace to you and me:
And storms may beat, and winds be wild,
But the lowly mother, the Holy Child,
As in the manger, charm us yet.
All strife and evil our souls forget,
And each believing worshipper
Brings gold and frankincense and myrrh,
And the tongues of hate are hushed and dumb,
When again the Christmas angels come.

—*Margaret E. Sangster*

"A LITTLE CHILD SHALL LEAD THEM."

BY M. A. THURSTON.

IT is Christmas eve. Soft, feathery snow-flakes have been falling since early in the afternoon; and as pedestrians, laden with bundles of every size and shape, hurry along the street towards their respective homes, many lips breathe a silent prayer for those to whom the joyous season brings naught but a fresh reminder of their friendless and desolate condition.

As the evening advances a child about ten years of age walks slowly along one of the principal avenues of the city of R——. She pauses for a few moments in front of each brilliantly lighted and gaily decorated window and feasts her eyes upon the gorgeous display of holiday goods. She lingers near a window filled with pies and cakes, and gazes longingly at the tempting array of good things.

"This is going to be the children's delight, a white Christmas!" exclaimed a big, good-natured man, cheerily.

"It'll be black enough for the poor wretches who haven't anything but a crust for their Christmas dinner," replied his companion.

The words reached the girl who stood shivering [illegible] the window. "I wouldn't mind for myself," she [illegible]bed, "but mamma and Robbie can't live on cr[illegible]much longer." A momentary spasm shook her deli[illegible]figure, then drawing the old, worn shawl more clo[illegible]round her head and shoulders she moved slowly o[illegible].

"We used to have such pretty things," sh[illegible]rmured, with chattering teeth, "and my dear little [illegible] wanted to keep it always, but papa took it away a[illegible]d it would buy something to make mamma stro[illegible]t—but he didn't come back for ever so long, and then—then he said such dreadful things." The child paused before a window containing a number of bottles filled with bright-hued liquid. "Oh, the dreadful stuff! How I hate it!" she cried, clenching her thin little hands. Almost blinded by the tears that now gushed forth, she quickened her steps, stumbled and fell against a gentleman who had just stepped across the threshold of a brilliantly lighted club-house.

"Jove!" he exclaimed, staggering close to the curb-stone, "Why don't you get out of the way?"

"I—I didn't mean to fall against you, sir," faltered the child.

[illegible]u didn't," said the man, in a mollified ton[illegible]a quarter," he said, extending his hand, "run[illegible]get something to eat; you look as though you needed it."

"A whole [illegible]larter, and it is all my own," murmured the child. She [illegible]oked after the retreating figure of the man who had gi[illegible]n her the money, and noticed that his gait was unste[illegible]dy. Maybe he has little children, and they will be so[illegible]orry," she said, regretfully. "Now I can get Robbie [illegible]d mamma something to eat," she said, pausing beside a[illegible]treet lamp to look at her precious prize. She uttered[illegible]n exclamation. "This is not a quarter!" she said, in[illegible]a startled whisper. "It is ten whole dollars, and I must surely give it back to the man." Turning quickly, the child ran rapidly in the direction which the man had taken.

On and on she ran, through the blinding snow, until she reached a large vacant lot. "I guess that's him," she said, darting towards a moving figure. At that instant the figure fell heavily forward. The next moment the child was kneeling beside the prostrate body. "Oh, I'm sure he's dead!" she cried, frantically. Springing to her feet she ran swiftly to a small frame house, about a stone's throw from the spot where the man had fallen. "Oh, father, I'm so glad you are home!" she cried, as she entered the cheerless domicile.

A man clad in tattered garments was seated before a fireless stove, in an attitude of deep dejection. He turned his blood shot eyes towards the child and opened his lips to chide her. "Come quick, father, maybe the man isn't dead," she cried, pulling his tattered sleeve impatiently.

"There are some things that are worse than death," muttered the wretched father, as he followed his child out into the stormy night.

"A watch, jewels, and plenty of money," he muttered, clenching his teeth. "We'll take the man into the house, Bertha," he said, aloud. "He'll not freeze so soon there."

Half dragging, half carrying the heavy figure, Robert Ellison worked his way steadily towards the house. Bertha looked troubled as she listened to her father's mutterings. A horrified expression crept into the child's eyes when she realized that he was planning to rob the helpless stranger of his money and valuables, then carry him out into the street and leave him to perish in the cold, freezing snow. Bertha grasped her father's hand, and pressing it between her cold, thin fingers, raised her tearful eyes pleadingly to his face.

"Get along with you!" cried Robert, fiercely shaking off the clinging fingers. "Go in yonder," he growled, pointing to a door that led to an inner apartment.

"Oh, father!"

"Do as I tell you!" he cried, at the same time giving the child a push that caused her to fall heavily forward upon the floor of the next room.

Closing the door securely, he walked cautiously across the room, and kneeling by the side of the unconscious stranger, quickly gathered together all the valuables upon his person "Who'd have thought that I'd come to this," he muttered, as he balanced a well filled pocket-book in his hand. "There's enough in this to keep Mary and the children comfortable for awhile, and I can get a supply of strengthening stuff and keep it on hand. What's that?" he whispered, starting guiltily. "Mary and Robbie took the stuff the doctor left and will sleep until morning. I forgot Bertha," he muttered, frowning. Creeping noiselessly to the door he listened to the sounds that came from within. A flush tinged his cheeks, and he bowed his head in humiliation as he heard the words that fell from the trembling lips of his neglected child.

"Poor papa!" murmured the child, making an effort to stifle her sobs, "he didn't mean to hurt me: he's hungry and cold, and thinks the man's money will buy nice things for us; but that would be stealing, and my papa would be a thief. Dear God," said the child, clasping her hands reverently, "don't let papa take the money, and please make the man well, so that I can give him back the money that belongs to him, and please take us to heaven soon—Amen."

Each word that fell from the child's trembling lips pierced the heart of the miserable father like a dagger. He covered his face with his hands, and presently tears, hot and blinding, trickled slowly through his fingers and fell upon the wallet which had fallen upon the floor.

"I'm a wretched outcast without hope of salvation," he muttered, brokenly. "Though thy sins be as scarlet, they shall be made white as snow." Like a flash the almost forgotten words of the Divine promise penetrated the mind that had been under a sombre cloud so long. "Oh, God, give me strength, for I need it!" murmured Robert Ellison, fervently. "Bertha's God shall be my God, and I will try to retrieve the past."

Quickly gathering together the articles that he had taken from the stranger's person, he placed them where he had found them; then went to work with a will to restore the man to consciousness. One, two, three hours passed by before his efforts were rewarded by seeing signs of life.

"How did I get into this miserable hole?" asked the stranger, striving to stand upon his feet. Glancing around suspiciously he felt for his watch, pocket book, and other valuables. Robert saw the movement, and winced. Finding everything safe, the stranger reiterated his question.

"You fell, and knocked your head against a stone, and if my child hadn't come across you, you would likely have frozen to death, for folks don't often walk along here after night."

"I should think not," muttered the stranger significantly. "I wasn't quite myself, and must have wandered out of my way after leaving the club. I remember giving a miserable-looking child a quarter. I must have fallen soon afterwards. Where is the child to whom I owe my life?" he asked.

Robert opened the door leading into the next room and called: "Bertha, are you asleep?"

"No, father," answered the child, coming quickly to his side.

"This gentleman wants to speak to you."

"So you are the little girl who saved my life," he said kindly.

"I ran after you, sir, to give you this; you thought it was a quarter," said Bertha, extending the gold piece.

"And you ran after me to give me this?" echoed the stranger in astonishment. "Why didn't you keep it?" he asked, looking at the child sharply.

"Oh, I couldn't do that," said Bertha, raising her lovely blue eyes fearlessly to his face, "because you know God says, 'Thou shalt not steal.'"

The stranger's gaze wandered around the miserable apartment, and he thought—what a lesson a child can teach.

"What is your name?" he asked, turning to Robert.

There was a moment's hesitation; then the answer came, firm and clear. "My name is Robert Corning Ellison."

"Surely not the Robert Ellison, who carried off the honors at S—— College?" said the stranger quickly. "I am Grant Sutton; you have not forgotten me?"

For a moment the two men clasped hands. "You know what I have been; you see what I am," faltered Robert. "It is but a step from the club house to poverty and degradation. Stop where you are, Grant, if you value your own happiness and the comfort and welfare of those that are dear to you." Taking Bertha's little hand within his own, he continued: "Not another drop of liquor shall pass my lips. From this time on I will, with God's help, work with brain and muscle to restore to my loved ones a home that shall be a blessed abiding place for all of us."

"I, too, have a resolution to record," said Grant Sutton gravely. Placing his hand upon Bertha's golden curls he continued; "The lesson learned at the dawn of this blessed anniversary will never be forgotten, and henceforth I will join hands with you, Robert, in a resolve to turn my back upon the demon that has wrecked so many lives."

A ray of sunshine crept through the dingy window and rested upon the bowed heads of the men whose hearts throbbed with the sweet consciousness that a new spirit was born within them, and as Robert Ellison gazed into the clear, truthful eyes of his child, his heart was filled with exceeding joy that her faith in God's goodness and mercy was rewarded.—*Presbyterian Banner.*

List'ning angel music,
Discord sure must cease;
Who dare hate his brother
On this Day of Peace?
While the heavens are telling
To mankind good will,
Only love and kindness
Every bosom fill.

WHO ARE TO SHARE YOUR GIFTS?

Who are to share your gifts? Only thy friends, and thy brethren, and thy kinsmen, and thy rich neighbors? Or those also to whom acts of goodness and mercy will bring a recompense an hundredfold in the resurrection of the just? And is it not intended to be a Christmas? Have you not some crumbs from your profuse abundance to spare for the multitudes who are famishing, ignorant of the master's table, and of the munificence of the King? Send a worthy gift this Christmas to help the men and women who are striving to scatter some morsels among them.—*The Lutheran.*